BIBLIA

The Byble: that

is, the holy Scripture of the

Old and New Testament,

faithfully translated in

to English.

M. D. XXXVI.

S. Paul. II. Tertul. III.

Praye for vs, that the worde of God
maye haue free passage a be glorified.

S. Paul. Collos. III.

Let the worde of Christe dwell in you
plentiously in all wydome, 

Jouue. I.

Let not the Boke of this lawe departe
out of thy mouth, but exercise thy selfe
ther indaye and nyghte, 
y thoumayest kepe and do euerie thynge accordyng
to that is wrytten therin.

S. Paul. I. Thesalon. IV.
THE

HOLY SCRIPTURES

OF

THE OLDE AND NEWE TESTAMENTE;
WITH THE APOCRIPHA:

FAITHFULLY TRANSLATED FROM THE HEBRUE AND GREKE

BY

Myles Coverdale,

SOMETIMES LORD BISHOP OF EXETER.

M.D.XXXXV.

SECOND MODERN EDITION.

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WAREHOUSE FOR BIBLES, NEW TESTAMENTS, PRAYER BOOKS, LEXICONS, GRAMMARS, CONCORDANCES, AND PSALTERS, IN ANCIENT AND MODERN LANGUAGES.

ΠΟΛΛΑΙ μεν άνθρωπος Γασσίται, μη δ'Αθανασίων.
ACUSTOMED in the present day to the highest degree of civil and religious liberty that man perhaps can ever expect to enjoy, free to express our opinions without the terrors of the stake or the tortures of the rack, to awe us into silence, or force us into dissimulation, it is with a mixture of curiosity and indignant surprise that we cast back our glance over a space of centuries, and see our ancestors struggling in all the mazes of ignorance and the labyrinths of superstition, alike passive under the mental tyranny of their monkish rulers and the bodily servitude of their despotic lords.

But every thing in this world changes, and excessive tyranny only more effectually prepares the way for perfect freedom. The minds of men in some degree induced to reason by the measures of Henry the Eighth, were no longer to be blinded by false pretences or intimidated by impotent threats; and the commencement of the Reformation dawned steadily and beautifully through the mists of papistic craft that the mental sloth of ages had permitted to accumulate.

It is difficult for us to imagine the despotic control at that time exercised over the whole faculties, whether physical or mental, of our ancestors; and it requires some effort to picture to ourselves the revivifying effect that must have attended the spreading of the reformed doctrines. Men, who had seldom exerted their reasoning powers, were at once invited to discuss theological difficulties, and to solve the deepest mysteries of religion; and as by the reformed tenets every matter was open for discussion, there were few bounds set to inquiry; but various tenets and various opinions were as quickly spread, as eagerly adopted.

At this critical moment a translation of that Book, by all allowed to be the only proper guide of conduct, the only safe chart by whose aid man could hope to steer through the stormy seas and dangerous shoals with which his course is surrounded, was published and set forth:
and its effect in hushing controversy and silencing factious clamour, may not unaptly be compared to that of the sun, when he breaks through the fast flitting clouds, and shining forth, dispels them by his brightness; and day, beautiful day, reigns in all its splendour.

The light that thus broke through the mental darkness of the reign of Henry the Eighth, fed as it was by the Holy Word of God, burnt purely and steadily; and although adverse winds and hostile gusts shook its flame for a time during the reign of Mary, they could not extinguish it, but left it to throw its calm and heavenly rays on our own and future ages.

That translation of the Bible is now for the second time reprinted,* and words of ours are not necessary either to point out its worth or to extol its merit, to cite it for its interest or celebrate it for its rarity—but it goes forth once again into the world as the labour of a man eminent for his piety and learning, as a faithful version of the original Scriptures, and as one of those means to which we may gratefully ascribe the establishment of our present national religion.

* Sc. in modern days.
MEMOIR

OF

MYLES COVERDALE.

The name of our venerable translator seems to have been derived, not from his parents, but from his birthplace. Yorkshire, according to the best authorities, was his native county; and there can be no reasonable doubt that he was born in the parish of Coverham, in the district of Coverdale, in the North Riding. The year 1488 is given as the date of his birth, but the month and day cannot be ascertained. An obscurity, which no research has been sufficient to dispel, rests on his parentage and early education: we may presume that he spent his boyish days among the tranquil scenes of his native place, familiar with its sloping hills, verdant meadows, and cheerful trout streams, which, as they spread before the eyes of this active minded lad, would arouse many a beautiful thought, and inspire many a happy feeling. Coverham Abbey was situated in the neighbourhood of his birthplace, and perhaps it was by some of the brotherhood of that establishment that young Miles of Coverdale was instructed in the elements of learning.*

At what period he left Yorkshire we are not informed, but in early life he entered the Monastery of the Augustines at Cambridge, of which he afterwards became a brother. Previous to the visit of Erasmus in the year 1511, learning appears to have been at a low ebb at Cambridge; afterwards it revived, having received an impulse from the influence of that extraordinary man: great hostility, however, was manifested by many in the university towards his efforts for the revival of literature, for when the Greek Testament, which he had edited, first appeared in Cambridge, it was absolutely forbidden by the heads of one of the colleges. "They object to us," said Erasmus, "the feigned authority of synods, and magnify the great peril of the Christian faith, and the danger of the church, which they pretend to support with their shoulders, which are much fitter to prop a waggon." Among the scholars who mainly contributed to the restoration of sound learning in the university, Dr. Robert Barnes, who entered the Augustine Monastery in 1514, and became prior and master in 1523, stands preeminent. He cultivated a taste for classic literature, devoted himself to the study of the Scriptures, and after his conversion, became a leading champion of the Reformation. Coverdale, being one of the order of the Augustine friars, was associated with this distinguished individual, and probably derived great advantage from his friendship and instructions.

The priory of the Augustines rapidly advanced in literary reputation under the presidency of Barnes. Foxe says "he caused the house shortly to flourish with good letters, and made a great part of the house learned (who before were drowned in barbarous rudeness), as Master Cambridge, Master Field, Master Coleman, Master Burley, Master Coverdale, with divers others of the university that sojourned there for learning's sake."† Divine Providence was thus preparing our translator, by

* "He was born in the north country, and from his childhood given to learning, wherein he profited much."—Catalogue of the Bishops of Exeter, by John Vowell, alias Hoker.
his habits of study and his distinguished attainments in scholarship, for the great work which has immortalized his name.

The principles of evangelical truth which were embraced by Barnes gradually spread, and many in the university began to rally round him and adopt his views. Drawn together by devout sympathies, they were accustomed to assemble for study, conference, and prayer; and that they might do this as much as possible unnoticed by their enemies, they chose as their place of resort, a house called "the White Horse," which had a private back entrance, convenient for the men of St. John's and King's College, who appear to have formed a considerable part of the assembly. One's imagination lingers over that old "White Horse," with its antiquated apartments, as a kind of infant school, where those babes in Christ were trained up under the care of the Great Teacher, for subsequent usefulness and honour. These meetings, however private, could not fail to attract attention; the house was contemptuously called "Germany," on account of its being thus associated with the principles of Luther; and circumstances at length required that the friends of truth should publicly declare themselves. Hence, on Christmas eve, Sunday 24th December, 1525,* Barnes preached at St. Edmund's Church, Trinity Hall, and boldly avowed his dissent from the superstitions and despotism of Rome. He took occasion in his discourse to make an attack on Cardinal Wolsey, and, if we are to believe what was said by his accusers, to ridicule his golden shoes, his pole-axes, pillars, golden cushions, crosses and red gloves. A vein of humour, and a habit of satirical and witty allusion to the manners of the times, and the abuses in the church, were in those days regarded as by no means unseemly in the pulpit, and were frequently indulged in with great effect by the advocates of the Reformation. The playful sallies, and the hard arguments of Barnes were offensive to the friends of Papacy and to the proud cardinal, and very shortly after the delivery of this famous sermon we find the preacher in trouble. He was apprehended, conveyed to London, and brought before Wolsey: convicted of heresy, the alternative was offered—to abjure or burn—poor human nature shrunk from the fiery ordeal, and in an evil moment Barnes signed his recantation.

"Master Coverdale" is mentioned by Foxe as one of the friends who accompanied the prior of the Augustines to London, stood by him in his trials, and assisted in the preparation for his defence the night before he met the cardinal. Such conduct indicates his faithful attachment to Barnes, and shows that he felt a strong sympathy with him in his religious views: but neither his master nor himself, at that time, saw the whole of the truth upon the grand points of the popish controversy. Coverdale was only feeling his way by degrees out of those paths of theological error in which he had been accustomed to walk. So far as he perceived the light, he was prepared to follow it.

Another name of a far different character here becomes connected with Coverdale's history. He was introduced to Cromwell, and the friendship of that extraordinary person led to very important consequences. The patronage of one who was then a favourite with Wolsey, and afterwards so distinguished a favourite with Henry VIII, must have greatly contributed to Coverdale's personal safety amidst the dangers that threatened the advocates of the Reformation; and, moreover, the pecuniary assistance, which there is no doubt that he received from the same quarter in his literary studies, and in his work of translation, were of great value; but though we are disposed to give Coverdale credit for honesty and courage, we admit that it is possible he was for a while somewhat fettered by his connection with this remarkable man. There is a letter from Coverdale to Cromwell, preserved among the State Papers, without date, which evidently belongs to the commencement of their acquaintance; perhaps it was written in the year 1527, or somewhat earlier.†

* See Foxe's Acts and Monuments. Townsend's edition, Vol. IV, Note 751. The correctness of this date is there established.
† The commissioners date it 1532, but they observe very justly, that it belongs to the commencement of Cromwell's patronage of Coverdale. Mr. Anderson, in his 'Annals of the Bible,' dates it 1531, but Cromwell's patronage had commenced much earlier, for we have a letter to him in August, 1527, from which it appears that Coverdale was then well known to Cromwell, if not in his employ. At the time this letter was written Coverdale was an Augustine Friar, but in 1528 he had thrown off the Augustine habit, and became a secular priest—a circumstance inconsistent with the late date assigned to this letter, unless as Mr. A. supposes, Coverdale afterwards resumed his friar's habit, which is a perfectly gratuitous and very improbable supposition. There seems no reason for referring the expression, "beginning to taste of Holy Scriptures," to the commencement of Coverdale's translation, but simply to his early studies of the sacred volume.
"Most singular good Master,

With due humility, I beseech unto your Mastership all godly comfort, grace, and prosperous health. For so much as your goodness is so great toward me, your poor child, only through the plenteousness of your favour and benevolence, I am the bolder of your goodness, in this my rude style, if it like your favour, to revocate to your memory the godly communication which your Mastership had with me, your orator, in Master Moor's house upon Easter Eve, amongst many and divers fruitful exhortations, specially of your singular favour, and by your most comfortable words, I perceive your gracious mind towards me.

Wherefore, most honourable Master, for the tender love of God, and for the fervent zeal that you have to virtue and godly study, (cordis genibus provolatus,) I humbly desire and beseech your goodness, of your gracious help. Now I begin to taste of Holy Scriptures; now, honour be to God I am set to the most sweet smell of holy letters, with the godly savour of holy and ancient doctors, unto whose knowledge I cannot attain, without diversity of books, as is not unknown to your most excellent wisdom. Nothing in the world I desire, but books as concerning my learning. They once had, I do not doubt but Almighty God shall perform that in me, which He, of his most plentiful favour and grace, hath begun. Moreover, as touching my behaviour, your Mastership's mind once known, with all lowliness I offer myself, not only to be ordered in all things as shall please your wisdom, but also as concerning the education and instruction of others, alone to ensue your prudent counsel; for whatever there is in you of counsel, nothing is impolitic, nothing but what is divine; for whatever you do, you do nothing inconsiderately, and you never boast that you are a chief philosopher: of the dew of heaven (after the manner of Jacob) you have obtained the chief blessing. From your mighty stream I long to drink, because, in your presence, I would not speak in a common manner. Farewell, thou ornament of literature, of councils, and of all virtues!

"From the Augustine's this May-day. Your child and heedman in Jesu Christ,

"Frere Myles Cor'dale."*

From this letter it appears, that Coverdale had recently been introduced to the rising favourite, and had received from him tokens of kindness which inspired his gratitude and confidence. Cromwell was favourable to the Reformation, and had devoted himself in early life to the reading of the New Testament. Coverdale wanted books to assist him in the study of the Scriptures, and the drift of the letter seems to be a delicate application for Cromwell's aid in that respect. The tone of submission and flattery adopted by Coverdale, was one of the vices of the age, in which he was too prone to indulge; and when comparing him with his great contemporary Tyndale, in this point of view, it is remarkable how superior the latter appears. The house in which the interview took place is supposed by Mr. Anderson† to have been Sir T. More's, and this connection between Coverdale and Sir Thomas, suggests another reason for the security which our translator enjoyed in those perilous times. He was still at Cambridge in the Augustine Priory, on the 25th of August of the same year, when he wrote the following letter to his patron:

"Right honourable Master,

In my most lowly manner, I commend me unto you, evermore desiring to hear of the preservation of your prosperity. So it is, I was required by Mr. George Lawson to deliver this writing to your Mastership mine ownself; notwithstanding, such an impediment hath chanced, that I must desire favour on your behalf for my excusation. For Master Moor's kinsman is not all well at ease, for he labours, it is certainly thought under fever, the fever being of that species that in regard to food, he foolishly turns away from it like a lunatic, but now it is discovered that he is almost rid of it. Wherefore, I beseech you to have me excused, and if I knew that my coming to London might stand with your favour, truly the bird was never gladder of day than I would be to come. But briefly, I am ready at your commandment, for it remains with you to command as you will the abilities of your Miles.

As for the rest, there is nothing divulged with us that is new, except the rumour among our order that one of our masters is accused of homicide, another is dilated for heresy, and a third is reported of the

* State Papers, Cromwell Correspondence, Vol. VII. No. 62. The last few lines of the original are in Latin.
† 'Annals,' Vol. I. p. 557. It may be added here that in the 'Remains' the foregoing letter is dated 1527.
crime of theft, namely Master Stocks, junior; of which affair I will certify you afterwards, on its being made manifest. I have nothing more to say, every blessing attend you and yours. This may Christ the mighty grant, to whom be honour and dominion for ever.

"From Cambridge 27th August, 1527.

"Yours Milo Coverdale."

This letter would seem to show that Coverdale was at that time in Cromwell’s employ, and it expresses a readiness to obey his commands, which would have been more to the writer’s credit had it been somewhat qualified. But in Coverdale’s mind the truth through “the sweet smell of holy letters” was progressing: the superstitions and errors of popery were seen with increased vividness, and the mental exercises and conflicts of our translator led, eventually, to the renunciation of the friar’s cowl, and the bold and warm-hearted preaching of the reformed faith. In the blood-stained register of the Bishop of London, we find the following confession by Thomas Topley, an Augustine Friar, which throws light on the course adopted by Coverdale at this crisis in his history. “My mind,” says the confessor, “was much troubled with the said book ‘Wicliff’s Wicket,’ which did make the sacrament of Christ’s body, in form of bread, but a remembrance of Christ’s passion, till I heard Sir Myles Coverdale preach, and then my mind was sore withdrawn from the blessed sacrament, insomuch that I took it then for the remembrance of Christ’s body. Furthermore he said and confessed, that in the Lent last past, as he was walking in the field at Bumstead, with Sir Myles Coverdale, late friar of the same order, going in the habit of a secular priest, who had preached the fourth Sunday in Lent at Bumstead (29th March, 1528), they did commune together of Erasmus’ works, and also upon confession. This Sir Miles said, and did hold that it was sufficient for a man to be contrite for his sins betwixt God and his conscience, without confession made to a priest, which opinion this respondent thought to be true, and did affirm and hold the same at that time. Also he saith, that at the said sermon made by the said Sir Myles Coverdale at Bumstead, he heard him preach against worshipping of images in the church, saying, that men in no wise should honour or worship them, which likewise he thought to be true, because he had no learning to defend it.”† Coverdale had now taken a decided step:—faithful to his convictions, he confessed his Saviour before men. Perhaps it was with a lively remembrance of the treatment he had received in the early part of his history as an avowed reformer, that he wrote the following passage in his preface to a work entitled, ‘The Old Faith.’ “Alas! and woe to this unthankful world, for like as a great number that be in prison of Satan, will not come forth when they are called, and the door set open, but go on still stumbling in darkness when the lantern of light is offered them; even so if any man play a wise man’s part, and do as he is warned by God’s word, he shall have a sort of apish people, a number of dizzards, and scornful mockers; which because the man will not dance in the devil’s morrice with them, nor keep their company in the bondage of sin and vice; neither run with them into like confusion, as St. Peter calleth it, laugh him to scorn, and bleat out their tongues at him, even like fools and coxcombs of the world. And like as when a poor wretch cometh out of prison, he shall have more to stand gazing and gaping upon him, than to do him good, or to help him to his feet: even so now that God of his mercy hath called us out of Satan’s prison, and from the school of false doctrine, my lord’s fool, with his companions, standeth staring upon us, and mocketh us because we sit not still with other prisoners. There goeth a fellow of the new learning, saith one; there is one of these new-fangled gospellers, saith another; that is one of the new brethren, saith a third, he followeth the new faith.”‡

The bold step taken by Coverdale, and the confession made by Topley, belong to the year 1528; and the next year we find the former on the continent in company with the illustrious Tyndale; according to Foxe’s statement, meeting there by appointment, and assisting him in preparing the translation of the Pentateuch for the press; for which his recent studies in Holy Scripture, and his well known acquaintance with the original languages, which must surely have been commenced before this period, had in a good degree qualified him. The immediate cause of his leaving

* State Papers, Cromwell Correspondence, Vol. VII. No. 67. Some passages in the original are in Latin.
England, does not appear; but coupling the fact of his departure early in 1529, with the decided course he was pursuing in 1528, the common supposition that it was with a view to his personal safety, seems by no means improbable. *

In the year 1526, copies of Tyndale's version were stealthily brought over from the continent, and were scattered throughout England. The priest, the layman, the scholar, and the peasant, sought and obtained the blessed book, and many and touching are the tales related respecting its circulation and its use. Sometimes it was read in the secret chamber by the midnight lamp, or in the fields and forests far away from the haunts of men; and sometimes it was concealed from the prying search of enemies in warehouses, under heaps of flax; in cottages under the boarding of the floor; and in many other ways which pious ingenuity devised. The portion of God's word which the people now possessed, quickened their desire for the rest of the sacred volume; and the influence of Anne Boleyn, who for a time reigned supreme in the king's affection, disposed Henry to relax somewhat his severe opposition to the circulation of the Scriptures in English. Cranmer, who was raised to the primacy in 1533, publicly expressed his earnest desire to see the Bible in the hands of his fellow countrymen, and in the winter of 1534, four days before Christmas, stood up in the Chapter House of Old St. Paul's, amidst a convocation of the clergy, and moved that the king should be petitioned to translate the entire Scriptures into the English language.† The year 1535 may therefore be regarded as a critical era in the religious history of our country; when the people were waiting for the word of life, and some of the obstacles in the path of its progress were melting away.

Coverdale was the first to meet the existing spiritual want of his country. Where he went after he left Tyndale cannot now be shown; there is a chasm in his history from that time to the year 1535: but his publication then of the whole Bible, shows that during the interval, Providence had been preparing him for the performance of a great work. Judging from the result of his toil given to the world, we may fairly infer that he had been spending some years in study; which, whether it had direct reference or not to such an undertaking, certainly fitted him for it, and provided him with materials for its execution. The history of the origin and progress of his translation is involved in great obscurity. Three or four points only can be satisfactorily ascertained, the rest are left to probable conjecture. He states himself, in his prologue to the edition of the Bible published in 1550, that he undertook, as he was desired in the year 1534, to set forth this special translation. And he also states in his prologue to the translation the following particulars:—"Considering how excellent knowledge and learning an interpreter of Scripture ought to have in the tongues, and pondering also mine own insufficiency therein, and how weak I am to perform the office of a translator, I was the more loath to meddle with this work. Notwithstanding, when I considered how great pity it was that we should want it so long, and called to my remembrance that adversity of them, which were not only of ripe knowledge, but would also with all their hearts have performed that they began, if they had not had impediment; considering, I say, that by reason of their adversity it could not so soon have been brought to an end as our most prosperous nation would fain have had it; these, and other reasonable causes considered, I was the more bold to take it in hand, and to help me herein I have had sundry translations, not only in Latin, but also of the Dutch interpreters, whom (because of their singular gifts and special diligence in the Bible) I have been the more glad to follow for the most part according as was required. But, to say the truth before God, it was neither my labour nor desire to have this work put in my hand; nevertheless, it grieved me that other nations should be more plenteously provided for with the Scripture in their mother tongue than we; therefore, when I was instantly required, though I could not do so well as I would, I thought it yet my duty to do my best, and that with a good will." He also observes in his dedication, "as the Holy Ghost moved other men to do the cost hereof, so was I emboldened in God

* Mr. Anderson in his 'Annals,' &c., Vol. I. p. 239, supposes that Coverdale was sent over "to sound Tyndale," to see "whether he was a practicable man," and "to induce him to return to England," suppositions which reflect greatly on Coverdale's character, and for which there is not the shadow of proof. At this time Coverdale, according to our view of his history, had begun the study of Holy Scripture, and certainly was qualified from his attainments as a scholar to help Tyndale. We see no reason to discredit altogether Foxe's statement on this subject.

† Strype's Cranmer, Vol. I. p. 34.
MEMOIR OF MYLES COVERDALE.

to labour in the same." From this then it appears, that he was desired by others to perform this work; that they supplied him with the pecuniary means; that the desire was expressed to him in the year 1534; that the adversity of some better qualified for the undertaking induced him to attempt it; and that he availed himself of other translations in completing his own. It is generally conjectured, and with much probability, that his patron Cromwell was the chief person who prompted him to the undertaking, and supplied him with funds. It seems almost equally probable that the party alluded to as better qualified than himself was Tyndale, whose adversity, by which his imprisonment most likely is intended, synchronises with the date 1534, when the desire was expressed to Coverdale that he should set forth a translation. This brings down the preparation of the work for the press to a very late period, and leaves but a very short time for its completion; for it plainly appears from the colophon to the book, that it was finished 4th October, 1535. Yet, after a very attentive consideration of the matter, we cannot see how, with Coverdale's own statement before us, we can suppose that the translator previously to that period was engaged on a version with an express view to its publication. We are fully aware of the difficulty which presses on this view of the case, arising from the very limited space of time assigned to Coverdale for completing so great a work; but that difficulty is considerably diminished by the following considerations: that according to our view of his history he had been for some time engaged in the study of the Holy Scriptures in the original; that most likely for his own private purposes, or with some general view to future usefulness, he had previously made and preserved translations of some parts of the Bible, a supposition by no means inconsistent with the modest terms in which he speaks of his attainments; that by his own acknowledgment he availed himself of the aid afforded by existing versions; and especially that he would avail himself of Tyndale's translation in those portions of the sacred volume which that noble veteran had already published. Though we have somewhat modified our views as to the actual amount of Coverdale's labour during the space in question, since we wrote some years ago the sketch of English Translators, we are still of opinion that he accomplished a herculean task. He looked at immortal souls and felt that their welfare waited on his labours; he looked into eternity and saw that the Bible was the only star which enlightened its gloom; he looked up to God and found in Him an all-sufficient helper in the task he had undertaken.

Coverdale mentions in his prologue sundry translations in Latin and Dutch, from which he had derived assistance, and in another place he limits the number to five—what translations he referred to by this acknowledgment it is very natural to inquire, but very difficult to determine. The Vulgate of course was included; the three versions executed by Pagninus, Leo Juda, and Luther are probably to be added, but as to the fifth, whether it were the Bible of Rudelius, or the Dutch version of 1526, or the Lower Saxon one of 1533, we are at a loss to decide; perhaps his reason for passing over in silence his large obligations to Tyndale's published versions, was that he felt any acknowledgment of assistance derived from that quarter would be prejudicial to the success of his work, as Tyndale and his translations had been denounced by the ruling powers in England. As to the place where our translator printed the volume, the question, like so many others connected with the origin of the version, can only be answered by conjecture. From a resemblance which the woodcuts bear to those found in Egenolph's books printed at Frankfort, it has been supposed by some that it was executed there; while others again, from the similarity of the type to that which is used in books printed by Forschover at Zurich, have concluded that he was the printer. Cologne also has been mentioned. Of these Zurich seems to have the best claim to the disputed honour; and to that city it is generally conceded. Could we ascertain that there was the place both of the preparation and printing of the book, the imagination would fondly linger over that cheerful and animated city, "embosomed among vine-clad knolls, meadows and orchards, and surmounted by forests, above and beyond which appear the loftier summits of the Albis," with our translator working in some little room, through the live-long day till after the sun had set behind those alpine heights, and then rising to his task again before the same sun gilded the opposite horizon.

* Mr. Anderson in his 'Annals of the Bible,' Vol. I. p. 555, supposes that the translation was commenced with a view to publication some time before, and that the setting forth relates to the printing of what was previously prepared. For the reasons stated above, we cannot adopt that view.

The competency of Coverdale to his task has been satisfactorily proved by Mr. Whitaker in his 'Critical Enquiry.' His learning, for the age in which he lived, was very considerable—it was acknowledged by his contemporaries, it is evidenced by his works. The author of the interesting History of Richmondshire, attributes to Coverdale a very curious epitaph, written in Latin, Greek, and Hebrew, supposed to belong to the year 1538; which, if it were certainly his production, would confirm his claims to be considered a superior scholar, but most persons, it is apprehended, will feel a little sceptical about the date, on looking at the curious relic, and will be inclined to assign it to a later period. But while the scholarship of Coverdale is placed beyond dispute, it must be acknowledged that there are many renderings in his version so peculiar, that one is at a loss to find his authority for them; and what is still more remarkable, and deeply to be regretted, he differed from Tyndale in using the word penance and amendment, instead of repentance. Highly as we value the labours of Coverdale, we must greatly prefer, not only in this respect but as a whole, the version of his truly illustrious, though by the men of his generation, dishonoured contemporary. Nor can we help also deeply lamenting the style of extravagant subserviency and fulsome flattery adopted by Coverdale in his dedication to King Henry VIII; a style of address, which, though characteristic of the age, received no sanction from anything which proceeded from the pen of Tyndale. It should, however, in justice to Coverdale be added, that if his dedication be objectionable on account of its flattery, his prologue to the reader is worthy of the highest praise, and abounds in beautiful and profitable thought.

The reception which Coverdale's version met with on its arrival in England, is described by Fulke, in a report which he gives of part of a sermon which he heard the venerable father deliver in that famous old preaching place, St. Paul's Cross. The story related by Coverdale has been referred by Mr. Anderson to the history of the Bible printed in 1539 at Paris, under his superintendence; but that Bible was not Coverdale's translation, nor was it ever called by his name. It was a revision of Rogers' edition; Coverdale could not have referred to it as his own. The edition of 1535 always went by his name, and would certainly be understood to be meant by the audience who listened to his story. "I myself," says Fulke, "and so did many hundreds beside, hear that reverend father, M. Doctor Coverdale of holy and learned memory, in a sermon at Paul's Cross, upon occasion of some slanderous reports that then were raised against his translation, declare his faithful purpose in doing the same; which, after it was finished and presented to King Henry VIII, of famous memory, and by him committed to divers bishops of that time to peruse, of which I remember Stephen Gardiner was one: after they had kept it long in their hands, and the king was divers times sued unto for the publication thereof; at the last being called for by the king himself they redelivered the book; and being demanded by the king what was their judgment of the translation, they answered that there were many faults therein. 'Well,' said the king, 'but are there any heresies maintained thereby.' They answered 'that there was no heresies that they could find maintained thereby?' 'If there be no heresies,' said the king, 'then in God's name let it go abroad among our people.' According to this judgment of the king and the bishops, M. Coverdale defended his translation, confessing that he did now himself espy some faults which, if he might review it once over again, as he had done twice before, he doubted not but to amend: but for any heresy he was sure there was none maintained by his translation."†

Foxe inserts, in his 'Acts and Monuments,' certain injunctions bearing date 1536, in one of which "every parson or proprietary of any parish church" was required to provide a book of the whole Bible in Latin, and also in English, before the 1st of August, to be laid in the choir. This injunction is not found in Cranmer's 'Register,' in Wilkins' 'Concilia,' nor in Burnet's 'Collection of Records;'‡ whence it has been concluded that the clause given by Foxe is an interpolation; but it is far more probable that the clause was copied by the martyrrologist from a draft of the

† It is very astonishing that Mr. A. should misquote this in the following manner—"M. Coverdale (who had been corrector of the press) defended the translation." This gives countenance to Mr. A.'s theory; but the passage correctly quoted is opposed to it.
‡ The clause is not inserted in the folio edition of Burnet, but it is inserted in the 8vo. edition, which is likely to mislead the historical inquirer.
injunctions which, before they were issued and inserted in the 'Register,' underwent alteration. The clause in question, if inserted in the injunctions of 1536, must have referred to Coverdale's version, as no other version of the whole Bible was then published; and hence, according to the view just taken of the document, it would appear that the king's patronage of the book had been obtained, and that Cromwell prepared an order in favour of its circulation, but that some circumstance occurred to prevent the issue of the injunction. That circumstance probably was the death of Anne Boleyn, who perished on the scaffold in May, 1536, deplorèd by the friends of the English Reformation, which had been advanced by her influence, and was now checked by her removal. Lewis mentions a MS. book of devotions in the family of Francis West, Boxley, Kent, which once belonged to Anne Boleyn, containing a note in the queen's hand, referring to the "glad tidings of salvation being promulgated, published, and set at liberty by the grace poured into the heart of our prince," which note corroborates the idea of Henry having regarded Coverdale's translation with favour before the queen's death; and what more fully confirms and further explains the view we have taken of the case, is a passage contained in a contemporary writer, who informs us that "through the intercession of Queen Anne, the king at last granted that English Bibles might be printed, and placed in every church where the people might read them. Which concession of the king did not then take effect, because shortly after Queen Anne was beheaded."* But though Coverdale's translation never enjoyed the regal patronage of which there was once the promise, it was allowed for awhile to be circulated without hindrance; and if it never attained the popularity so justly acquired by subsequent versions, it enjoyed the honour of taking the lead in the goodly procession of English Bibles which have been so long, and of late in such gloriously augmented numbers, issuing from the press. Nor can we doubt that the reading of it, in multitudes of instances, proved the means of enlightening and regenerating the human mind.

Probably Coverdale was in England in the year 1537, when two works of his were published by Nicholson a printer in Southwark. But the important undertaking to which he devoted himself at this period, and which now claims our particular attention, was the superintendence of the printing of the great Bible.

Matthew's Bible appeared in 1537; it contained the whole of the version which had been prepared by Tyndale. That great man had laboured at the work in obscurity and exile, and then sealed the truth with his blood, the victim of treachery and malice. The book was edited by his friend Rogers, who soon after followed him, through the fires of martyrdom, to the rewards of heaven. A copy of this translation was conveyed to Cranmer, and filled his soul with joy: he forwarded the version to Cromwell, pronouncing it better than any other translation previously made. Cromwell recommended it to the king, who sanctioned it, authorising it: "to be bought and read within this realm;" thus patronising at last, though unwittingly, the labours of that very man, the honoured Tyndale, whom he had persecuted with relentless cruelty. The Bible became extremely popular, and surpassed in the public estimation the translation by Coverdale. But the clergy were not satisfied with it; the prologue and notes were charged with the taint of heresy, and a new translation was desired. Cromwell projected a new translation, which proved in fact a revision of Tyndale's work, the prologues and notes being omitted. This was the great Bible, the preparation of which he committed to Coverdale. The place selected for the printing of this book was Paris, which was eligible on account of the superior workmen and materials to be obtained there. In June, 1538, Coverdale, and Grafton the printer, who had accompanied him to Paris, were hard at work with their men, as the following letter testifies:

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A Letter from Coverdale and Grafton to Cromwell.

"After most humble and hearty commendations to your good lordship. Pleaseth the same to understand, that we be entered into your work of the Bible, whereof (according to our most bounden duty) we have here sent unto your lordship two ensembles; one in parchment, wherein we intend to print one for the king's grace, and another for your lordship; and the second, in paper, whereof all the rest shall be

made; trusting, that it shall be not only to the glory of God, but a singular pleasure also to your good lordship the causer thereof, and a general edifying of the king's subjects, according to your lordship's most godly request. For we follow not only a standing text of the Hebrew, with the interpretation of the Chaldee and the Greek, but we set also, in a private table, the diversity of readings of all texts, with such annotations, in another table, as shall doubtless elucidate and clear the same, as well without any singularity of opinions, as all checkings and reproofs. The print, no doubt, shall please your good lordship; the paper is of the best sort in France. The charge certainly is great, wherein, as we most humbly require your favourabe help at this present, with whatsoever it shall please your good lordship to let us have, so trust we, if need require, in our just business to be defended from the papists by your lordship's favourable letters, which we most humbly desire to have (by this bearer, William Graye), either to the bishop of Winchester, or to some other whom your lordship shall think most expedient. We be daily threatened, and look ever to be spoken withal, as this bearer can farther inform your lordship; but how they will use us, as yet we know not. Nevertheless, for our farther assurance, where through we may be the abler to perform this your lordship's work, we are so much the bolder of your good lordship; for other refuge have we none, under God and our king, whom, with noble Prince Edward, and all you, their most honourable council, God Almighty preserve now and ever. Amen.

"Written at Paris the 23rd day of June, by your lordship's assured and daily orators,

"Myles Coverdale.
"Richard Grafton."*

The Bishop of Winchester was at that time ambassador in France; but he was soon succeeded by Bonner, then archdeacon of Leicester, who was directed by Cromwell, agreeably to Coverdale's request, to aid the enterprise. An application was also made by King Henry to his royal brother of France to permit the printing of the English Bible in Paris, to which consent was given, and the royal license was duly issued.

In the autumn the work was going on, as appears from the following letters:—

A Letter from Coverdale, Grafton, and Grey to Cromwell.

"After most humble and due salutation to your good lordship. Pleaseth the same to understand that your work going forward, we thought it our most bounden duty to send unto your lordship certain leaves thereof, specially seeing we had so good occasion, by the returning of your beloved servant Sebastian. And as they are done so will we send your lordship the residue from time to time. As touching the manner and order that we keep in the same work, pleaseth your good lordship to be advertised, that the mark §§ in the text signifieth, that upon the same (in the latter end of the book) there is some notable annotations, which we have written without any private opinion, only after the best interpreters of the Hebrews, for the more clearness of the text. This mark Q betokeneth, that upon the same text there is diversity of reading among the Hebrews, Chaldees, and Greeks, and Latinists, as in a table at the end of the book shall be declared. This mark * showeth that the sentence, written in small letters, is not in the Hebrew or Chaldee, but in the Latin, and seldom in the Greek, and that we nevertheless, would not have it extinct, but highly accept it for the more explanation of the text. This token † in the Old Testament giveth to understand, that the same text which followeth it, is also alleged of Christ or of some apostle in the New Testament. This (among other, our necessary labours) is the way that we take in this work; trusting verily, that as God Almighty moved your lordship to set us unto it, so shall it be to His glory, and right welcome to all them that love to serve Him and their prince, in true faithful obedience. As is only known to the Lord of Heaven, to whom we most heartily pray for your lordship's preservation.

"At Paris, 9th day of August, 1538, by your faithful orators,†

"Myles Coverdale.
"Richard Grafton.
"William Grey."

In the preparation of this edition, Coverdale was evidently influenced very much by the principle of expediency, to which he was wont to pay too great regard; and perhaps Cromwell had also

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† Ibid. Vol. I. No. 108.
given him directions respecting the course he pursued, with a view to meet the prejudices of the day. Passages from the Vulgate, unauthorised by the original, were introduced into the version, with a distinguishing mark. It gives the great Bible a peculiar character, and without Coverdale's statement in the foregoing correspondence, the supplementary matter with the curious marks prefixed, is calculated to puzzle the mere English reader.

Bonner, though raised to the see of Hereford, continued in his diplomatic appointment at Paris, and to all who are acquainted with the subsequent history of this notorious persecutor, it will appear somewhat surprising, when they are informed by Foxe, that the ambassador encouraged the printing of the English Scriptures, invited the printers to his house, visited them in return, dined with them at home, and generously paid the cost of the entertainment. But the bishop was willing at this price to secure the good opinion of Cromwell, who, as the special favourite of his prince, had it in his power amply to repay the services of his friends.

The house of "Francis Regnault," some quaint looking building, in the Paris of the sixteenth century, in all probability long since fallen to decay, was the scene of the honoured toils of our translator, and the industrious printers. To this worthy we are introduced by the letter annexed, in which Coverdale and Grafton solicit a favour on his behalf, in acknowledgment of his former kindness, and in the hope of his future service.

A Letter from Coverdale and Grafton to Cromwell.

"After most humble and due salutations to your most honourable lordship. Pleaseth the same to understand, that we are instantly desired of our host (whose name is Francis Regnault, a Frenchman) to make supplication for him, unto your lordship. Whereas of long time he hath been an occupier into England more than forty years, he hath always provided such books for England as they most occupied; so that he hath a great number at this present, in his hands, as Primers in English, Missals, with other such like, whereof now (by the Company of the Booksellers in London) he is utterly forbidden to make sale, to the utter undoing of the man. Wherefore most humbly we beseech your lordship to be gracious and favourable unto him, that he may have licence to sell those which he hath done already; so that hereafter, he print no more in the English tongue, unless he have an English man that is learned, to be his corrector, and that the man well contented withal. He is also contented and hath promised before my lord elect of Hereford, that if there be found any notable fault in his books, he will put the same out, and print the leaf again. Thus are we bold to write unto your lordship in his cause (as doth also my lord elect of Hereford), beseeching your lordship to pardon our boldness and to be good lord unto this honest man, whose servant shall give attendance upon your lordship's most favourable answer. If your lordship show him this benefit, we shall not fare the worse in the readiness and due expedition of this your lordship's work of the Bible, which goeth well forward, and within few months will draw to an end, by the grace of Almighty God, who preserve your good lordship, now and evermore."

"From Paris, the 12th day of September.

"Myles Coverdale.
"Richard Grafton."*

The year was drawing to a close,† and with it the noble work in which Coverdale felt so deep an interest. The printers were probably engaged on the last sheet or two, and the superintendent of the press was anxious to ascertain his patron's pleasure, concerning the annotations proposed to be introduced, a circumstance, by the way, which shows how completely the preparation of this volume was under Cromwell's control; so much so, that it ought in justice to bear his name.

A Letter from Coverdale to Cromwell.

"Right honourable and my singular good Lord,
"After all due salutations I humbly beseech your lordship that by my lord elect of Hertford I may know your pleasure concerning the annotations of this Bible, whether I shall proceed therein

* State Papers, Cromwell Correspondence, Vol. I. No. 115.
† A letter to Cromwell dated 30th October, is preserved among the State Papers. It relates entirely to a charge of disloyalty against a Mr. Beckyssall, whom Coverdale knew, and whose character he vindicates. "Neither," he says, "do I understand otherwise but at this present hour all we that be here of the king's nation are even of one heart and humble mind toward God and our sovereign."
or no. Pity it were that the dark places of the text, (upon the which I have always set a hand), should so pass undeclared. As for any private opinion or contentious words, as I will utterly avoid all such, so will I offer the annotations first to my said lord of Hereford, to the intent that he shall so examine the same, afore they be put in print, if it be your lordship's good pleasure that I shall so do. As concerning the New Testaments in English and Latin, whereof your good lordship received lately a book by your servant Sebastian, the cook, I beseech your lordship to consider the greenness thereof, which (for lack of time) cannot as yet be so apt to be bound as it should be: and whereas my said lord of Hereford is so good unto us to convey this much of the Bible to your good lordship, I humbly beseech the same to be defender and keeper thereof; to the intent that if these men proceed in their cruelness against us and confiscate the rest, yet this at the least may be safe by the means of your lordship, whom God the Almighty evermore preserve to his good pleasure. Amen.

"Written somewhat hastily, at Paris the 13th day of December. Your humble and faithful servoirt. " Myles Coverdale."*

The English and Latin Testaments referred to were of an edition which we shall hereafter notice; it is more to our present purpose to mark the indications which the letter gives of rising troubles. The work had proceeded smoothly—it was now to be interrupted. Clouds were gathering, dark and portentous, and soon the tempest burst. Before the letter could reach its destination, there came forth, in the name of the Inquisitor-General in Paris, an instrument, dated 17th December, 1538, prohibiting poor Francis Regnault, and all others whom it might concern, from completing the said Bible in the vulgar Britannic tongue, and from making away with or concealing the sheets already printed, unless they were seen by this same inquisitor. The Englishmen were summoned to attend before this ecclesiastical tribunal, which had thus dared to raise itself in opposition to the royal prerogatives: but stricken with terror, they made a hasty retreat, leaving behind them the unfinished sheets, which were seized by the inquisitors and doomed to the flames; but the lieutenant-general, whose horror of heresy was surpassed by his love of gain, preferred to sell a quantity of them for waste paper; and they became the property of a haberdasher, who bought them, says Foxe, "to lap caps in." But they were destined to a nobler use: Grafton providentially recovered them, and thus completed many of the copies of the Bible which had previously been sent over to England. The repurchase of the haberdasher's sheets appears, from what Foxe says, not to have been effected till the latter part of the year 1539; but we find from existing copies that the book was "finished in April, anno 1539," whence we are to conclude that the part which was wanting to complete the work was printed in London, and that some copies were perfected before the recovery of such part of the edition as had fallen into the haberdasher's hands. It may be added, that it seems a much smaller portion of the work was destroyed than is generally supposed; inasmuch, as the recovered sheets were sufficient to fill "four great dry futs."

Cranmer's name has generally been connected with this "great Bible," but without reason. He wrote a preface for the new edition of it published in 1540,† but he does not appear to have had any thing to do with its original preparation. Cromwell and Coverdale were the persons to whom the credit and honour of the work must be assigned, the former having projected, and the latter having executed the undertaking. The volume exhibits a revision of Matthew's Bible, and though the renderings often differ very considerably from those in Coverdale's version, it is not improbable that he was the reviser.

The patron of this great work, who, with his manifold infirmities of character, evinced a deep regard for the word of God, and a warm desire for its circulation, took steps to secure that important object as soon as the great Bible was complete, by issuing injunctions to the clergy, enjoining upon them to provide the whole Bible of the largest volume in English, and set up the same in some convenient place within their churches, that their parishioners might commodiously resort to the same and read it.‡

Great was the delight diffused through the community, by this concession of a spiritual right of which they had been long iniquitously debarred. "It was wonderful," says Strype, "to see with

* The three foregoing letters are printed in the Appendix to the Memorials of Coverdale. 1839. Bagster.
† This preface sometimes occurs in the edition of 1539, but it was no doubt afterwards inserted in some of the copies.
what joy this book of God was received, not only among the learned sort, and those that were noted for lovers of the Reformation, but generally all England over by the vulgar and common people, and with what greediness God's word was read, and what resort to places where the reading of it was. Every body that could, bought the book, or busily read it, or got others to read it to them, if they could not themselves; and divers more elderly people learned to read on purpose; and even little boys flocked among the rest to hear portions of the Holy Scriptures read." Both the eye of the poet, and the heart of the saint, must love to linger over the scene of the grey-headed sire, and the child with his curly locks, gathering round the well-spring of divine truth, and slaking their thirst at the living waters. The reading of the Bible in Old St. Paul's, * and in the aisles of many a cathedral and parish church, in the England of the sixteenth century, is one of those beautiful associations with the history of the olden time which an English protestant must fondly cherish.

The following letter to Cromwell by our translator refers to the license which had been granted to Nicholson to sell Bibles and Testaments, and solicits a similar license for the same person to print certain sermons† which Coverdale had prepared for the press, and which had been revised by the Archbishop of Canterbury. It probably belongs to the early part of the year 1539.‡

"After due consideration to your good lordship, I heartily and in most humble wise beseech the same, that inasmuch as the king's most excellent majesty, of his singular grace (by the means of your good lordship as God's instrument in that behalf) hath granted unto this bearer, James Nycolson, his gracious license and privilege, for the sale of his Bibles and New Testaments already printed; and forasmuch as his grace is also informed, and hath seen a part of our postils, or ordinary sermons, which the lord archbishop of Canterbury hath corrected, your lordship, according to your most loving and favourable manner of old, will help and further the said James Nycolson, to the king's most gracious privilege for certain years to print the same, considering the cost and charge that he hath had, not only for drawing of the said sermons out of Scripture, but also in preparing now of his letters and print for the setting forth of the same. This I most humbly require of your lordship, whom God preserve now and ever. Amen.

"Your lordship's humble and daily orator, Myles Coverdale."

Before Coverdale left London for Paris, it seems that he arranged the plan of a Diglot Testament in Latin and English, which he left his friend Nicholson to publish. He wrote the dedication, and permitted the use of his name in connection with the book. But when the volume reached him, he found it had been most carelessly edited and printed, and was "both base, insensible, and clean contrary not only to the phrase of our language, but also from the understanding of the text in Latin." He therefore repudiated the work, and prepared another edition himself, which was printed in Paris, and published with the special approval of Bishop Bonner. The book was dedicated to Cromwell, and Coverdale explains in that dedication the history of Nicholson's incorrect edition. The English printer, however, was bent on securing his own profit, and therefore published himself a new edition of the Diglot, and gave the name of "Johan Hollybushe" on the title-page.

It was probably in the year 1539 § that Coverdale was employed in Berkshire, in the service of his early friend and patron Thomas Cromwell, who had now attained to the dignity of Lord Privy Seal. The subjoined letters, while they prove Coverdale's zeal and activity in searching for popish publications, and in suppressing the worship of one of England's most popular saints, Thomas of Canterbury, also shed a very interesting light upon the character and proceedings of those times.

* Bonner, however, did not set up the Bibles till 1541.
† Are these the \"Fruitful Lessons\" included in his works published by the Parker Society?
‡ This is the date to which it is assigned in the \"Remains,\" p. 498.
§ These letters have been considered by Anderson and others, to belong to the year 1538; but the transactions to which Coverdale's letters refer, are described by Strype as taking place in 1539.—[Omn. I. 549.], and the first of the letters is indorsed \"Ao XXX.,\" which probably means the year of the king's reign, which would be from April 22, 1538, to April 22, 1539. That Coverdale returned to England after the interruption at Paris, and did not leave till 1540, appears from a letter just published in the volume of Coverdale's \"Remains,\" dated Frankfort, March 26th, 1548, in which he says \"I am now on my return to England after an exile of eight years.\" Twenty-two letters written by him during this period are published in the \"Remains.\" Most of these were written at Bergzabern, his stated place of residence. The correspondence is very interesting, and illustrates the piety and the zeal of this good man. They afford scarcely any particulars immediately relating to himself, but they evince much disinterested kindness towards others, and great anxiety for the promotion of religion.
"After my most humble and due salutation to your right honourable lordship, this is to advertise the same, that for lack of diligent inquisition and through overmuch suffrance there are in these countries (and so I fear me in many more) an innumerable sort of such popish books, as not only be incorrect, but are also great occasion to keep the king's subjects still in error, and to make them fall into such like inconvenience as did lately one John Cowper, whose accusation I trust your lordship hath received (or shall do) this week by the justice, in consideration of the premises I have (under your lordship's favourable correction) required the curate of Newbury to call for all such books as were either incorrect or against the king's most lawful act concerning Thomas à Becket, or the Bishop of Rome, by the means of the which request there are brought unto me in these two or three days a great number of such books; wherefore inasmuch as I perceive that this doth turn to the glory of God and to the honour of our most noble king, I humbly require your lordship to grant me authority, and to give me a charge and commandment by your letters, that wheresoever I understand any such unlawful books to be, I may correct them or cause them to be corrected. In the executing whereof I do not doubt but to win the parties, and to make them not only more fervent towards God and his word, but also to increase in due obedience towards the king's highness, whom with noble prince Edward, and you all of their most honourable council the mighty arm of God evermore preserve. From Newbury the vii day of February. Your favourable answer I most humbly require by this bearer my poor servant.

"Your lordship's humble and faithful servant,

"To the right honourable my singular good lord, the Lord Privy Seal."

"My right humble salutation. Considering my most bounden duty in seeking the honour of the king our sovereign lord, I am constrained to write again unto your good lordship for none other cause so much as to signify unto the same, that as me thinketh (I speak under correction) a great number of the priests of this realm are run in prenumire unto the king, inasmuch as they have not utterly extinct all such ecclesiastical service as is against his grace's most lawful supremacy and prerogative, for in the feast called Cathedra St. Peter a great part of their matins is plainly a maintenance of the Bishop of Rome's usurped power. This is evident in all the great matin books of the church of Newbury, and I doubt not but it is so likewise in many churches more. I found it the 7th day of this month, and I wonder at it, considering that it is so long since the act was made for the abolishing of all such usurped authority. This, my very dear and singular good lord, do I open and show only unto your lordship, neither doth any man else in the world know that I have uttered this thing, no, not this bearer, good Mr. Wyncheome, unto whom (for his true heart towards the king's highness, and love towards your lordship) I might utter right secret things. The ever living God that never failed your good lordship guide the same in doing the thing that is to his glory, and to the honour of our most gracious king. Amen. If it be your lordship's good pleasure I shall do ought further herein, I humbly beseech you to know the same by writing, or otherwise by the mouth of Mr. Wynchcombe.

"From Newbury the viii day of February. Your lordship's humble and faithful servant,

"To the right honourable and my very singular good lord, the Lord Privy Seal. This to be delivered, ad manus."

"In my most humble wise with like salutation to your right honourable lordship, this is to signify unto the same that, this 4th day of March, one Nicolas Hyde, and one John Greyse, of Henley-upon-Thames, came to me unto Newbury, reporting that in a glass window of our Lady Chapel, in the Church of the said Henley, the image of Thomas à Becket, with the whole feigned story of his death, is suffered to stand still: not only this, but that all the beams, irons, and candlesticks (whereupon tapers and lights were wont to be set up unto images) remain still untaken down, whereby the poor simple, unlearned people believe that they shall have liberty to set up their candles again unto images, and that the old fashion shall shortly return. Item, that one Thomas Woolley, of Henley, did forbid five of his neighbours his house for holding with the gospel, and said that he had evil will for receiving such men of the new learning. So that, in the said town of Henley, poor men are not only discouraged from the truth of God, but it appeareth also that the king's most gracious commandment is not put in execution. Now though Sir Walter Stoner, knight, be the king's justice of peace at Henley, yet (under your lordship's correction) I reckon great and

* Probably an ancestor of Lord Camoys, whose family name is Stoner, and who is a Roman Catholic. His seat is near Henley.
notable negligence in the Bishop of Lincoln, who being so nigh thereby doth not weed out such faults; yea, I fear it be as evil or worse in many more places of his diocese.

"It is my duty also to signify unto your good lordship, the great oversight of the stationers of London, who for their lucre and gains are not ashamed to sell still such primers as corrupt the king's subjects. A great number of them have my neighbours brought unto me, and a great sort of other ungracious popish books (both contrary to God and the king's highness) have I taken up within the precincts of Newbury, and will do more, if your good lordship will give me authority, or bid me do it. Whereof I humbly beseech you (my most dear and singular good lord), to have your loving answer by the mouth of this bearer, young Mr. Wyncombe, and to know your good pleasure what I shall do with these popish books that I have already, whether I shall burn them at the Market Cross or no. Thus the everlasting God preserve your good lordship long to endure. Amen.

"From Newbury, 5th day of March. Your humble and faithful servant,

"MYLES COVERDALE.

"To the right honourable and my very singular especial good lord, the Lord Privy Seal. This to be presented, ad manus."*

In the course of 1540, probably about the time that he lost his patron Cromwell, he went to Germany, where for some time he resided. Tubingen became the place of his abode, and from the university of that city he received a diploma conferring on him the distinction of doctor of divinity. He was now chiefly dependent for support on literary labour, and the education of the young. During the lifetime of Cromwell, his resources probably had been supplied by the bounty of that extraordinary man. When the latter fell a victim to the resentment of his capricious master, our translator lost a friend to whom he was under many temporal obligations, and a patron whose influence somewhat affected the independence of his character, and guided his proceedings to a greater extent than was desirable. Coverdale seems to have leaned too much on Cromwell, to have submitted too implicitly to his directions: to have deferred too humbly to the judgment of that politic minister. He certainly did not possess that bold independence of mind which marked the course of his distinguished contemporary, Tyndale. The latter had the self-erectness of the oak, the former, like the vine, appeared to need some outward prop. After Coverdale left Tubingen he went to reside in the dominions of the duke of Deux-ponts, and being well skilled in the German language, and a man of literary and theological reputation, he was favourably noticed by the duke, and appointed to the benefice of Bergzabern. During his stay on the continent, but at what time or place cannot be ascertained, he married a pious woman, the sister of a lady, the wife of Macchabæus Alpinus, a distinguished Scotchman, who held a high appointment under the king of Denmark. Coverdale thus took a step which thoroughly identified him with the reformers who had abjured the celibacy of the priesthood, as one of the great evils of the church of Rome. About this time, probably, he wrote and published his translation of Calvin's treatise on the Sacrament, to which he subjoined "the order that the church and congregation of Christ in Denmark doth use." At the close of which tract he remarks, "Let no man be slack in his duty; but give God that which is his, and to the king the things that belongeth unto him." "This I say to stop the mouths and the blasphemous tongues of such as will not cease to rail on men, and to slander me (yea, even to the king's majesty), as though I were a perverter of common order, or took upon me to change the laws and to make new statutes. Nay, ye ungodly hypocrites, not so, but as I am sure that there is heavy damnation laid up for all such subjects as rebel or make sedition against the prince, or disobey the least commandment of God in their sovereign, even so I am assured that there is no less damnation prepared for those rulers or heads that make unjust laws and cruel statutes, to maintain their own lusts and oppress the poor."

In 1547 he was again in England, holding the appointment of almoner to Queen Catherine. At this time he enjoyed a high reputation for his learning and piety, and was one of the persons employed in the preparation of Erasmus's paraphrase of the New Testament for the use of English readers. He wrote the dedication of the second volume to Edward VI, and prefixed Tyndale's

* Cottonian Ms. Cleopatra, C. V. 57, 58, 59, 61—63. These letters are printed in the State Papers, Cromwell Correspondence.
prologue to the epistle to the Romans, thus evincing the estimation in which he held the labours of his departed fellow exile. Probably he translated the former part of the volume as far as the end of the epistle to the Galatians.

Coverdale continued in the service of Catherine till her death, which happened in September, 1548. After the decease of Henry she married Lord Seymour, and went to reside at Sudley Castle, Gloucestershire, whither Coverdale accompanied his royal mistress. He officiated at her funeral, and carefully guarded the persons who were present against supposing that he gave his sanction to the popish ceremonies performed for the dead, some remains of which lingered in the service at these royal obsequies. The preacher requested "that none there should think, say, or spread abroad that the offering which was there done, was done any thing to profit the dead, but for the poor only: and also the lights which were carried and stood about the corpse were for the honour of the person, and for none other intent nor purpose."

After the death of the queen dowager, Coverdale was variously employed. He preached at St. Paul's Cross, on the 27th of April, 1549, when some Anabaptists did penance. In the summer of 1550, when Lord Russel went down into Devonshire, to quell the disturbances which arose from both civil and religious dissatisfaction to the existing government, Coverdale accompanied the army, with the view of subduing the popular mind to obedience and loyalty, by the gentle influence of argument and expostulation. After the victory of Exeter, he celebrated the event in a thanksgiving sermon. For these services, according to an entry in the council book of Edward VI, 20th of June, 1550, Coverdale received the sum of forty pounds. In this year also two new editions of our translator's Testament were printed, and one of the Bible. On the 18th of January, 1551, he was put upon a commission for the seizure and trial of heretics; a commission which was the renewal of a former one, unhappily distinguished by its intolerant proceedings against the unfortunate Joan of Kent. The new commission proceeded in the footsteps of the old one, and doomed to the stake a Dutch Arian. What part Coverdale took in the proceedings of the commission, or whether he took any part in them at all, we cannot determine. For the honour of his character, we hope that no considerations induced the reformer to implicate his name in the performance of deeds which must have been revolting to his benevolent heart; yet we cannot forget that men as kind as he, were so warped by the intolerant spirit of their age that, under the influence of a stern but most mistaken sense of duty, they refused all mercy to those whom they had convicted of heretical opinions.

The next glimpse we have of Coverdale is at Westminster, where, on the 7th of March, 1550 (O.S.), we find him preaching a funeral sermon for Lord Wentworth, who had been lord chamberlain, and at whose funeral special honour was done to his memory. Coverdale was on the road to high preferment. His office in the queen dowager's household, and the services he had performed for government, recommended him no doubt to the patronage of those who were in power, while his learning, active habits, and tried zeal in the cause of the Reformation, qualified him for some distinguished post in the English church. As early as the June of the preceding year mention is made in a letter from Peter Martyr then at Cambridge, of the probable promotion of Coverdale to the see of Exeter, in the room of Vesey, who from age and infirmity was unable to perform his episcopal duties. On the 14th of August, 1551, King Edward nominated Coverdale to the bishopric, Vesey having been induced to resign. But though by this appointment he was exalted to honour, and became possessed of influence, his pecuniary advantage was of small amount, as Vesey had alienated the revenues of the see to a very large extent. Indeed, such were the straitened circumstances of Coverdale, that he felt himself compelled to petition the king to relieve him from the payment of the first-fruits. Nor was it without considerable delay that he was able to proceed to his diocese: "such," says Strype, "were at that time the urgent affairs of state, or the secret hinderers of the gospel." Through Cranmer's influence matters were at length arranged; and on the 30th of August, Coverdale was consecrated at Croydon, bishop of Exeter. In the following September he was licensed to preach; a form which seems to have been necessary even for bishops in those days: and in the same month another and very curious license was granted him, allowing him and his wife Elizabeth, and five or six guests at their table, to eat maccat on fast days.*

* Rymer's Federa, Part V. Ed. VI. p. 2. No. 35.
On the 6th of October a commission was addressed to eight bishops, of whom Coverdale was one, together with eight civil and eight common lawyers, directing them to undertake a revision of the ecclesiastical laws of the realm. Strype states* that the commissioners diligently pursued their task, and completed it; but in consequence of the king's early death the contemplated measure of reform was never carried into effect. In the discharge of the secular duties of his episcopal office Coverdale was very diligent, for it appears from the Lords' Journals, in 1552 and 1553, that he was not absent from the sittings of the House more than three times altogether. But as the whole of the two sessions did not occupy quite four months, these engagements would not detain the bishop very long from his diocese, where in the discharge of his spiritual functions he was most exemplary.

The following character of Coverdale, during his residence at Exeter, is given by Hoker his contemporary, who was chamberlain of the city. "He preached continually upon every holy day, and did read most commonly twice in the week in some one church or other within this city. He was after the rate of his livings a great keeper of hospitality, very sober in diet, godly in life, friendly to the godly, liberal to the poor, and courteous to all men, void of pride, full of humility, abhorring covetousness, and an enemy to all wickedness and wicked men, whose company he shunned, and whom he would in no wise shroud or have in his house and company. His wife, a most sober, chaste, and godly matron, his house and household another church in which was exercised all godliness and virtue. No one person being in his house which did not from time to time give an account of his faith and religion, and also did live accordingly; and as he had a care for the good success in religion, so had he also for the direction of the government in ecclesiastical causes, and because he was not skilful therein, neither would be hindered from his godly studies, and be encumbered with such worldly matters, which, nevertheless, he would have been done in all uprightness, justice, and equity; he sent to Oxford for a learned man to be his chancellor, and by the ministry of the writer hereof, he procured and obtained one Master Robert Weston, doctor of the civil law, and afterwards lord chancellor of Ireland, unto whom he committed his consistory, and the whole charge of his ecclesiastical jurisdiction, allowing unto him not only all the fees thereunto appertaining, but also lodged and found him, his wife, family, horse and man, within his own house, and gave him a yearly pension of forty pounds. And surely the bishop was no more godly and careful of his part concerning preaching, but this man also was as diligent and severe in doing of his office without reproach of being affected or corrupted. And notwithstanding this good man was a blameless bishop, and lived most godly and virtuous, yet the common people, those old bottles, would receive no wine, could not brook or digest him, for no other cause but because he was a preacher of the gospel, an enemy to papistry, and a married man. Many devices were accounted against him for his confusion, sometimes by false suggestions, sometimes by open railing, and false libels, sometimes by secret backbitings, and in the end practised his death by imposing, but by the providence of God, the snares were broken, and he delivered."†

In 1550 a new edition of Coverdale's Bible was printed at Zurich, which was the last previous to the first edition in the present form published in 1833. It was reissued with a new title-page in 1533, and "set forth with the king's most gracious license." It must have been one of the last instances in which that license was given, for Edward, after a short and anxious reign, was removed to another world on the 6th of July of the same year. It proved a mournful day for the protestantism of England, and her faithful sons were soon made to feel the weight of papal intolerance.

On the 22nd August Coverdale was summoned to appear before the privy council at Richmond, and on the 1st of September he made his appearance, when he was ordered to await the council's further pleasure. On the 28th of the same month Vezey was reinstated in the see of Exeter, on the pretense that his previous resignation had been extorted from him by terror. Coverdale, however, though ejected from his bishopric, was not like the rest of the distinguished reformers committed to prison, but was suffered to remain at large, only giving sureties to appear before the council whenever summoned to do so. Yet the fear of persecution did not induce him to swerve from his steadfastness in the reformed faith, for we discover that when, after the famous public

* Life of Cranmer, p. 271.  
† Catalogue of the Bishops of Exeter, by John Vowel, alias Hoker. No. 43.
disputation at Oxford between the popish divines and Cranmer, Ridley, and Latimer, the other imprisoned brethren signed a declaration, stating their views of truth, and avowing their resolution, "when they cannot obey, but must disobey God, then to submit themselves with all patience and humility, to suffer as the will and pleasure of the higher powers shall adjudge," the faithful Coverdale shrunk not from signing the document in the following manner, "To these things above said, I, Myles Coverdale, late of Exon, consent and agree with these mine afflicted brethren, being prisoners, with mine own hand." The heroes of the protestant faith just named nobly perished at the stake, but Coverdale, through the mercy of Divine Providence, was permitted to escape.

On the 4th February, 1555, Rogers was led to Smithfield, the first of the illustrious band who there ascended in "chariots of fire" to heaven. Fourteen days after Rogers’s execution, Mary gave her permission to Coverdale to leave the country,—a very remarkable circumstance which requires explanation. He had married a lady who was sister to the wife of Macheabaus Alpinus, at that time chaplain to Christian II, king of Denmark, and professor of theology in the university of Copenhagen. He was a man of influence, and a favourite with the Danish sovereign, and through his intercession his royal master was induced to write to Mary on behalf of Coverdale. The king wrote on the 25th of April, 1554, soliciting the reformer’s liberation and pardon, to which Mary replied, that Coverdale was under restraint simply on account of certain debts which he owed to the crown. The king rejoined, in a letter dated the 24th of September, that he was glad it was only a debt that occasioned difficulty, and added that, as the bishopric had not been enjoyed long enough to afford Coverdale the means of paying anything, his majesty hoped that he would shortly be permitted to visit Denmark, and to "make declaration concerning the benefit of his welfare." Some months passed; Mary seemed unwilling to comply, but it would not do for her to disturb the friendly understanding which existed between the English and Danish courts, and therefore she tardily granted in the following February the king’s request.

Mr. Anderson, in his valuable work on the Annals of the Bible, suggests that there was another circumstance which contributed to Coverdale’s escape.* During the trial of Rogers, Gardiner, who presided over the iniquitous tribunal, on hearing the protomartyr’s observation, that the queen "would have done well enough but for Gardiner’s council," declared "the queen went before me, and it was her own motion," of the truth of which we have no doubt, for it is well known that Mary afterwards stimulated Bonner to his deeds of blood.† Mr. A. remarks, that Gardiner’s assertion placed the queen before the country in one of the most critical of all positions as the sole and imperative persecutor; and he adds, "there can be no doubt from what followed, had made her tremble not only for herself, but the husband on whom she at this time doated." He alludes to the well known circumstance of a Spanish divine being appointed to preach against religious persecution as a miserable artifice to lull the public mind; and then connects the permission given for Coverdale to leave the country with the examination of Rogers, as if it were intended by Mary to counteract the impression produced by Gardiner’s remark. It certainly appears very inconsistent with this that the queen should, a few weeks afterwards, permit the work of persecution to be resumed, and doom more victims to the stake;‡ and, as to the sermon of the Spanish friar, it seems to have been entirely a device of Philip’s to remove odium from himself, who was suspected of intending to introduce the inquisition to England. There is no evidence of Mary’s interfering in any way at this time to check the persecution, and soothe the minds of her subjects; and, as to the latter object, the release of Coverdale was too inconsiderable a circumstance to be likely to aid in its accomplishment. The interference of his Danish majesty was no doubt the main, if not the only, cause of the translator’s liberation.

On the 19th of February, 1555, Coverdale obtained his passport, and embarked, no doubt with great joy, for the shores of Denmark. Soon after he was gone, the lurid flames of persecution blazed over his native land, and sympathy with the sufferers for the truth, many of whom were doubtless well known to him, and well beloved, must have been mingled with his devout gratitude for the interposition of the Almighty in his escape. He was kindly received by the Danish king, through whose instrumentality he had escaped the "mouth of the lion," and it is said that his majesty offered

‡ On the 16th of March, Tomkins was burnt at Smithfield.
him a benefice in the church of Denmark: but Coverdale, unacquainted with the Danish tongue, and anxious to be employed in preaching the gospel, preferred to cast in his lot among some English exiles at Wesel in Friesland. After remaining there a short time, he returned to the former scene of his labours; and on the 15th of September arrived at Bergzabern, at the request of his old friend, Wolfgang, duke of Deux-ponts. On the 15th of December, 1558, we find him at Geneva, where he joined in writing* a letter to the church at Frankfort, congratulating them on the accession of Elizabeth to the English throne, and entreating them to lay aside their present dissensions respecting ceremonial matters, the continuance of which would give so much joy to their enemies. The churches of the English exiles on the continent were at the time much distracted by controversies on points of ceremony and discipline; but there is no evidence of Coverdale having had any connection with them, save in the way indicated by the letter above noticed. It was in accordance with his gentle spirit to inculcate lessons of peace, though his well known attachment to the cause of scriptural truth evinced that he regarded the wisdom which cometh from above as "pure," and not permitting him to sacrifice principle in order to be "peaceable."

The name of Coverdale has sometimes been associated with the Genevan New Testament, published in 1557, but it is highly improbable that he was at Geneva so soon. The Genevan Testament, as appears from the preface, was the work of one person, a fact strangely overlooked by many authors, and this person there is good reason to believe was William Whittingham.† That he had some share in assisting the preparation of the Genevan Bible is not altogether improbable, as he was there a few months while the work was going on; but the principal part of the undertaking certainly rested with others, probably Whittingham, Gilby, and Sampson.‡

The accession of Elizabeth to the throne of England was a signal for the return of the protestant exiles, and among the rest, Coverdale soon found his way to his native land. On the 12th of November, 1559, Coverdale again took his place in the old pulpit of St. Paul's Churchyard, where the friends of the Reformation now once more gladly assembled to hear the faithful and warm-hearted instructions of their favourite teachers. The next notice of our reformer is discovered in connection with Archbishop Parker's consecration, in which ceremony Coverdale, with Barlow, Scory, Bale, and the suffragans of Bedford and Thetford, took a part. From this it would appear that Coverdale was still regarded as a bishop of the church of England, his deprivation in the reign of Mary being treated as illegal. It seems probable that the intention was to restore this old veteran to his diocese at Exeter, but that his conscientious scruples in reference to certain ceremonial matters enforced in the English church under Elizabeth, prevented him from enjoying his former dignity. At the consecration of Parker he appeared in a plain black gown, while his episcopal brethren were arrayed in surplices; and to the the end of his life it is well known that he retained his dislike to what he considered popish vestments. But though his conscience would not allow him fully to conform to the established order of things in the church, and he was thereby excluded from his former see, yet he does not seem to have relinquished his title to the episcopal character, for he signed himself throughout the rest of life, "Myles Coverdale, quondam Exoniensis."

Grindall, the bishop of London, was a friend to Coverdale. He sought to obtain for him the bishopric of Llandaff, looking upon him as a neglected man, and thinking perhaps that conformity to ecclesiastical laws about vestments might in his case be very well dispensed with. On the failure of other plans for his promotion and comfort, Grindall at length succeeded in making some provision for him by giving him the living of St. Magnus, near London-bridge. He was collated to the rectory on the 3rd of March, 1563; but poverty still clung to him, for he could not pay the first-fruits due to the queen. He wrote to Archbishop Parker the following letter on the subject.

"My duty considered in right humble and faithful wise. These are in like manner to beseech your grace, most reverend father, and my singular good lord, that as my good lord of London, tendering as well my weak and feeble age, as also my poor travails in God's husbandry within his diocese, hath most gently conferred upon me the benefice of St. Magnus in London, being in value an hundred marks or thereabouts

* Troubles at Frankfort, p. 187.
† See Introduction to English Hexapla, p. 84.
‡ This is Mr. Anderson's view, 'Annals,' Vol. II. p. 320, but he almost entirely excludes Coverdale from a share in the work. It is most likely that while in Geneva, he would be consulted about it, and would lend his valuable assistance.
so it may please your grace to join with his lordship in suit for me to the queen's most excellent majesty, that in favourable consideration how destitute I have been of a competent living in the realm ever since my bishopric was violently taken away from me. I being compelled to resign, and how I never had pension, annuity, or stipend of it, these ten years: how unable also I am either to pay the first-fruits, or long to enjoy the said benefice, going upon my grave, as they say, and not like to live a year. Her majesty, at the contemplation of such reverend, honourable, and worthy suitors, will most graciously grant me her warrant and discharge for the first-fruits of the said benefice. And as I am bold most humbly to crave your grace's help herein, so am I fully persuaded, God willing, to show myself again as thankful, and in my vocation, during my short time, as faithful and as quiet as I can. Thus having uttered my boldness, I most humbly commit your grace and all yours to the mighty protection of God. From London, Jan. 29.

"Myl. Cov. quond. Exon."

The following letter relates to the same subject, and forms another affecting memorial of the poverty and sorrow of this eminent servant of Christ.

Bishop Coverdale to Sir William Cecil.

"My duty considered in right humble wise unto your honour. These are in like manner to beseech the same, that whereas my lord of London, tendering as well mine age as my simple labours in the Lord's harvest, hath very gently offered me the pastoral office and benefice of St. Magnus in London; even so it may please your honour to be means for me to the Queen's most excellent Majesty, that in favourable consideration, not only how destitute I have been ever sith my bishopric was taken from me, and that I never had pension, annuity, or stipend of it these ten years and upward; but also how unable I am, either to pay the first-fruits, or long to enjoy the said living, I going upon my grave, not able to live over a year, her Majesty at the contemplation hereof may most graciously grant me the first-fruits of the said benefice, which her highness must needs have again anew, when I am gone.

"Herefore (I praise God for it!) your honour hath ever been my special help and succour in all my rightful suits. If now, that poor old Myles may be provided for, it please your honour to obtain this for me, I shall think this enough to be unto me as good as a feast. Thus most humbly beseeching your honour to take my boldness in good part, I commit you, and all yours, to the gracious protection of the Almighty.

"From London, February 6th, [1564].

"Myles Coverdale, quond. Exon."

Poor Coverdale! His Divine Master, for wise and gracious purposes permitted him to struggle with many trials in his old age, for in the same year in which he was so teased by poverty, he was smitten with the plague, from which, through the goodness of God, he was restored and was permitted to resume his ministerial labours. It might have been expected that the remainder of his days would be spent in the enjoyment of peace and honour. He was now settled in his rectory, beloved by his parishioners, and highly esteemed by the friends of the Reformation. The University of Cambridge, in the year 1563, had conferred on him the degree of Doctor of Divinity; and in the following year, had commissioned him as a deputy to confer a similar honour on Bishop Grindall; but despite of his piety, labours, usefulness, honour, and old age, this devoted servant of God was soon involved in difficulties again, owing to the stringent enforcement, by the ruling powers, of the ecclesiastical regulations relating to habits and ceremonies. A letter written on the 25th March, 1566, indicates that the veteran reformer was in trouble through his conscientious scruples about conformity to these regulations, and gives us some idea of his increasing infirmities.

Bishop Coverdale to the Rev. Mr. Robinson, Chaplain to Archbishop Parker.

"My duty considered in right humble and most hasty wise. Whereas, I am summoned to appear, with others, to-morrow afore my lord's grace, at Lambeth, I beseech your worthiness to be means for me unto his grace, that at this present I may be dispensed with; not only for that I am unwieldy, and could neither well travel by land, nor altogether safely by boat, but also for other considerations which this bearer, my dear friend, shall signify unto you by mouth. Thus being desirous of your gentle answer, I commend you and all yours to the gracious protection of God. March 25th, 1566.

"Your own in the Lord,

"Myles Coverdale. quond. Exon."
In the July of the same year he united with Humphrey and Sampson, two distinguished Puritans, in writing a letter to Farrell, Viret, Beza, and other divines on the continent, respecting the vestmentarian controversy, which, as it exhibits the opinions of Coverdale on the subject, and throws light upon his position at this time, we shall venture to insert, though it be rather long.

Myles Coverdale, Laurence Humphrey, and Thomas Sampson, to William Farrell, Peter Viret, Theodore Beza, and others.

"We must not only, honoured masters and brethren, appear troublesome to your reverences by so frequently addressing you by our friends and our letters, but must seem also very regardless of our duty to the church, by disturbing you, who are occupied in matters of far greater importance, with the relation of our trifles. Yet the unhappy condition of our times, and fresh troubles, compel us to have recourse to you, not only that you may be informed more fully of the state of our affairs, and our own opinions respecting them, but that we also may more fully understand your sentiments. Our affairs are not altered for the better, but alas! are sadly deteriorated. For it is now settled and determined, that an unleavened cake must be used in place of common bread; that the communion must be received by the people on their bended knees; that out of doors must be worn the square cap, bands, a long gown, and tippet; while the white surplice and cope are to be retained in divine service. And those who refuse to comply with these requirements, are deprived of their estates, dignities, and every ecclesiastical office; namely, brethren, by brethren and bishops, whose houses are at this time the prisons of some preachers; who are now raging against their own bowels; who are now imposing these burdens not only on their own persons, but also on the shoulders of others; and this too at a time when in the judgment of all learned men they ought to have been removed and abolished altogether. Thus you have the image and representation, such as it is, of our church. Now then, hear our opinion upon this state of things. We think that it must be assumed in this question, that the Jewish, Turkish, Christian, and Popish religions have each their own peculiar sacraments and signs; and that external profession ought to be the test and badge of any one's doctrine; and that we are to seek our pattern not out of the cisterns and puddles of our enemies, but from the fountain of the Scriptures, and of the churches of God; so as not to be connected by any similarity of rites with those from whose religion we are altogether abhorrent; which rule we read, was diligently observed by our forefathers in respect to the sabbath and passover of the Jews, the fastings of the Manichees, and the trine immersion of heretics. Nor, indeed, can we regard these things as altogether indifferent, when compulsion is made use of, and when too, they are branded with the mark of superstition; nor ought anything to be obtruded (on the church) by the authority of the sovereign, without its having been lawfully discussed in a Christian synod: nor ought agreement in ceremonies everywhere to be required of necessity, especially when it is in common with the enemies of the faith: nor is there any occasion in the church of Christ either for the Aaronic priesthood, or pharisaical ambition, that sacred garments should be worn now-a-days in the Christian temple, or that a dress not common, but distinct and peculiar, should be prescribed for ordinary use. But we think with Celestine, that the clergy should be distinguished from the people by their doctrine, not their garments; their conversation, not their dress; their purity of mind, not their adornment of person; lest we begin to hunger after novelties, tread under foot the order received from our forefathers, impose upon the minds and eyes of the simple, and make room for vain and unprofitable superstitions. Besides, as many of us as have cast out these things from the churches committed to our trust, cannot restore them without grievous offence and abominable impiety: and since a door would also be opened to other mysteries of iniquity, and the love of the godly be offended, and the pride and boldness of the wicked be encouraged, without even any pretence of edification; and since it is not lawful, according to St. Paul's rule respecting things indifferent, for every one to rest in his own persuasion, but that that should be regarded as lawful which is not displeasing to certain men; we considered it more for the good of the church to stand fast in our liberty with an accession of godly men on our side, than to depart from the opinion we have taken up, and the custom we have received, to the scandal of many, and the downfall of purer doctrine. This is our opinion, and also that of a most excellent personage. We now, most illustrious and very dear masters and brethren, request you by our most intimate communion in Christ, to point out the cynosure to us who are tossed about on the waves; and either to show us a better way if we are in error, or confirm us, when doubting, in our holy purpose. The question, we confess, is nice and difficult, whether it is better to yield to circumstances, or to depart; to admit the relics of the Amorites, or to desert our post? Either alternative is harsh, grievous, and productive of mischief both to ourselves and the church. Which is the better do you with your wonted wisdom declare, because we are lingering in suspense as in the last extremity. We also request of you and your brother ministers to put forth at the earliest
opportunity some treatise on the nature of things indifferent, on ceremonies, on the sacerdotal habit; by which both our church and those of Saxony may be instructed, and the zeal of our sovereigns inspired to the demolition of all the distinctive marks of antichrist. We make it, lastly, our request, that you would admonish our bishops by letter not to persecute Joseph on account of a garment; nor to rend the church with such a schism for so slight a cause; but that even in the dissimilarity of rites they may preserve the sweetest harmony of spirit and brotherly love. For far be it from us to think of them otherwise than as becomes friends and brethren. The sum is this. We request these three things; your reply to the questions here proposed by us, and some treatise to all the churches generally; a letter to the bishops privately, and, if you please, to such of her majesty’s councillors as you may be acquainted with, so that this whole controversy may issue in a christian reconciliation, and not in a cruel separation. Communicate this letter to all your brethren, that we may hear what the Lord may speak out of the mouth of two or three witnesses. May the Lord Jesus preserve his church pure and inviolate even to the day of his just judgment! Your most devoted,

"July, 1566.

"Myles Coverdale, formerly bishop of Exeter,

"Laurence Humphrey,

"Thomas Sampson."*

Coverdale forfeited his benefice by conscientiously refusing to obey the act of uniformity, but he still continued to preach. "Many of the people," says Strype, "ran after Father Coverdale, who took that occasion to preach the more constantly, but yet with much fear, so that he would not be known where he preached, though many came to his house to ask where he would preach the next Lord’s day." He continued his labours till within a few months of his departure to a better world, which happened the 20th of May, 1567, in the 81st year of his age. He was buried in the church of St. Bartholomew, behind the Royal Exchange, and his funeral was attended by multitudes who revered his memory and bewailed his loss.

When the Church of St. Bartholomew was pulled down in 1840, careful search was made for Coverdale’s remains: they were discovered in a grave within the chancel. A particular account of the exhumation was drawn up, from which it appears that the skeleton was perfect, the skull alone being decomposed. The coffin was removed to the church of St. Mary Magnus, and now the bones of the translator repose within the walls which one echoed with his voice.

* Parker Society publications:—‘Zurich Letters,’ Second Series, p. 121. Accurate copies of all the letters of Coverdale which have been discovered, are given in his ‘Remains,’ published by the Parker Society, and the places where the originals are preserved are there referred to.
BIBLIOGRAPHICAL DESCRIPTION

of

THE ORIGINAL EDITION OF THIS BIBLE,

PRINTED IN 1535.

WHILE the reprint of this Bible cannot fail to be welcome to the public generally, there are many who, we feel certain, will not be dissatisfied to have some bibliographical details concerning so curious and valuable a work.

The book itself is printed in a very peculiar angular Swiss or German type. Its size is a small folio, and there is no name of place or printer in it.

The copies of this Bible known to exist, are those in the Libraries of the British Museum.—Bodleian. —Public Library, Cambridge.—King's College, Cambridge.—Sion College.—All Souls' College.—Trinity College, Dublin.—Lambeth Library.—Bapt. Mus. Bristol.—Duke of Sussex.—Earl of Leicester.—Earl Jersey.—Earl Spencer.—Dr. Coombe.—The late William Coombes, Esq.—George Offer, Esq.—B. Harrison, Esq.—Rev. R. Daley.—Lea Wilson, Esq.; and Mr. Reed."

"Of seven copies of this edition," says Mr. Cotton, "which I have seen, that in the British Museum is the only one that has the title-page, and even that is made up from two copies. Of the others, the Bodleian copy is by far the finest." Not only is the title-page of the one in the Museum made up from two copies, but it is even made up from two separate wood-cuts of the same design; for in the one, the texts in the scrolls are in English, in the other, in Latin.

One perfect title-page, however, is in existence, and is found in the beautiful copy of this edition in the Earl of Leicester's library at Holkham. It is as follows:

"BIBLIA
The Bible, that
is, the holy Scripture of the
Old and New Testament, faith
fully translated out
of Sionce and Latine
in to English.
M. D. XXXV.
S. Paul. li. Tessa. iii.

Pray for us, that the words of God may
have free passage, and be glorified &c.
S. Paul Col. iii.

Let the words of Christ dwell in you plen-
tously in all your heart &c.

Isaie i.

Let not the battle of this lame departe
out of thy mouth, but execute thyselfe
therein daye and nighte &c."

The mention of its being translated "out of
Bibliographical Description.

Douche and Latyn," was no doubt a bookselling artifice of the time, to make the work circulate better, as being intimately connected with the reformed doctrines, which were then equally well known by the term of German or Dutch doctrines. Nay, we are even told that the early reformers of that day were commonly called Germans, on account of their adoption of those reformed opinions which first sprung up in Germany. That Coverdale did not follow Luther's version, it only requires a very slight comparison of texts to prove; but he no doubt availed himself, where there occurred any difficult reading, of all the different means of assistance within his power, as indeed he himself intimates in his prologue to the reader.

The wood-cuts surrounding the title are the same as in the title-page of 1536, of which a facsimile is prefixed to the present reprint.

On the reverse of the title is, "The bokes of the whole Byble, how they are named in Englisyh and Latyn, how longe they are wrytten in the allega-
cions, how many chapters every boke hath, and in what leafe every one begynneth." It contains, however, only references to the first four parts; those to the Apocrypha and the New Testament were probably on another leaf, which is missing in this copy (the Museum one).

Then comes the dedication, "Vnto the most victorious Prynce and our most gracous soueraigne Lorde, kynge Henry the eyght, kynge of Englonde and of Fraunce, lorde of Irlonde, &c." signed "Yourer graces humble subiecte and daylye oratour, Myles Couerdale." 5 pages. The Museum copy has "Quene Anne" in the dedication; Sion College has "Quene Jane;" Lambeth Library has a copy with each; the Bodleian has "Quene Anne;" All Souls' College has neither; Dr. Coombe's has neither; the late Mr. Coombes's has "Quene Anne."

Then "A prologue. Myles Couerdale Unto the Christen reader." 6 pages.

Then "The bokes of the hole Byble" &c., 2 pages. This is evidently part of another edition inserted in this copy (the Museum one), or rather this set of preliminary pieces do not belong to this title-page; since a portion of the same information is to be found printed on the reverse of the title-page.

The contents of "The first boke of Moses," 1 page.

"The first boke of Moses, called Genesis." Then should come, according to Herbert, a map of the Holy land. The four other books of Moses follow, with tables of contents prefixed to each: in all, fol. i—xc. Signature a i, to p vi, in sixes. The first leaf appears not to have any signature, or else it has been rubbed out in this copy (the Museum one), the second leaf being marked a ii.

Then comes a title-page: "The seconde parte of the olde Testament." with the names of the books contained underneath. This in a compartment of wood-cuts. On the reverse "The boke of Josua. What this boke conteyneth." Joshua to Hester, fol. ii—cxxx (the reverse of). Tables of contents at the commencement of each book. Signature a a ij, to v v vi, in sixes.


Then comes another title-page: "All the Pro-
Bibliographical Description.

Prophets in Englishe." with the names of the books contained, underneath. This in a compartment of wood-cuts. On the reverse, the contents of "the Prophet Esay." The contents prefixed to each Prophet. In all, fol. ii—cii, (the reverse of). Signature A a a ij, to R r vi, in sixes.

Another title-page: "Apocripha The bokes and treatises which amonge the fathers of olde are not reckened to be of like authorite with the other bokes of the byble, neither are they foude in the Canon of the Hebrue." Then follow the names of the books. At the bottom, "Vnto these also belongeth Baruc, whom we have set amge the prophetes next vnto Jeremy, because he was his scrybe, and in his tyme." This in a compartment of wood-cuts. On the reverse, "The translatoure vnto the reader." containing some observations on the nature of these books. Underneath the contents of the first book. The contents are prefixed to each book, except to "Certayne chapters of Hester." "The songe of the iij children." "The story of Susanna," and "The story of Bel;" in all, fol. ii—lxxxi (the reverse of), falsely numbered lxxxi. Signature A ij to O v, in sixes, the last leaf blank.

Then the title-page: "The new testament." underneath, the books named. Also in a compartment of wood-cuts. On the reverse, the contents of "The gospel of S. Mathew." The contents before each book. In all, fol. ii—cxiii (the reverse of). Signature AA ij, to TT v, in sixes.

On the reverse of the last leaf, "Prynted in the yeare ofoure LORDE M.D.XXXV. and fynished the fourth daye of October."

At the beginning of Genesis are six cuts in wood, describing the six days' work of the creation; and in different parts of the work are other cuts, also in wood, some of them very spirited and well executed, representing the history therein mentioned, and most probably done, as before stated, by Sebald Behem of Nurembergh. There are also some initial letters of a very elegant character, from designs of Holbein.

This Bible, as will be seen by the above description, is divided into six parts, of which four have separate title-pages. That there should be no separate title-page to the first part is not strange, as it scarcely seemed to want one: but it is rather curious that there should be none to the third part; and that there never was any printed, and that it is not missing from the present copies, is clear, since the first leaf is numbered fol. i, which would not otherwise have been the case. The type, as before mentioned, is an angular Swiss or German. The title-page and its reverse are in the same letter as the body of the text. But the dedication, the prologue, the names of "the bokes of the whole Byble," and the contents of Genesis, are in a different character, and were most probably printed after the arrival of the volume in England. There are a few marginal references, which are in Roman letters. On fol. xlii. of part I. is a large wood-cut of the Tabernacle and its contents; this is repeated on the reverse of fol. lvi. The initial letter of Genesis is a large flourished text capital. A full page contains fifty-seven lines.

Whether this edition ever had a table of the Epistles and Gospels for the Sundays, &c. at the end, is not known. No copy has yet been found, that we are aware of, containing any such table; but it seems not improbable that it had, since we find one in the reprints in quarto and in folio, by Nicol- son, in 1537; and also in the edition of 1550.

It is not known how many copies of this edition
were issued from the press, but the number must have been very great, when we consider that it was the first edition of the whole Bible in English ever offered to the public, at a time, when, excited by the writings daily put forth by the reformers, they were most eager to peruse it; and that Grafton, when he published Matthew's Bible in 1537, although of a much larger size, and consequently more expensive, ventured to print as many as 1500 copies.

This Bible was reprinted in folio and in quarto in 1537, by Nicholson, in Southwark, with a very few slight and trifling alterations. It was printed again in 1550, after which, what remained of the edition was issued in 1553, with a reprinted title-page and preliminary pieces. The edition of 1535 had a new title-page in 1536, of which, as before stated, a facsimile is prefixed to this edition.
VTNTO THE MOST VICTORIOUS PRYNECE AND OURE MOST GRACYOUS SOUERAINDE LORDE,

KYNGE HENRY THE EYGH,

KYNGE OF ENGLONDE AND OF FRAUNCE, LORDE OF IRLONDE. &c. DEFENDOUR OF THE FAyth, AND VNDER GOD THE CHEFE AND SUPPREME HAEDE OF THE CHURCH OF ENGLONDE.

 ¶ The ryght is just administracyon of the lawes that God gawne vnto Moses and vnto Iosua; the testimonye of faythfulnes that God gawne of David: the plenteous abundance of wysdome that God gawne vnto Salomon: the lucky and prosperous age with the multiplycation of sede whiche God gawne vnto Abraham and Sara his wyfe, be gerę vnto you most gracyous Prynce, with your dearest iust wyfe, and most vertuous Pryncesse, Queene Anne, Amen.

CAIPHAS beynge bysshope of that yeare, lyke a blynde prophete (not vnderstanding what he sayd) prophesied, that it was better to put Christ vnto death, then that all the people shulde perysse: he meanyng, that Christ was an heretike, a deceiver of the people, a destroyer of the lawe, and that it was better thercfor to put Christ vnto death, the to suffice hym for to lyue, and to decease the people. where in very dexe Christ was the true prophete, the true Messias, and the onely true Saincie of the worlde, sent of his hevenely father to suffice the moste cruel, most shamefull, and most necessary death for our redempcyon: accordyng to y* meanyng of the prophecie truly vnderstondre.

Euen after the same maner y* blynde bysshoppe of Rome, (that blynde Baalam I saye) not vnderstanding what he dyd, gawe vnto your grace this tylte: Defendour of the fayth, onely becaus your hyghnes sufferyd your bysshoppes to burne Gods worde the rote of fayth, and to persecute the louers and mynnisters of y* same, where in very dexe the blynde bysshoppe (though he knewe not what he dyd) prophesied, that by the ryghteous administrayon and contynuaull diligence of youre grace, the fayth shulde be defended, that Gods worde the mother of Fayth with the frutes thereof, shulde have his full course thorowe out all Christendome, but specyally in your realme.

Yf your hyghnesse now of your pryncelye benigne wyll pardon me to compare these two bysshoppes (I meane bysshoppe Caiphas and the bysshoppe of Rome) their prophecies together, I doute not but we shal fynde them agree lyke brethren, though the one be a Iewe and the other a counterfayte Christian. Fyrst, Caiphas prophesied that it was better to put Christ vnto death, then that the people shulde perysse. The bysshoppe of Rome also, not knowynge what he prophesied, gave youre grace this tylte: Defendour of the fayth. The trueth of both these prophecies is of the holy goost (as was Baalams prophecie) though they that spake the, knewe not what they sayd. The trueth of Caiphas prophecie is, that it was necessary for mans saluacyon, that Christ by his death shulde overcome death, and redeeme vs. And the trueth ofoure Baalams prophecie is, your grace in very dexe shulde defende the Fayth, Yee euen the true fayth of Christ, no dreames, no fables, no heresie, no papisticall inuencions, but the vn corrupted fayth of Gods most holy worde, which to set forth (prayed be the goodnes of God, and increase youre gracyous purpose) your hyghnes with youre most honorable counseil, applyeth all his studeye and Endeouer.

These two blynde bysshoppes now agree in y* vnderственно of theyr prophecies: for Caiphas taketh Christ for an heretike, Oure Balaäh taketh the worde

* Io. 11. 8.

* Name, 24. c.
of Christ for heresie. Caiphas iudgeth it to be a good deed to put Christ vnto death, that he shulde not deceaue the people. Oure Balaam calleth defendyng of the fayth, the suppressyng, kepyng secrete, and burnyng of the worde of fayth: lest the lyght thereof shulde etter his darynes: lest his owne Decreates & Decrees, his owne laves and constitutions, his owne statutes and innencions shulde come to none effecte: lest his intollerable exactions and vsurpacion shulde lose theyr strengthe: lest it shulde be knowne what a these and murtherer he is in the cause of Christ, and how haynous a traytoure to God and man in defraudynge all Christen kynges prynces prynces of their due obedience: lest we youre grace subiectes shulde hane eyes in the worde of God, at the last to spye out his crafty connyeaunce and iuglynges: and lest men shulde se, how sore he and his false Apostles hane deceaued all Christendome, specially youre noble realme of Englonde.

Thus your grace seyth how brotherly the Iewysh hysshoppe and oure Balaam agree together, not onely in myter and outwarde apperarance: but as the one persecuted the Lorde Jesus in his owne persone, so doth the other persecute his worde and resysteth his holy ordynance in the auctorite of his anoynted kynges. For so moche nowe as the worde of God is the onely trueth that dryneth awaye all yyes, and discloseth all iuglyng and discate, therefore is oure Balaam of Rome so lothe that the scripture shulde be knowe in the mother tonge: lest ye kynges and prynces (speciallly above all other) were exercised therin, they shulde reclame and chalenge agayne theyr due auctorite, which he falsely hath vsurped so many yeres, and so to tye hym shorter: and lest the people beynge taught by the worde of God, shulde fall from y* false fayned obedience of hym and his disguysed Apostles, vnto the true obedience commaundeth by Gods owne mouth: as namely, to obey theyr prynce, to obey father and mother. &c. and not to steppe ouer father and mothers bely to enter in to his paynted religions, as his hypocrites teache: For he knoweth well ynowne, that ye cleare Sonne of Gods worde come ones to the heate of the daye, it shal drye awaye all the soule myst of his deuelysh doctrines. Therfore were it more to the maytensance of Antichristes kyngdome, that the worlde were styll in ignoraunce and blyndnes, and that the scripture shulde neuer come to lyghte. For the scripture (both in the olde testament and in the new) declareth most aboutidauntly that the office, auctorite and power geyen of God vnto kynges, is in earth abow all other powers: let them call the selues Popes, Cardynalles, or what so euer they will, * the worde of god declareth them (ynec and commandeth them vnder payne of dampnacion) to be obedient vnto the temporall swerde: As in the olde Testament all the Prophetes, Prestes and Leuites were. And in the new Testament * Christ & his Apostles both were obedient them selues, and taught obedience of all men vnto theyr prynces & temporall rulers: which here vnto vs in the worlde present the persone of God, and are called * Goddes in the scripture, bycause of the excellecy of theyr office. And though there were no mo auctorities but the same, to prone the peminence of the temporall swerde, Yet by this the scripture declareth planly, that as there is nothing aboue God, so is there no man aboue the kyng in his realme but that he onely vnder God is the chefe heade of all the cregregacyon and church of the same. And in token that this is true, there hath ben of olde antiquite (and is yet vnto this daye) a louynge cere

monyse vse in your realme of Englonde, ye* wha your graces subiectes reade your letters, or begynne to talke or come of your hygnes, they move thyr bonettes for a signe * token of reuenerunce vnto your grace, as to their most soueraigne lorde * heade vnder God, which thyng no man vseth to do to eyn hysshoppe. wherby (ye oure vnderstondyng were nat blynded) we myght euysently perceane, that euen very nature teacheth vs the same, that scripture cIMAIdeth vs: and that lyke as it is agaynst Gods worde that a kyng shulde not be the chefe heade of his people, euen so (I saye) is it agaynst kynde that we shulde knowe any other heade aboue hym vnder God.

And that no prest nor hysshoppe is exempte (nor can be lawfully) from the obedience of his pryncie, the scripture is full both of strayte cIMAaundemetes, * practises of the holyest men. *Aaron was obedient vnto Moses, and called hym his lorde, though he was

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*a* Ro. 13. a  
*b* Math. 17. d. Tit. 3. a.
unto the Kynges hyghnesse.

his owne brother. * Eleasar and Phineas were vnder the obedienc of Iosua. * Nathan the prophete fell downe to the grounde before kyng Daud, he had his Prynce in such reuerence (He made not the kyng for to kyss his fote as the bysshoppe of Rome maketh Emperorous to do) Notwithstandinge he spared not to rebuke hym, and that ryght sharply when he fell from the worde of God to adulterie & manslaughter. For he was not aforded to reprove hym of his sinnes, nonmore than Helyas the prophete stode in feare to saye vnto kyng Achar: † It is thon and thy fathers house that trouble Israel, because ye hane forsaken ye commandementes of the Lorde, and walke after Baal. And as Johan Baptyste durst saye vnto Kyng Herode: ‡ It is not lawful for the to take thy brothers wyfe. But to my purpose I passe over innumerable mo ensamples both of the olde Testament and of the new, for feare lest I be to tedious vnto your grace. Sūma, in all godly regiments of olde tyne the kyng and temperall jude was obeyed of euery man, and was alwyse vnder God the chefe and suppreme heade of the whole congregacyon, and deposed euon prestes when he sawe an vrgent cause, as Salomon dyd vnto Abiathar, who coulde than stonde agaynst the godly obedience of his prynce (excepte he wolde be at defaynance with God and all his holy ordinances) that were well acquaynted with the holy scripture, which so earnestly comendeth vnto euery one of vs the auctorite and power geuen of God vnto kynges and temperall rulers? Therefore doth Moses so strately forbyde the Israelites to speake so moche as an euell worde agaynst the prynce of ye people, moche lesse than to disobeye hym, or to withstonde hym. Doth not † Ieremy the prophete and ‡ Baruc also exhorte the people in captitaine, to praye for the prosperous welfare of the kyng of Babilon, and to obeye hym, though he was an infidele? In the new Testament wha oure sauioure Christ (hyng yet fre † Lorde of al kynges ‡ prynces) shewed his obedience in payenge the trybute to oure eusample, † dyd he not a miracle there in putttyng the pece of money in the fysshes mouth (that Peter myght paye the customer therwith) and all to stablysshe the obedience due vnto prynces? § Dyd not Ioseph and Mary the mother of our sauiour Christ departe fro Nazareth vnto Bethleé, so farre from home, to shewe their obedience in payenge the taxe to the prynce? And wolde not oure Sauioure be borne in the same obedience? || Doth not Paule pronounce hym to resyste God hym selle, that resysteth the auctorite of his prynce? And (to be shorte) the Aposte Peter † dothe not onely stablysshe the obedience vnto prynces and temporall rulers but affirneth playnly the kyng (and no bysshoppe) to be the chefe heade. Innumerable places mo are there in scripture, which bynde vs to the obedience of oure prynce, and declare vnto vs, that no man is nor can be lawfully excepte from the same: but that all the mynisters of Gods worde are vnder the temperall swerde: † Prynces onely to owe obedience vnto God as his worde.

And where as Anthichrist vnto youre graces tyme dyd thrust his heade into ye imperiall crowne of your hyghnes (as he doth yet with other nobel prynces mo) that lernde he of Sathã the authour of pryde, and therin doth he both agaynst the doctrine ‡ also agaynst ye ensample of Christe: whiche because his kyngdom was not of this worlde, meddled with no temporal matters, as it is euendly both by his wordes and practys: Luc. xii. Math. xxvi. Ioh. vi. Ioh. xviii, where he ye hath eyes to se, maye se: ‡ he ye hath eares to heare, maye heare, ye† Christes administracion was nothynge temperall, but playne spiritual, as he hym selle affirneth ‡ proueth in the fourth chapter of saynt Luke out of the prophete Esay: where all bysshoppes and prestes maye se, how farre they hyngynge and lowsyngge extendeth, and where in theyr office consisteth, namely in preychynge the Gospell. ‡c.

wherfore (most gracous prynce) there is no tongue I thinke, that can fully expresse and declare the vntollerable injuries, which have bene done vnto God, to al prynces and to the comynalidid of all christen realmes, sence they which shulde be onely the ministers of Gods worde, became lorde of the worlde, and thrust ye true and just prynces out of theyr rownes. whose herte wolde not pitie it (yee euén with lamentacyon) to remember but onely the vntollerable wronge

An Epistle

done by that Antichrist of Rome vnto youre graces most noble predecessoure kyng Iohn? I passe ouer his pestilent pykyng of Peter pens out of youre realme: his stealynge awaye of youre money for pardons: benefices and bysshoprykes: his diisecuung of youre subiectes soules with his deuelyshe doctrynes and sectes of his false religions: his blondsheddyng of so many of your graces people, for bokes of the scripture. whose herte wolde not be grened (yee and that out of measure) to call to remembrance, how obstinate and disobedient, how presumptuous stubborne that Antichrist made the bysshoppes of youre realme agaynst your graces nobel predecessours in tymes past, as it is manyst in yᵉ Chronicles? I trust verye there be no suche now within youre realme: Yf there be, let them remembre these wordes of scripture: "Presumptuous goeth before destruction, & after a proude stomacke there foloweth a fall."

what is now the cause of all these vnlittleable and nomore to be suffered abominacions? Truely enen the ignoraunce of the scripture of God. For how had it els ben possyble, that such blyndnes shulde have come in to yᵉ worlde, had not yᵉ lyghte of Gods worde bene extyncte? How coulde men (I saye) have bene so farre from the true seruycye of God, and from the due obedience of thyr prynces, had not the lawe of God bene clene shut vp, depressed, cast asyde, and put out of remembrance? As it was afore the tyme of that noble kyng Iosias, and as it hath bene also amonge vs vnto youre graces tyme: by whose most ryghteous administraction (thorowe the mercyfull goodnes of God) it is now founde agayne, "as it was in the dayes of that most vertuous kyng Iosias. And prayes be the father, the sonne, and the holy goost worlde without ende, which so excellently hath endowed your Pryncely hert with such fermentes to his honoure, and to the welth of youre louynge subiectes, that I maye ryghtuously (by inst occasyons in youre persone) compare youre hyghtnes vnto that noble and gravcyng kyngye, yᵉ lanterne of lyghte amonge prynces, that feruent protectour and defender of the lawes of God: which commaundde straitly (as youre grace doth) that the lawe of God shulde be radd and taught vnto all yᵉ people: set the prestes to theyr office in the worde

of god: destroyed Idolatry and false ydols: put downe all euell customes and abusyons: set vp the true honour of God: applied all his studye and endeuoure to the ryghteous administraction of the most vnкорrupte lawe of God. &c. O what felicete was amonge yᵉ people of Ierusalem in his dayes? And what prosperous health both of soule & body foloweth the lyke mynystration in youre hyghtnes, we begynne now (prayes be God) to hane experience. & For as false doctryne is the origenall cause of all euell plages and destruccion, so is yᵉ true executcye of the lawe of God the praichyng of the same, the mother of all godly prosperite. The onely worde of god (I saye) is the cause of all felicete, "it bryngeth all goodnes with it, it bryngeth lernynge, it gëdeth understandyng, it causeth good workes, it maketh children of obedience, breuely, it teacheth all estates theyr office and dnty. Seynge then that the scripture of God teacheth vs every thynge sufficiently, both what we oughte to do, and what we oughte to leue vndone: whome we are bounde to obey, and whome we shulde not obeye: therfore (I saye) it causeth all prosperite, and setteh every thynge in frame: and where it is taught and known, it lyghteneth all darkeneses, conforteth all sory hertes, leaueth no poore man vnhelped, suffreth nothyng anysse vnamended, leteth no prynce be disobeyed, permytteth no heresie to be praiched: but reformeth all thinges, amëdeth that is amysse, and setteh every thynge in order. And why? because it is genen by the inspiracyon of God, therfore is it en er bryngeth profyte and frute, by teachynge, by improuyng, by amendyng and reformyng all the yᵉ wyll receaue it, "to make them perfecte & make vertue all good worke.

Consideryng now (most gracys pryncye) the inestimable treasure, frute & prosperite euerylastyng, that God geneth with his worde, and trustyng in his infynyte goodnes that he wolde bryngeth my symple and rude laboure herin to good effecte, therfore as the holy goost mouned other më to do the cost heros, so was I boldened in God, to laboure in the same. Agayne, consderyng your pryncely majeste not onely to be my naturall soueraigne liege Lorde & chefe beade of yᵉ church of Englyde, but also the true

* Proue. 16. c. * 4 Re. 22. b. 2 Par. 94. c. 6 Jerem. 44. d.
* Sapie. 7. b. 4 1 Tim. 3. b.
defender and maynteyner of Gods lawes, I thought it
my dutye and to belonge vnto my allegiaunce, when
I had translated this Bible, not onely to dedicate this
translacyon vnto youre hygghnesse, but wholy to com-
mytte it vnto the same: to the intent that yf any
thyng therin be translated amysse (for in many
thynges we fayle, even when we thinke to be sure) it
may stode in youre graces handes, to correcte it, to
amende it, to improvte vnto, yf greene cleane to reiecte it,
yf youre godly wysdome shall thinke it necessary.
And as I do with all humblenes submitte myne vnder-
standinge and my poore translacyon vnto youre spytte
of trueth in your grace, so make I this protestacyon
(hauyng God to recorde in my coscience) that I haue
nether wrested nor altered so much as one worde for
the mayntenancce of any maner of secte: but haue
with a cleare conscience purely & faythfully trans-
lated this ouf of yue sundry interpreters, hauyng onely
the manyfest trueth of the scripture before myne eyes:
Trustyng in the goodnes of God, that it shalbe vnto
his worshippe: quietnes and tranquillte vnto your
hygghnes: a perfecte stablyshment of all Gods ordy-
naunces within youre graces domynion: a generall
comortefte to all Christen hertes, and a continuall thank-
fulnesse both of olde and youre vnto god, and to
youre grace, for beyng our Moses, and for bringyng
vs out of this olde Egypte from the cruel handes of
our spirituall Pharao. For where were the Iewes (by
ten thousand partes) so moch bounde vnto "Kynge
Dauld, for subduyng of greate Goliathe and all theuy
enemies, as we are to your grace, for deluyeryng vs
out ofoure olde Babylony call captiuyte? For y\nwhich deluyerance and victory I beseeke oure onely
medyatoure Iesus Christ, to make soch meanes for vs
vnto his heauenly father, y\neuuer be vnthankful
vnto youre grace: but that we euuer increace in the fear of him, in obediency vnto your
hygghnesse, in lone vnfayned vnto our neighbours:
and in all vertue that commeth of God. To whom
for y\ndefendyng of his blesed worde (by your graces
most rightfull administracyon) be honour and thankes,
glory and dominyon, worlde without ende, Amen.

* 1 Reg. 17. g.

youre graces humble subiecte and daylye oratour,

MYLES COUERDALE.
A PROLOGE.
MYLES COUERDALE VNTO THE CHRISTEN READER.

CONSIDERYNGE how excellent knowllege and lernyng an interpreter of scripture oughte to have in the tongues, and pondering also myne owne insufficieny therein, 

γ σondrye translacyon: for in so much as euery byschopp had the knowllege of y* tongyes, he gane his diligence to have the Byble of his awne translacion. 

The doctours, as Hirenues, Cyprianus, Tertullian, S. Iherom, S. Augustine, Hylarius γ S. Ambrose vpon dyverse places of the scripture, reade not y* texte all alyke.

Therefore oughte it not to be taken as euel, y* soch men as haue vnderständyng now in oure tyme, exer-cyse them selues in y* tongyes, γ gene their diligence to translate out of one language in to another. Yee we ought rather to geue god hye thanks therfor, which thorow his sprete stereth vp mēs myndes, so to exercise them selues therin. wolde god it had neuer bene left of after γ tyyme of S. Augustine, then shulde we 

wene haue come in to soch blindnes γ ignoraunce, in to soch erreours γ delusyons. For as soone as the Byble was cast asyde, γ nonore put in exer-cyse, then beganne euery one of his awne heade to wryte what so euere came in to his brayne and y* semed to be good in his awne eyes: and so grewe γ* darknes of mēs tradiçōs. And this same is γ cause γ we haue had so many wryters, which seldome made meçyony of γ* scripture of the Byble: γ though they some tyme aleged it, yet was it done so farre out of season γ so wyde from γ* purpose, that a ma maye well per-ceane, how that they neuer saue the oryginall.

Seynge then γ* this diligent exer-cyse of trans-lażyng doth so moch good γ ediçyfte in other languges, why shulde it do euell in ouries? Doubtes lyke as all nacyons in γ dyversite of speaches maye knowe one God in the vntye of faith, and be one in londe: even so maye dyverse translacions vnderstonde one another, γ that in the head articles γ grounde of oure most blessed faith, though they vse sondrye wordes, wherfore me thinke we haue greate occasyon to gene thankes vnfo God, that he hath opened vnfo his church the gyfte of interpretacyon γ of prynt-ynge, and that there are now at this tyme so many, which with soch diligēe and faithfullnes interprete 

y* scripture to the honoure of god and ediçyenge of
To the Reader.

his people, where as (lyke as whan many are shut-ynge together) every one doth his best to be nyest the marke. And though they can not all attayne thereto, yet shuteth one nyer then another, and bytteth it better then another, yee one can do it better the other. who is now then so unreasonable, so despyteful, and ennyous, as to abborre him ye doth all his diligence to hytte ye prycke, and to shute nyest it, though he mysse ye come not nyest the mark? Ought not soch one rather to be commëded, and to be helped forwarde, that he maye exerxyse himselfe the more therin?

For the which cause (acordyng as I was desyred) I tooke the more vpon me to set forth this speciall translacion, not as a checker, not as a reprouer, or despyser of other mens translacyons (for amonge many as yet I haue founde none without occasyon of greate thankesgenynge vnto god) but lowly ye faithfullly haue I folowed myne interpreters, ye that vnder correcte me. And though I haue fayled eny where (as there is noman but he myseth in some thyngne) I loue shall constyrr all to ye best without eny peruerse judgment. There is noman lyuyngne ye can se all thynges, nether hath god genen eny man to knowe evry thyngne. One seyht more clearly then another, one hath more vnderstondynge then another, one can vtte a thyngne better then another, but noman ought to ennye, or dispysy another. He that can do better then another, shulde not set him at naught ye vnder-stondeth lesse: Yee he that hath ye more vnderstondynge, ought to remembre that the same gyfte is not his but Gods, and ye goth God hath genë it him to teach ye enseurne the ignoraunt. Yf thou hast knowlege therfore to judghe where eny faute is made, I doute not but thou wilt helpe to amend it, ye loue be ioyde by thy knowlege. Howbeit wherin so ever I can perceyne by my selfe, or by the informacyon of other, that I haue fayled (as it is no wonder) I shall now by the helpe of God ouerloke it better ye amend it.

Now wil I exhorthe the (who so euer thou be ye readest scripture) ye thou fynde oughth therin ye thou vnderstondest not, or that aperareth to be repugnaunt, genë no temerarious ner haystye iudgmët therof: but ascyrbe it to thyne awne ignoraunce, not to the scrpytoure, thynke ye thou vnderstondest it not, or ye it hath some other meanynge, or ye it is happyly onersene of ye interpreters, or wronge prynted. Agayne, it shall greately helpe ye to vnderstonde scripture, ye thou marke not onely what is spoken or wrytten, but of whom, ye vnto whom, with what wordes, at what tyme, where, to what intent, with what circumstauence, consideryngne what goeth before, and what foloweth after.

For there be some thynges which are done ye wrytte, to the intente ye we shulde do lykewyse: as whan Abraham beleueth God, is obedient vnto his worde, ye defendeth Loth his kynsman from violent wronge. There be some thynges also which are wrytte, to the intente ye we shulde eschue soch lyke. As whan Dauud lyeth with Vrias wyfe, ye causeth him to be slayne. Therfore (I saye) when thou readest scripture, by wyse ye circumspecte: ye when thou commest to soch strange maners of speakyng ye darker sentences, to soch parables ye similitudes, to soch dreams or vysions as are hyd by thy vnderstondynge, compass them vnto God or to the gyfte of his holy sprete in them ye are better lerned then thou.

As for the commendacyon of Gods holy scripture, I wolde fayne magnyfe it as it is worthy, but I am farre vsnufficët thereto. Ye therefore I thoughte it better for me to holde my tonge, then with few wordes to prayse or commëde it: exhortynge ye (most deare reader) so to loye it, so to cleue vnto it, ye so to folowe it in thy daylye converusacyon, ye other men seynge thy good workes ye the frutes of ye holy goost in the, maye prayse the father of heauen, ye gene his worde a good reporte: for to lyne after the lawe of God, ye to leade a vertuous converusacyon, is the greatest prayse ye then canst genë vnto his doctryne.

But as touchynge the euell reporte and disprayse that the good worde of God hath by the corrupte and euell converusacyon of some, ye daylye heare it and profess it outwardly with theyr mouthes, I exhorte ye (most deare reader) let not ye offende the ner withdrawe thy mynde fro the loue of ye truthe, nether moue ye to be partaker in lyke vnthankfulnes: but seynge ye lighte is come in to the worlde, lone no more the worke of darknes, receauë not the grace of god in vayne. Call to thy remembraunce how loun-ynge ye mercyfull God is vnto the, how kyndly and fatherly he helpest the in all trouble, teacheth thyne ignoraunce, healthe the in all thy sycknesse, for-genueth the all thy synnes, feteth ye, geneth ye drynke, helpest ye out of preson, norysheth the in straunge countrees, careth for the, ye seyth ye thou wante nothinge. Call this to mynde (I saye) ye that earnestly, and consydre how thou hast receaued of god all these benefites (yee and many mo then thou canst desyre) how thou art bounde lykewise to shewe
A Prologue.

thy selue vnto thy neigbour as farre as thou canst, to teach him yf he be ignoraunt, to helpe him in all his trouble, to heale his sycknes, to forsgene him his offences, and that ballest, to fede him, to cherish him, to care for him, and to se yf he wante nothing. And on this behalfe I beseeke the (thou yf hast yf ryches of this worlde, and louest God with thy harte) to lyfte vp thyn eye, and soe how greate a multitude of poore people renne thorow everie towne: hate pitie on thynye awne flesh, helpe them with a good harte, and do with theym commell all that euer thou canst, that this vnsanefast beggynge maye be put downe, that these ydle folkes maye be set to laboure, g that soch are not able to gete theyr lynguyen, maye be prouyded for. At the leest thou yf art of counsell with soch as are in anciortye, geue them some occasion to cast theyr heads together, and to make prouysyon for the poore. Put the in remembrance of those noble cityes in other countreys, that by the anciortye of theyr prynces hane so rychely ad well provided for theyr poore people, to the greate shame g des-honestye of vs, yf we lykewyse receaungye yf worde of God, shewe not soch lyke frutes thereof. Wolde God yf those men (whose office is to maynteyne yf commow welth) were as diligent in this cause as they are in other. Let us beware by tymes, for after vnthankfulnes there foloweth euer a plage: the merciful hande of God he with vs, g defende vs that we be not partakers thereof.

Go to now (most deare reader) g syt the downe at the Lorde fete and reade his wordes, g (as Moses teacheth the Iewes) take them in to theyr herte, g let thy talkyng g communicacion be of them when thou sytest in thynye house, or goest by yf waye, whan thou lyest downe, g whan thou ryseth vp. And aboue all thynges fashyon thy lyfe, g conversation accordyng to the doctryne of the holy goost therin, that thou mayest be partaker of yf good promyse of god in the Bybyle, g be heyre of his blyssyng in Christ. In whom yf thou put thy trust, g be an vnfaie red reader or hearer of his wordre with thy hert, thou shalt fynde swetasenese theryn, g spye wonderous thynges, to thy vnderstandyng, to the anodyngye of all sedyngous sectes, to the abhorrnyng of thy olde synfull lyfe, g to the stablyshyng of thy godly conversacon.

In the first boke of Moses (called Genesis) thou mayest lerne to knowe the almightye power of god in creayng ye all of naught, his infinite wysdome in ordyng the same, his ryghteousnes in punyshynge yf ungodyly, his loue g fatherly mercy in comfortynge the righteous with his promes. g.

In the seconde boke (called Exodus) we se the myghtye arme of god, in delayinge his people from so greate bondage out of Egypte, and what prouysyon he maketh for them in the wildernes, how he teacheth them with his wholsome wordre and how the Tabernacle was made and set vp.

In the thryde boke (called Leuiticis) is declared what sacrifices the prestes g Leuites vsed, and what theyr office g ministracyyon was.

In the foure boke (called Numerus) is declared how the people are numbered and mustred, how the captaynys are chosen after yf trybes g kyndreds, how they vete forth to yf battayll, how they pitched theyr teyntes, g how they brake vp.

The fift boke (called Deuteronomium) sheweth how that Moses now beyng olde, rehearseth the lawe of god vnto yf people, putteth them in remembrance agayne of all the woders g benefites that god had shewed for them, and exhorteth them earnestly to lone yf Lorde theyr god, to cleane vnto hym, to put their trust in hym and to herken vnto his voyce.

After the death of Moses doth Issue brynge the people in to the lode of promes where God doth wondrous thynges for his people by Issue, which distributeth yf londe vnto them, vnto eueri trybe theyr possession. But in theyr wealth they forgot the goodness of God, so that oft tymes he gave the one in to the hande of theyr enemies. Neuertheles whan so euer they called faithfully vpoun hym, and converted, he deluyered them agayne, as the boke of Judges declareth.

In the bokes of the kynges, is describde the regimient of good and euell prynces, and how the decaye of all nacionys commeth by enel kynges. For in Ierusalem thou seyst what myscyfe, what ydolatrye g soch like abominacon foloweth, wha the kyngge is a maynteyner of false doctryne, ad causeth the people to syme agaynst God, which fallinge awaye from gods worde, increased so sore amonst them, that it was the cause of all theyr sorrow and misery, g the very occasion why Israel first and then Iuda, were caryed awaye in to captuynte. "Agayne, in Ios-
To the Reader.

phat, in Ezechias and in Iosias thou seyst the nature of a vertuous kyngge. He putteth downe the houses of ydolatrye, seyth that his prestez teach nothynge but y\(^s\) lawe of God, commandeth his lordez to go with them, and to se that they teach the people. In these kyngges (I saye) thou seyst the c\'odicyon of a true defender of y\(^s\) faught, for he spareth nether cost nor labour, to manteyne the lawes of God, to seke the welth q prosperite of his people, and to rote out the wicked. And where soch a prince is, thou seyst agayne, how God defendeth him and his people, though he haue newer so many enemies. Thus wente it with the in the olde tyme, and even after y\(^s\) same maner goeth it now with vs: God be praysed therefor, ad graunte vs of his fatherly mercy, that we be not vnthankfull: lest where he now goeth vs vs Iosaphat, an Ezechias, yee a very Iosias, he sende vs a Pharao, a Ieroboam, or an Acharab.

In the two first bokes of Esdras q in Hester thou seyst the delyuerance of the people, which though they were but fewe, yet is it vnto vs all a speciall co-forte, for so much as God is not forgetfull of his promes, but bryngeth them out of captuizte, accordyng he had tolde them before.

In the boke of Iob we lerne comforthe and pacience, in that God not onely punyseth the wicked, but proueth q tryeth the iust and righteous (howbeit there is noman innocent in his sighte) by dyuerse troubles in this lyfe, declaryng therby, y\(^s\) they are not his bastardes, but his deare sonnes, and that he loueth them.

In the Psalmes we lerne how to resorte onely vnto God in all oure troubles, to seke helpe at him, to call onely vpon him, to saile oure myndes by pacie\'e, q how we ought in prosperite to be thankfull vnto him.

The Proverbs and the Preacher of Salomon teach vs wysdome, to knowe God, oure owne selues, and the world, and how vayne all thyngez are, saue onely to cleue vnto God.

As for the doctryne of the Prophetes, what is it els, but an earnest exhortacion to eschue synne, q to turne vnto God ? a faughtfull promes of the mercy ad pardon of God, vnto all them y\(^s\) turne vnto him, and a threatenynge of his wrath to the vngodly ? sauyngte that here and there they prophecey also manifestly of Christ, of y\(^s\) expulsion of the Iewes, and callynge of the Heythen.

Thus moch thought I to speake of y\(^s\) olde Testament, wherein almyghtie God openeth vnto vs his myghtye power, his wysdome, his louynge mercy & righteousnesse; for the which cause it oughte of no man to be abhorred, despysed, or lyghtly regarded, as though it were an olde scripture y\(^s\) nothynge belo\'ged vnto vs, or y\(^s\) now were to be refused. For it is Gods true scripture q testimony, which the Lorde Jesus *commandeth the Iewes to search. who so euer beleueth not the scripture, beleueth not Christ, and who so refuseth it, refuseth God also.

The New Testament or Gospell, is a manyst and cleare testimony of Christ how God perfourmeth his oath and promes made in the olde Testament, how the New is declared and included in the Olde, and the Olde fulfylled and verified in the New.

Now where as the most famous interpreters of all gene sondrye iudgmentes of the texte (so farre as it is done by y\(^s\) preote of knowlege in the holy goost) me thynke noman shulde be offended there at, for they referrer their doynges in mekenes to the sprette of true in the congregacyon of god: q sure I am, that there commeth more knowlege and vnderstandinge of the scripture by theyr sondrie translacyons, then by all the gloses of oure sophistical doctours. For that one interprethet somthyng obscurely in one place, the same translathet another (or els he him selfe) more manifestly by a more playne vocable of the same meanyng in another place. Be not thou offended therfore (good Reader) though one call a scryfe, that another calleth a lawyer: or elders, that another calleth father q mother: or repentauce, that another calleth penance or amendment. For yf thou be not discaned by mens tradici\'os, thou shalt fynde no more dyuersite betwene these termes then betwene foure pens and a grote. And this maner haue I vised in my translacyon, callynge it in some place penance, that in another place I call repentance, and that not onely because the interpreters haue done so before me, but that the adversaries of the truth maye se, how that we abhorre not this word penance (as they vtruly reporte of vs) no more then the interpreters of latyn abhorre penitere, whan they reade repiscere. Onely our heretes desyre vnto God, is, that his people be not blyled in their vnderstanding, lest they beleue penance to be ought saue a very repenteance, amended, or conversyon vnto God, and to be an unfayned new creature in Christ, and to lyue accordyng to his lawe. For els shall they

\[* I.o. 5. d.\]
A Prologue.

fal in to the olde blasphemy of Christes bloude, and beleue, that they the selues are able to make satisfaccion vnto God for theyr owne synnes, from the which erroure god of his mercy and pleseous goodnes preserve all his.

Now to conclude: for so much as all the scripture is wrytten for thy doctrine I ensample, it shalbe necessary for the, to take holde vpon it, whyle it is offerd the, yee and with ten handes to receaue it. And though it be not worthely ministrad vnto the in this translacyon (by reason of my rudnes) Yet yf thou be ferueth in thy prayere, God shal not onely sende it the in a better shappe, by the ministracyon of other that beganne it afore, but shall also moue the herdyes of them, which as yet medled not withall, to take it in hande, and to bestowe the gifte of theyr vnderstoodnyge theron, as well in our eage as other famous interpreters do in other languages. And I praye God, that thorow my poore ministracyon here in, I maye geue them that can do better, some occasyon so to do: exhorting the (most deare reader) in the meane whyle on Gods behalfe, yf thou be a heade, a Judge, or ruler of y° people, that thou a let not the boke of this lawe departe out of thy mouth, but exercise thyselfe therin both daye and nyghte, and be euer readyng in it as longe as thou lyuest: that thou mayest lerne to feare the Lorde thy God, τ not to turne asyde from the commandement, nether to the right hande ner to the lefte: lest thou be a knower of personnes in Judgmēt, 4 and wrest the rightes of the straunger, of the fatherles or of the wedowe, and so y° curse to come vpon the. But what office so euer thou hast 5 wyte ye and execute it, to the mayntenaunce of peace, to the welth of thy people, defendyng the lawes of God, and the lourers therof, and to the destrucyoun of the wicked.

4 Yf thou be a preacher, and hast the oversighe of the flocke of Christ, awake and fede Christes shepe with a good herte, 6 spare no laboure to do them good, seke not thy selue, 7 beware of fylthy lucre, but 7 he vnto y° flocke an ensample, in y° worde, in cōuersacyon, in loue, in feruentnes of y° sprete, and be euer readyng, exhortyng, 8 teachyng in Gods worde, that the people of God renne not vnto other doctrynes and lest thou thy selue (whan thou shuldest teach other) be founde ignoraunt therin. And rather then thou woldest teach the people any other thynge when Gods worde take the boke in thynge hande, 9 rede the worde v̄ē as they stonde therin (for it is no shame so to do, it is more shame to make a lye) This I saye for soch, as are not yet experete in the scripture, for I reprowe no preachyng without the boke as longe as they saye the truth.

Yf thou be a man that hast wyfe and childrē, first sloue thy wyfe, acordyngge to the ensample of the loue, therewith Christ loued the cogregacion, and remembre that so doyngge, thou louest euem thyselfe: yf thou hate her, thou hatest thine awne flesh: yf thou cherishe her and make moch of her, thou cherishest τ makest moch of thyselfe, for she is bone of thy bones, τ flesh of thy flesh. And who so euer thou be that hast childrē, 6 bryng them vp in the nourtour and informacion of the Lorde. And yf thou be ignoraunt, or art otherwise occupied lauffully that thou canst not teach them thy selve, then be euene as diligent to seke a good master for thy childrē, as thou wast to seke a mother to beare them: for there lieth as great weight in the one as in y° other. Yee better it were for the to be vnborne, then not to feare God, or to be euene brought vp. which thynge (I meane brynyngge vp well of children) yf it be diligently lokked to, it is the vpholdinge of all comon welthes: and the negligence of the same, the very decaye of all realmes.

Fynally, who so euer thou be, take these wordes of scripture in to thy herte, and be not onely an outwarde hearer, but a doer therafter, and practise thyselfe therin: that thou mayest fele in thine hert, the sweete promyses therof for thy consolation in all trouble, τ for the sure stablyshinge of thy hope in Christ, and haue euer an eyte to y° worde of scripture, that yf thou be a teacher of other thou mayest be within the boundes of the truthe, or at the leest though thou be but an hearer or reader of another mans doynges, thou mayest yet haue knowledge to judge all spretes, and be fre from ev ery erroure, to the vttre destruction of all sedicious sectes τ strangue doctrynes, that the holy scripture maye haue fre passage, and he had in reputation, to the worshippe of the author thereof, which is euene God himselfe: to whom for his most blessed worde be glory τ domynyon now τ euer. Amen.

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1 Pet. 4. b. 2 Actu. 20. d. 3 Petr. 5. a. 4 Ti. 2. a. 5 Ephe. 5. c. 6 Ephe. 6. a.
The bokes of the hole Byble.

HOW THEY ARE NAMED IN ENGLYSH AND LATYN, HOW LONGE THEY ARE WRYTTEN IN THE ALLEGACIONS, AND HOW MANY CHAPTERS EUERY BOKE HATH.

I The bokes of the first parte.

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Boke.</th>
<th>Chapters.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>Genesis, the first boke of Moses.</td>
<td>i.</td>
</tr>
<tr>
<td>Exo.</td>
<td>Exodus, the seconde boke of Moses.</td>
<td>xl.</td>
</tr>
<tr>
<td>Leui.</td>
<td>Leuiticus, the thyrde boke of Moses.</td>
<td>xxvii.</td>
</tr>
<tr>
<td>Num.</td>
<td>Numerus, the fourthe boke of Moses.</td>
<td>xxxvi.</td>
</tr>
<tr>
<td>Deut.</td>
<td>Deuteronomion, the fift boke of Moses.</td>
<td>xxxiii.</td>
</tr>
</tbody>
</table>

I The bokes of the seconde parte.

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Boke.</th>
<th>Chapters.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ios.</td>
<td>Iosue, the boke of Iosua.</td>
<td>xxiii.</td>
</tr>
<tr>
<td>Jud.</td>
<td>Judicium, the boke of the Judges.</td>
<td>xxi.</td>
</tr>
<tr>
<td>Ruth.</td>
<td>Ruth, the boke of Ruth.</td>
<td>iii.</td>
</tr>
<tr>
<td>I. Reg.</td>
<td>Regum, the fyrst boke of the kynges.</td>
<td>xxxi.</td>
</tr>
<tr>
<td>II. Reg.</td>
<td>Regum, the seconde boke of the kynges.</td>
<td>xxiii.</td>
</tr>
<tr>
<td>III. Reg.</td>
<td>Regum, the thyrde boke of the kynges.</td>
<td>xii.</td>
</tr>
<tr>
<td>IIII. Reg.</td>
<td>Regum, the fourth boke of the kynges.</td>
<td>x.</td>
</tr>
<tr>
<td>I. Par.</td>
<td>Paralipomenon, y' I. boke of y' Cronicsles.</td>
<td>xxx.</td>
</tr>
<tr>
<td>II. Par.</td>
<td>Paralipomenon, y' II. boke of y' Cronicsles.</td>
<td>xxxvi.</td>
</tr>
<tr>
<td>I. Esd.</td>
<td>Esdre, the fyrst boke of Esdras.</td>
<td>x.</td>
</tr>
<tr>
<td>II. Esd.</td>
<td>Esdre, the seconde boke of Esdras.</td>
<td>xiii.</td>
</tr>
<tr>
<td>Hester.</td>
<td>Hester, the boke of Hester.</td>
<td>x.</td>
</tr>
</tbody>
</table>

I The bokes of the thyrde parte.

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Boke.</th>
<th>Chapters.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iob.</td>
<td>Iob, the boke of Iob.</td>
<td>xlii.</td>
</tr>
<tr>
<td>Psal.</td>
<td>Psalterium, the Psalter.</td>
<td>cl.</td>
</tr>
<tr>
<td>Pro.</td>
<td>Prouerbia, the prouerbes of Salomon.</td>
<td>xxi.</td>
</tr>
<tr>
<td>Eccle.</td>
<td>Ecclesiastes, the preacher of Salomon.</td>
<td>xii.</td>
</tr>
<tr>
<td>Cant.</td>
<td>Cantica Canticerû, Salomons balettes.</td>
<td>viii.</td>
</tr>
</tbody>
</table>

The Prophetes.

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Boke.</th>
<th>Chapters.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Esa.</td>
<td>Esaias, Essay the prophete.</td>
<td>lxvi.</td>
</tr>
<tr>
<td>Iere.</td>
<td>Ieremiaus, Jeremy the prophete.</td>
<td>lii.</td>
</tr>
<tr>
<td>Tren.</td>
<td>Treni, the lamentaciones of Jeremy.</td>
<td>v.</td>
</tr>
<tr>
<td>Bar.</td>
<td>Baruc, Baruc the prophete.</td>
<td>vi.</td>
</tr>
<tr>
<td>Eze.</td>
<td>Ezechiel, Ezechiel the prophete.</td>
<td>xlviii.</td>
</tr>
<tr>
<td>Dan.</td>
<td>Daniel, Daniel the prophete.</td>
<td>xii.</td>
</tr>
<tr>
<td>Ose.</td>
<td>Oseas, Oseas the prophete.</td>
<td>xiii.</td>
</tr>
<tr>
<td>Joel.</td>
<td>Joel, Joel the prophete.</td>
<td>iii.</td>
</tr>
<tr>
<td>Amo.</td>
<td>Amos, Amos the prophete.</td>
<td>ix.</td>
</tr>
<tr>
<td>Abd.</td>
<td>Abdias, Abdy the prophete.</td>
<td>i.</td>
</tr>
<tr>
<td>Ion.</td>
<td>Ionas, Ionas the prophete.</td>
<td>iii.</td>
</tr>
<tr>
<td>Na.</td>
<td>Naum, Naum the prophete.</td>
<td>iii.</td>
</tr>
<tr>
<td>Aba.</td>
<td>Abacue, Abacue the prophete.</td>
<td>iii.</td>
</tr>
<tr>
<td>Soph.</td>
<td>Sophonias, Sophony the prophete.</td>
<td>iii.</td>
</tr>
<tr>
<td>Agg.</td>
<td>Aggeus, Aggeus the prophete.</td>
<td>ii.</td>
</tr>
<tr>
<td>Zach.</td>
<td>Zacharias, Zachary the prophete.</td>
<td>xiii.</td>
</tr>
<tr>
<td>Mal.</td>
<td>Malachias, Malachy the prophete.</td>
<td>iii.</td>
</tr>
</tbody>
</table>

The Apocrypha.

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Boke.</th>
<th>Chapters.</th>
</tr>
</thead>
<tbody>
<tr>
<td>III. Esdre.</td>
<td>Esdre, the thyrde boke of Esdras.</td>
<td>ix.</td>
</tr>
<tr>
<td>IIII. Esdre.</td>
<td>Esdre, the fourth boke of Esdras.</td>
<td>xvi.</td>
</tr>
<tr>
<td>Tob.</td>
<td>Tobias, the boke of Tobias.</td>
<td>xiii.</td>
</tr>
<tr>
<td>Iudith.</td>
<td>Iudith, the boke of Iudith.</td>
<td>xvi.</td>
</tr>
<tr>
<td>Sap.</td>
<td>Sapientia, the boke of wysdome.</td>
<td>xix.</td>
</tr>
<tr>
<td>Sus.</td>
<td>Susanna, the storye of Susanna.</td>
<td>i.</td>
</tr>
<tr>
<td>Bel.</td>
<td>Bel, the storye of Bell.</td>
<td>i.</td>
</tr>
<tr>
<td>I. Mac.</td>
<td>Machabeorum, the fyrst boke of the Mach.</td>
<td>xvi.</td>
</tr>
<tr>
<td>II. Mac.</td>
<td>Machabeorum, the secóde boke of the Mac.</td>
<td>xv.</td>
</tr>
</tbody>
</table>
The bokes of the hole Byble.

The new Testament.

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Books</th>
<th>Chapters</th>
<th>Abbreviation</th>
<th>Books</th>
<th>Chapters</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mar.</td>
<td>Marke the Evangelist</td>
<td>xvi.</td>
<td>II. Tim.</td>
<td>The seconde Epistle vnto Timothy</td>
<td>iii.</td>
</tr>
<tr>
<td>Ioh.</td>
<td>Ihon the Evangelist</td>
<td>xxii.</td>
<td>Phil.</td>
<td>The epistle vnto Philemon</td>
<td>i.</td>
</tr>
<tr>
<td>Rom.</td>
<td>The Epistle to the Romaynes</td>
<td>xvi.</td>
<td>II. Pe</td>
<td>The seconde epistle of S. Peter</td>
<td>iii.</td>
</tr>
<tr>
<td>I. Cor.</td>
<td>The fyrst epistle to the Corinthians</td>
<td>xvi.</td>
<td>I. Ioh.</td>
<td>The fyrst epistle of S. Ihon</td>
<td>v.</td>
</tr>
<tr>
<td>II. Cor.</td>
<td>The seconde epistle to the Corinthians</td>
<td>xiii.</td>
<td>II. Ioh.</td>
<td>The seconde epistle of S. Ihon</td>
<td>i.</td>
</tr>
<tr>
<td>Gal.</td>
<td>The epistle to the Galathians</td>
<td>vi.</td>
<td>III. Ioh.</td>
<td>The thirde epistle of S. Ihon</td>
<td>i.</td>
</tr>
<tr>
<td>Ephe.</td>
<td>The Epistle to the Ephesians</td>
<td>vi.</td>
<td>Heb.</td>
<td>The epistle vnto the Hefrues</td>
<td>xiii.</td>
</tr>
<tr>
<td>Phil.</td>
<td>The epistle to the Philippians</td>
<td>iii.</td>
<td>Iac.</td>
<td>The epistle of S. Iames</td>
<td>v.</td>
</tr>
<tr>
<td>Col.</td>
<td>The epistle to the Colossians</td>
<td>iii.</td>
<td>Jud.</td>
<td>The epistle of S. Jude</td>
<td>i.</td>
</tr>
<tr>
<td>II. Tess.</td>
<td>The seconde Epistle to the Tessalonians</td>
<td>iii.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The first boke of Moses,  
called Genesis.

What this boke conteyneth.

Chap. I.
The creacion of the worlde in sixe dayes, and of man.

Chap. II.
The rest of the seuenth daye. The tre of knowledge of good and euell is forbyddē. Of the creation of Eua.

Chap. III.
The serpent deceaueth the woman: they transgress and are dryuen out of paradise.

Chap. IIII.
Abes offerynge pleaseth God: thercore doth his brother Caiyn hate hym: murthureth hym: & is cursed. Of the chylde of Caiyn.

Chap. V.
Of the generacion, age & death of Ada: Seth and his sonnes vnto Noe.

Chap. VI.
The ocasion of the floude: and of the preparynge of the arcke.

Chap. VII.
Noe with his housholde is preserved in the arcke: where as all the worlde perisheth thorewe the floude.

Chap. VIII.
The floude abateth. Noe goeth out of arcke. &c.

Chap. IX.
God blesseth Noe and his sonnes: forbyddeth to eate the bloude of beestes, and to shed most bloude: maketh a conuenant (and geneth the raynbowe for a token of the same) that he wyll destoye the worlde no more by water. Noe is dronken. Ham vncouereth hym, and getteth his curse.

Chap. X.
The increace of most generacion by Noes thre sonnes: which go abrode and begynne to buylde.

Chap. XI.
The buylde of the towre of Babel is hyndreth thorowe the confusion of the tonges. The generacion of Sem vntyll Abram: whiche goeth with Loth vnto Haran.

Chap. XII.
Abram goeth with Loth into a straunge londe at the worde of the Lord: which appareth vnto hym in Canaan: and promiseth to gene the same londe vnto his sede: Afterwarde goeth Abram into Egypte and fayneth Saray to be his syster.

Chap. XIII.
Abram and Loth departe agayne out of Egypte: and haue so many cattell that they can not dwell together. Abram receaueth the blesseynge and promes.
<table>
<thead>
<tr>
<th>Chap. XIII.</th>
<th>Chap. XXV.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Loth is taken presoner: Abram deliuereth hym: Melchisedech fedeth Abram at his returnynge: Abram geueth hym tythes of the spoyles: and holdeth nothinge of the kynge of Sodoms goodes.</td>
<td>Abraham begetteth mo chyldren by another wyfe: geueth his good vnto Isaac and dyeth. Isaac begynneth to grove: Esau selleth his byrth righte.</td>
</tr>
<tr>
<td>Chap. XV.</td>
<td>Chap. XXVI.</td>
</tr>
<tr>
<td>God conforteth Abram and promyseth hym sede: He beleueth and is justyfied.</td>
<td>Isaac goeth into Gerar: sayneth Rebecca to be his syster: increaseth in ryches: The Philistines stoppe his welles. Abimelech saith he are sworne frendes.</td>
</tr>
<tr>
<td>Chap. XVI.</td>
<td>Chap. XXVII.</td>
</tr>
<tr>
<td>Sarai geneth Abram leue to take hyr mayde whiche beareth hym Ismaell.</td>
<td>Iacob is blessed before Esau: and Esau threateneth hym: but he flyeth into Haram to Laban his mothers brother.</td>
</tr>
<tr>
<td>Chap. XVII.</td>
<td>Chap. XXVIII.</td>
</tr>
<tr>
<td>The couenaunt of circumsCISION. &amp;c.</td>
<td>Isaac sendeth Iacob awaye to mary amonge Labans daughters, Iacob seyyth a vision, Godconfirmeth hym the promes madevnto Abrahâ: wher vpon Iacob maketh a vowe.</td>
</tr>
<tr>
<td>Chap. XVIII.</td>
<td>Chap. XXIX.</td>
</tr>
<tr>
<td>Thre me appeare vnto Abrahâ to whom the destruction of Sodome is declared.</td>
<td>Iacob geueth Labans shepe to drynke: serueth seuen yeare for Rachell: Lea is geuen hym: &amp; yet serueth he seuen yeare mo for Rachell.</td>
</tr>
<tr>
<td>Chap. XIX.</td>
<td>Chap. XXX.</td>
</tr>
<tr>
<td>Loth receaueth the two angels: the men of Sodome go aboute to abuse them: Loth is deleynered: Sodome is destroyed: Loths wyfe is turned to a pyler of salt: and his daughters beare chyldren vnto hym.</td>
<td>Rachel geueth Iacob hyr mayden and so doeth Lea: they beare hym chyldren: his reward is appoynted with a condicion: wherby he is made rych.</td>
</tr>
<tr>
<td>Chap. XX.</td>
<td>Chap. XXXI.</td>
</tr>
<tr>
<td>Abraham departeth as a straunger in to Gerar: and sayneth Sarai to be his syster: the kynge taketh her and geueth hym her agayne.</td>
<td>Iacob goeth home ward. Rachell stealeth hyr fathers ymages. Laban overtaketh them and fyndeth not his ymages: they sweare together: the angell meteth Iacob.</td>
</tr>
<tr>
<td>Chap. XXI.</td>
<td>Chap. XXXII.</td>
</tr>
<tr>
<td>The byrth of Isaac: Agar is put out with hyr sonne. Abraham and Abimelech are sworne freudes.</td>
<td>Iacob sendeth presentes vnto Esau: Putteth God in remembrance of his promes: and wresteleth with the angell: whiche chaungeth his name and blesseth hym.</td>
</tr>
<tr>
<td>Chap. XXII.</td>
<td>Chap. XXXIII.</td>
</tr>
<tr>
<td>God truyeth Abraham whiche at his word wolde offre his owne sonne. The promes is confirmed vnto hym with an ooth.</td>
<td>Iacob and Esau are agreed. &amp;c</td>
</tr>
<tr>
<td>Chap. XXIII.</td>
<td>Chap. XXXIII.</td>
</tr>
<tr>
<td>The death of Sara: for whom Abraham byeth a pece of londe to burye her in.</td>
<td>Dyna Iacobs daughte is forced by Sychem: wherof there commeth great bloud sheddyng.</td>
</tr>
<tr>
<td>Chap. XXIII.</td>
<td></td>
</tr>
<tr>
<td>Chapter XXXV</td>
<td>Chapter XLIII.</td>
</tr>
<tr>
<td>--------------</td>
<td>----------------</td>
</tr>
<tr>
<td>Rachell dyeth at the byrth of Beniamin. Ruben lyeth with his fathers concubyne.</td>
<td>They come agayne for corne: brynge Ben-Iamyn with them: and are put to more trouble.</td>
</tr>
<tr>
<td>Chapter XXXVI.</td>
<td>Chapter XLIII.</td>
</tr>
<tr>
<td>Of the princes that came of Esau: and how Esau departeth from his brother.</td>
<td>As they go home he causeth the be brought agayne: and put to more feare.</td>
</tr>
<tr>
<td>Chapter XXXVII.</td>
<td>Chapter XLIV.</td>
</tr>
<tr>
<td>Ioseph is hated of his brethren: and solde in to Egypte.</td>
<td>Ioseph vttereth hym selfe to his brethren: and sendeth for his father.</td>
</tr>
<tr>
<td>Chapter XXXVIII.</td>
<td>Chapter XLV.</td>
</tr>
<tr>
<td>Iuda lyeth with his doughter in lawe which beareth hym two sonnes.</td>
<td>Iacob commeth in to Egypte with all his people: Ioseph receaueth hym.</td>
</tr>
<tr>
<td>Chapter XXXIX.</td>
<td>Chapter XLVI.</td>
</tr>
<tr>
<td>Ioseph is beloued: &amp; because he wyll not consente to the inordinate desyre of his mastresse, he is put in pryson.</td>
<td>Pharao geueth them the londe of Gosen: the derth is great, in Egypte. &amp;c.</td>
</tr>
<tr>
<td>Chapter XL.</td>
<td>Chapter XLVII.</td>
</tr>
<tr>
<td>Ioseph expoïdeth the dreames of the two presoners.</td>
<td>Iacob is sycke: &amp; blesseth Iosephs sonnes.</td>
</tr>
<tr>
<td>Chapter XLI.</td>
<td>Chapter XLVIII.</td>
</tr>
<tr>
<td>Ioseph declareth Pharaos dreame: and is made a Lorde of Egypte. The derth begynneth.</td>
<td>Iacob before his death telleth his sonnes what shall happen vnto them, and dyeth</td>
</tr>
<tr>
<td>Chapter XLII.</td>
<td>Chapter XLIX.</td>
</tr>
<tr>
<td>Iosephs brethren come in to Egypte to bye corne: and are troubled of hym.</td>
<td>Ioseph burieth his father: and chargeth his brethren concernynge his bones: and dyeth in Egypte.</td>
</tr>
</tbody>
</table>
The first Chapter.

And God sayde: let there be lightes in 5 firmament of heauen, to deuyde the daye from the night, that they maye be vnto tokēs, seasons, dayes, and yeares. And let them be lightes in 5 firmament of heauen, to shyne vpon the earth: And so it came to passe. And God made two greate lightes: one greater light to rule the daye, and a lesse light to rule the night, and (he made) starrs also. And God set them in the firmament of heauen, 5 they might shyne vpon earth, and to rule the daye and the night, and to deuyde the light from darcknes. And God sawe that it was good. Then of the euerynge and mornynge was made the fourth daye.

And God sayde: let the waters bryng forth creatures that moue and haue life, 5 fowles for to flye aboue the earth vnder the firmament of heauen. And God created greate whales, and all maner of creatures that lyue in the waters, which the waters brought forth euery one after his kynde: and all maner of fethered fowles, euery one after his kynde. And God sawe that it was good, and blessed them, saugyen: Growe, and multiplie, and fyll the waters of the sees, and let the fowles multiplie vpon the earth. Then of the euerynge and mornynge was made the fifth daye.

And God sayde: let 5 earth bryng forth grene grasse and herbe, that beareth sede: 5 frutefull trees, that maye beare frute, euery one after his kynde, hauynge their owne sede in them selues vpon the earth. And so it came to passe. And the earth brought forth grene grasse and herbe, 5 beareth sede euery one after his kynde, 5 trees bearing frute, 5 hauynge their owne sede in them selues, euery one after his kynde. And God sawe that it was good. Then of the euerynge 5 mornynge was made the thirde daye.

And God sayde: let vs make man in oure

* 4 Esd. 6. c.
similitude after our licknesse, that he maye haue rule ouer the fysh of the sea, and ouer the foules vnder ț heauen, and ouer catell, and ouer all the earth, and ouer all wormes that crepe on ț earth. ț And God created man after his licknesse: after ț licknesse of God created he him, male & female created he them.

And God blessed them, and sayde vnto them: ț Growe, and multiply, and fyll the earth, and subdue it, ț haue domynion ouer the fish of the sea, and ouer the foules of the ayre, and ouer all the bestaes that crepe vpo the earth.

ț And God sayde: lo, I haue geuen you all maner herbes that beare sede vpon the whole earth, and all maner frutefull trees that beare sede, to be mate for you. And to all bestaes of the earth, and to all foules vnder the heauen, and to euery bestaes that hath life (vpon earth) all maner grene herbes to eate. And so it came to passe. ț And God behelde all ț he had made, and lo, they were exceedinge good. Then of the euenyenge and mornynge was made the sixt daye.

The ij. Chapter.

THUS was heauen and earth fyished with all their hoost, and thus in the seventh daye God ended his worke, which he had made, ț ț rested in the seuenth daye from all his workes which he had made: And blessed the seuenth daye, ț sanctified it, because ț in it he rested from all his workes, which God created and made.

These are the generationes of heauen and earth when they were created, in the tyme when the LORDE God made heauen and earth: before there was eny twayg vpon earth, and ouer there grew eny grene herbe vpon the felde. For the LORDE God had yet sent no rayne vpon ț earth, neither was there eny man to tyle the earth. But there arose a myst from the earth, ț watered all the loude. And ț LORDE God shope man euê of the moulde of the earth, ț brethed in to his face ț breth of life. ț And so was man made a lyuyenge soule.

The LORDE God also planted a garde of pleasure in Eden, toward ț east, and set man therin whom he had made. And the LORDE God caused to sprynge out of the earth all maner trees, pleasant to loke vpo, and good to eate: and the tre of life in the myddest of the garden, ț and the tre of knowlege of good and euell.

And out of Eden there wente a ryuer, to water the garden, and there deuyded it selfe in to foure heade waters. The first is called Phisone, which renneth abouthe all the londe of Heuyla. ț And there is founde golde, (ț the golde of that countrie is precious) and there is founde Bedellion, and the precious stone Onix. The second water is called Ghihon, which renneth abouthe the whole londe of ț Morias. The thirde water is called Hydrecell, which renneth towarde the east syde of ț Assirias. The fourth water is Euphrates.

And the LORDE God toke man, ț set him in the pleasant garden of Eden, to dresse it ț to kepe it. And the LORDE God commaunded man, sayenge: ț Thou shalt eate of all maner trees in ț garden: But of ț tre of knowlege of good and euell, shalt thou not eate. For loke in what daye so euere thou eatest therof, thou shalt dye the death.

And the LORDE God sayde: It is not good ț ma shulde be alone. I wil make him an helpe, ț to beare him company. And when God the LORDE had made of the earth all maner bestaes of the felde, ț all maner foules vnder the heauen, he brought them vnto man, to se what he wolde call the: For as ma called all maner of fininge soules, so are their names. And man gane names vnto all maner catell, ț vnto the foules vnder the heauen, and vnto all maner bestaes of ț felde. But vnto man there was founde no helpe, to beare him company.

Then the LORDE God caused an herde slepe to fall vpon man, and he slepeth. And he toke out one of his rybbes, and (in steade therof) he fyllde vp ț place with flesh. And the LORDE God made a woman, ț of ț rybble that he toke out of man, and brought her vnto him. Then sayde man: This is once bone of my bones, and flesh of my flesh. She shalbe called woman, because she was taken of man. ț For this cause shal a man leue father and mother, and cleue vnto his wife, ț
they two shalbe one flesh. And they were both naked, the man and his wife and were not ashamed.

The iiij. Chapter

BUT the serpent was sotyller then all the beasts of the field (which LORDE God had made) and sayde vnto the woman: Yee, hath God sayde in dede: Ye shall not eate of all maner trees in the garden? Then sayde the woman vnto the serpent: We eate of the frute of the trees in the garden: But as for the frute of the tre that is in the myddes of the garden, God hath sayde: Eate not ye of it, and touch it not, lest ye dye.

Then saide the serpent vnto the woman: *Tush, ye shall not dye the death. For God doth knowe, that in what daye so euer ye eate of it, youre eyes shalbe opened, and ye shall be as God, and knowe both good and euell. And the woman sawe that y tre was good to eate of, and lustye vnto the eyes, and a pleasant tre to make wyse, and toke of the frute of it, and ate, and gaue vnto his hirbande also therof, and he ate. Then were the eyes of them both opened, and they persecuad that they were naked, and sowed fygge leaves together, and made them aprunns.

And they herde the voyce of the LORDE God, which walked in the garden in the coole of the daye. And Adam hyd him self with his wyfe, from the presence of LORDE God amonge the trees of the garden. And LORDE God called Adam, and sayde vnto him: Where art thou? And he sayde: I herde thy voyce in the garden, and was afrayed, because I am naked, and therfore I hyd my self. And he sayde: who tolde the, that thou art naked? Hast thou not eaten of the tre, wherof I commaundad the, y thou shaldest not eate?

Then sayde Adam: The woman which thou gauest me (to beare me company) gaue me of the tre, and I ate. And LORDE God sayde vnto the woman: wherfore hast thou done this? The woman sayde: the serpent diseaunde me so, that I ate. Then sayde the LORDE God vnto the serpent: Because thou hast done this, cursed be thou aboue all catell and aboue all beasts of the

felde. Vpon thy bely shalt thou go, earth shalt thou eate all the dayes of thy life. And I wyll put enemaye betwene the and the woman, and betwene thy sede and hir sede. The same shal treade downe thy head, and thou shalt treade him on the heele.

And vnto the woman he sayde: I will increase thy sorrow, when thou art with childe: with payne shalt thou beare thy childdre, and thy lust shal pertaine vnto thy husbande, and he shal rule the.

And vnto Adam he sayde: For so much as thou hast herkened vnto the voyce of thy wyfe, and hast eaten of the tre, wherof I commaundad the, sayenge: thou shalt not eate of it. Cursed be y earth for thy sake. With sorrowe shalt thou eate thereof, all the dayes of thy life. Thorenes and sthistles shalt it beare vnto the, and thou shalt eate the herbs of the felde. In the sweate of thy face shalt thou eate thy bred, tyll thou be turned agayne vnto earth, whiche thou art takè: for earth thou art, and vnto earth shalt thou be turned agayne.

And Adam called his wyfe Heua, because she is the mother of all lyunya. And the LORDE God made Adam a wyfe to him, of the bones of his bonnes. And the LORDE God sayde: lo, Adam is become as it were one of vs, euell all euell. But now lest he stretch his hande, and take alse of the tre of life, and eate, and lyue for euer. Then the LORDE God put him out of the garden of Eden, to tyll y earth, where he was takè. And he cast Adam out. And before the garden of Eden he set Cherubes, and a naked fyrie swerde, to kepe y wyse vnto the tre of life.

The iiiij. Chapter.

MORQUER Adam laye with Heua his wyfe, which coeaued a bare Cain, and sayde, I haue opteyned y man of the LORDE. And she proceeded forth, a bare his brother Abell. And Abell became a sheperde, but Cain became an husbande man. And it fortuned after certaine daies, that Cain brought of the frute of the earth, an ofirynge vnto y LORDE. And Abell brought
also of the firstlings of his shepe, and of the fat of them. *And the LORDE had respecte vnto Abell, and to his offerynge: but vnto Cain and his offerynge he loked not. Then was Cain exceedinge wroth, and his countenaunce chaunged. And the LORDE sayde vnto Cain: Why art thou angrie? and why doth thy countenaunce chaunge? Is it not so? that if thou do well, thou shalt receaue it: but and if thou do euell, thy synne lyeth open in the dore? *Shal he then be subdued vnto thee, and wilt thou rule him? And Cain talked with Abell his brother.

And it happened, that when they were in the felde, Cain arose agaynst Abell his brother, and slew him. Then sayde the LORDE vnto Cain: Where is Abell thy brother? He sayde: I can not tell. *Am I my brothers keeper? And he sayde: What hast thou done? *The voyce of thy brethren bloude crieth vnto me out of the earth. And now shalt thou be cursed vpon the earth, which hath opened his mouth, and receaued thy brethren bloude of thine hande. Whan thou tyllest y grounde, she shall hensforth not geue hir power vnto the. *A vagabunde and a rennagate shalt thou be vpon y earth. And Cain sayde vnto y LORDE: *My synne is greater, then that it maye be forgenen me. Beholde, thou castest me out this daye from out of y londe, and from thy sight must I hyde my self, and must be a vagabunde and a rennagate vpon y earth. And thus shal it go with me: that who so fyndeth me, shall slaye me.

But the LORDE sayde thus vnto him: *Who so euer slayeth Cain, it shalbe auenged seuenfolde. And the LORDE put a marce vpon Cain, that no man which founde him, shulde kyll him. So Cain wente out from y face of the LORDE, and dwelt in the lande Nod, vpon the east syde of Eden.

And Cain laye with his wyfe, which conceaued and bare Henoch. And he buylded a cite, and called it after the name of his sonne Henoch. And Henoch begat Irad, Irad begat Mahuiael. Mahuiael begat Mathuiael. Mathuiael begat Lamech.

And Lamech toke him two wyues: *his wyfe was Zilla, the other Zilla. And Ada bare Iabel, of whom came they that dwelt in tentes and had catell. And his brothers name was Iuball: Of him came they that occupied harpes pypes. And Zilla she also bare Tubaleain, a worker in all connyngge pointes of metall yron. And Tubalcains sister was called Naema.

And Lamech sayde vnto his wyues Ada and Zilla: Heare my voye (ye wyues of Lamech) and herken vnto my wordes: for I haue slayne a man, and wounded my selfe: and (haue kylled) a yonge man, and gotte my self strypes. Cain shalbe auenged seue tymes: but Lamech seuen and seuentie tymes.

Adam laye yet with his wyfe agayne, & she bare a soune, and called him Seth. For God (sayde she) hath apoynted me another sede, for Abell, whom Cain slew. And Seth begat a soune also, and called him Enos. At the same tyme beganne men to call vpon the name of the LORDE.

The b. Chapter.

THIS is the boke of the generation of a man, in the tyme whan God created man, and made him after the symilitude of God. Male and female made he them, and blessed the, & called their names Man, in the tyme whan they were created. *And Adam was an hundred and thirtie yeare olde, and begat a soune, which was like his owne ymage, and called his name Seth: & lyued therafter eight hundreth yeare, and begat sonnes and daughters. And his whole age was nyne hundreth and thirtie yeras, and so he dyed.

Seth was an hundreth and fyue yeare olde, and begat Enos: & lyued therafter eight hundreth and seuen yeare, and begat sonnes and daughters. And his whole age was nyene hundreth and twoyle yeras, and so he dyed.

Enos was nyentie yeare olde, and begat Kenan: and lyued therafter eight hundreth & fytene yeare, and begat sonnes & daughters. And his whole age was nyene hundreth and fyue yeras, and so he dyed.

Kenan was seuetie yeare olde, and begat Mahalaliel: and lyued therafter eight hundreth and fourtie yeare, and begat sonnes & daughters. And his whole age was nyene hundreth and ten yeras, and so he dyed.

Mahalaliel was thre score yeare olde & fyue, and begat Iared: and lyued therafter eight

* Heb. 11. a.  * Some reade: Let it be subdued vnto the, and rule thou it.
hundredth and thirtie yeares, and begat sonnes and daughters. And his whole age was eight hundredth, nyentie and fyue yeares, and so he dyed.

Iared was an hundredth and two sextie yeare olde, and begat Henoch: sixtie therafter eight hundredth yeare, and begat sonnes and daughters. And his whole age was nyne hundredth and two and sixtie yeares, and so he dyed.

Henoch was fyue and thre score yeare olde, and begat Mathusalal: and led a godly conversacion thre hundredth yeares thereafter, and begat sonnes and daughters. And his whole age was thre hundredth and fyue and thre score yeares. And for so much as he lyued a godly life, God toke him awaye, he was nomore sene.

Mathusalal was an hundredth sext and foure score yeare olde, and begat Lamech: and lyued therafter seuen hundredth and two and foure score yeare, and begat sonnes and daughters. And his whole age was nyne hundredth and nyne and tre score yeares, and so he dyed.

Lamech was an hundredth and two and foure score yeare olde, and begat a sonne, and called him Noe, and sayde: This same shall coforme vs in oure workes, and in the sorowe of oure hondes vpon the earth, which the LORDE hath cursed. After this he lyued fyue hundredth and fyue nyentie yeares, and begat sonnes and daughters. And his whole age was seuen hundredth seuen and seuentie yeares, and so he dyed.

Nae was fyue hundredth yeare olde, and begat Sem, Ham and Japhet.

The bi. Chapter.

So when men beganne to multiplie vpon the earth, and had begot them daughters, the children of God sawe the daughters of men, that they were favre, and toke vnto the wyues such as they liked. Then sayde the LORDE: My sprete shal not allwaye stryue with man, for he is but flesh also. I will yet geue him respyte an hundredth and twyste yeares. There were giaunts also in the worlde at that tyme. For whan the children of God had lyued with the daughters of men, and begotten them children, same (children) became mightie in the worlde, and men of renowne.

But when the LORDE sawe the wickednes of man was increased vpon the earth, and that all thought and imaginacion of their hert was but onely euell contynuallie, it repented him, that he had made man vpon the earth, and he sorowed in his hert, and sayde: I will destroye man kynde which I haue made, from the earth: both man, beest, worme, and foule vnder the heauen: for it repenteth me, that I haue made them. Neuertheles Noe founde grace in the sight of the LORDE.

This is the generation of Noe. Noe was a righteous and perfect man, and led a godly life in his tyme, and begat thre sonnes: Sem, Ham and Japhet. Notwithstandinge earth was corrupte in the sight of God, and full of myschefe. Then God loketh vpon earth: and lo, it was corrupte (for all flesh had corrupted his waye vpon the earth.)

Then sayde God vnto Noe: The ende of all flesh is come before me, for the earth is full of myschefe before them. And lo, I will destroye them with the earth. Make the an Arcke of Peye tre, and make chambers in it, and pitch it within and without with pitch and make it after this fashion: The length shal be thre hundredth cubites, the breadth fiftie cubites, and the heght thirtie cubites. A wynow shalt thou make aboue of a cubyte greate: but the dore shalt thou set in the mynddest in the syde of it: And the Arke shalt thou make with thre lofes one aboue another. For lo, I will bringe a floude of water vpon the earth, to destroye all flesh (wherin the breth of life is) vnder the heauen: All that is vpon earth, shal perish.

But with the wyll I make a couenaunt, and thou shalt go in to the Arke with thy sonnes, with thy wyfe, and with thy sonnes wyues. And of all creatures what so euere flesh it be, thou shalt bringe in to the Arke, euene a payre: the male and the female, that they maye lyue with the: Of foules after their kynde, of beasts after their kynde, and of all maner wormes of the earth after their kynde. Of euery one of these shalt there a payre goe in vnto the, that they maye lyue. And thou shalt take vnto the all maner of

\* Eccles. 44. 4. 2. Re. 2. a. 
\* Gen. 5. d. 1 Pet. 3. e.

\* 1 Re. 15. 4. Esr. 42. c. Eccl. 44. b.
meate that maye be eaten, and shalte laye it vp in store by the, that it maye be meate for the and them. And Noe dyd acordinge to all that God commaunded him.

The vii. Chapter.

And the LORDE sayde vnto Noe: Go in to the Arcke thou g thy whole house: for the hauue I sene righteous before me at this tyme. Of all cleane bestes take vnto the seuen and seuen, the male and his female. And of vnclene bestes a payre, the male and his female. Like wyse of the foules vnder the heauen, seuen and seuen, the male and his female, that there maye be sede left a lyne vpon the whole earth.

For yet after seuen dayes, I wil sende raine vpon the earth fourtie dayes and fourtie nightes, and wyll destroye all maner of thinges that I have made, from of the face of the earth.

And Noe dyd all that the LORDE commaunded him. Sixe hundreth yere olde was he, wynde the water floude came vpon earth.

And he wente in to the Arcke, with his sonnes, his wyfe, and his sonnes wynes, for the waters of the floude. Of cleane bestes and of vnclene, of all fethered foules, all that crepeth vpon earth, wente vnto him to the Arcke by pares, a male and a female, as the LORDE commaunded him. And whene the seuen dayes were past, the water floude came vpon the earth.

In the sixe hundreth yeare of Noes age, vpon the seuentene daye of the seconde moneth, that same daye were all foules vnder the heauen, of all that crepeth vpon earth, opened vp and fowled vp. And then came a raine vpon that daye vpon the earth fourtie dayes and fourtie nightes.

Vpon the selfe same daye wete Noe in to the Arcke, with Sem, Ham and Iapheth his sonnes, and with his wyfe, and the thre wyues of his sonnes, and all maner of bestes after their kynde, all maner of catell after their kynde, all maner of crepynge thinges (that crepeth vpon the earth) after their kynde, and all maner of foules (what so euer coude flye) after their kynde: These wente vnto Noe in to the Arcke by coouples, of all flesh in whom was the breth of life. And these were the male of all maner of flesh, and wente in, acordinge as God commaunded him. And the LORDE shut (the dore) vpon him.

*Then came the water floude fourtie dayes vpon the earth, and the water increased, and bare vp the Arcke, and lift it vp ouer the earth. Thus the water preuayled, and increased sore vpon the earth, so that the Arcke wente vpon the waters. Yee the waters preuayled and increased sore vpon earth, that all the hye mountaynes vnder the whole heauen were covered. Fyfteene cubytes hye preuayled the waters ouer the mountaynes, which were covered.

Then all flesh that crepeth vpon earth, perished, both foules, catell, bestes, and all that moued vpon earth, and all men. What so euer had the breth of life vpon the drye londe, dyed.

Thus was destroyed all that was vpon the earth, both man and beast, both wormes and foules vnder the heauen: all these were destroyed from the earth, Saue Noe onely remayned, and they that were with him in the Arcke. And the waters preuayled vpon the earth, an hundreth and fiftie dayes.

The vii. Chapter.

THEN God remembred Noe and all the bestes, and all the catell that were with him in the Arcke, and caused a wynde to come vpon the earth: and the waters ceased, and the fountaynes of the depe and the wyndowes of heauen were stopte, and the rayne of heauen was forbydden, and the waters ranne styll awaye from the earth, and decreased after an hundreth and fiftie dayes.

Vpon the seuentene daye of the seuenthe moneth rested the Arcke vpon the mountaynes of Ararat. And the waters wete awaye and decreased vntyll the tenth moneth: for the first daye of the tenth moneth, the toppes of the mountaynes appeared.

After fourtie dayes Noe opened the wyndow of the Arcke which he had made, and sent forth a rauen, which flew out, and came agayne, vntyll the waters were dryed vp vpon the earth.

Then sent he forth a doue from him, to wete, whether the waters were fallene vpon the earth. But when the doue coude fynde no

* Some reade: came not agayne.
restyng place for hir fete, she came agayn vnto him in to the Arke, for the waters were yet vpon the face of all the earth. And he put out his hande, and toke her to him in to the Arke.

Then he abode yet seuen dayes mo, a sent out the done agayn out of the Arke: a she returned vnto him aboute the euen tyde: and beholde, she had broken of a leaf of an olyue tre, a bare it in hir nebb. Then Noe perceaued, that the waters were abated vpon the earth. Neuertheles he taried yet seuen other dayes, and sent forth the done, which came nomore to him agayn.

In the sixte hundreth and one yeare of Noes age, vpon the first daye of y first moneth, the waters were dryed vp vpon the earth. Then Noe toke of the hatches of the Arke, and sawe y the face of the earth was drye. So vpon the seuen and twentieth daye of the seconde moneth the whole earth was drye.

Then spake God vnto Noe, and sayde: Go out of the Arke, thou and thy wyfe, and thy sones, and thy sones wyues with the. As for all the beasts that are with the, what so euer flesh it be (both foule a catell and all maner of wormes that crepe vpon the earth) let them go out with the, and be ye occupied vpon the earth, grawe and multiplye vpon the earth. So Noe wente out, with his sones, and with his wyfe, and with his sones wyues. All the beasts also and all the wormes, and all the foules, and all that crepte vpon the earth, wente out of the Arke, euery one vnto his like.

And Noe buylde an altare vnto y LORDE, and toke of all maner of cleane beasts a of all maner of cleane foules, and offerd brēt sacrifices vpon y altare. And y LORDE smelled the sweete sauoure, a sayde in his hert: I wyl hence forth curse the earth nomore for mās sake, for the imaginacion of mans hert is euell, euenn from the very youth of him. Therefore from hēc forth I will nomore smyte all that lyueth, as I haue done. Nether shall sowynge tyme and harvest, colde and heate Sommer and wynter, daye and night cease so longe as the earth endureth.

The ii. Chapter.

A ND God blessed Noe and his sones, and sayde vnto them: increase a mul-

tiplye, and fyll the earth. The feare also and dred of you be vpon all beasts of the earth, vpon all foules vnder the heauen, and vpon all that crepeth on the earth, and all fyskes of the see be gueuen in to youre hūdes. All that moueth and hath life, be youre meate. 6 Euen as the grene herbe, so haue I gēue you all. 4 Onely eate not the flesh with the bloude, wherin the soule is: For the bloude of you wherin youre soule is, wyll I requyre of the hande of all beasts: and the soule of mā wyll I requyre of mans hande, 6 ye every mans soule of another hante.

Farthermore, God sayde vnto Noe and to his sones with him: 8 Beholde, I make my couenaut with you, and with youre sede after you, and with euery lyuynge creatures that is with you, both foule, catell, and all beasts vpon the earth with you, of all that is gone out of the Arke, what so euer beast of the earth it be: 4 And thus I make my couenaunt with you, that hence forth all flesh shal not be destroyed with the waters of eny floude, and from hence forth there shall come no floude to destroye the earth.

And God sayde: This is the token of my couenaunt which I haue made betwene me and you, and all lyuynge creatures amonge you for euermore: My bowe will I set in the cloudes, and it shal be the token of my couenaunt betwene me and y earth: so that whā I brynge cloudes vpon the earth, the bowe shal appeare in the cloudes. And then wyll I thynke vpon my couenaunt betwixte me and you and all lyuynge creatures in all maner of flesh: so that from hence forth there shall nomore come eny floude of water to destroy all flesh. Therfore shall my bowe be in the cloudes, that I maye loke vpon it, and remembre the euernafterly couenaunt, betwixte God and all lyuynge creatures in all flesh that is vpon earth. God sayde also vnto Noe: This is the tokē of the couenaunt, which I haue made betwene me and all flesh vpon earth.

The sones of Noe which wente out of the Arke, are these: Sem, Ham and Iapheth.
As for Ham, he is the father of Canaan. These are Noes thre sonnes, of whom all londes were ouerspred.

Noe beganne to take hede vnto of the grounde, planted a vyniarde. And dranke of the wyne, and was dronken, and laye vncouered in his tente. Now when Ha the father of Canaan sawe his fathers preuyties, he tolde his two brethren without. The toke Sem and Japhet a mantell and put it vpo both their sholders, and wente backwarde, and couered their fathers secretes: their faces were turned aside, they shulde not se their fathers preuyties.

So when Noe awaked from his wyne, and perceaued what his yonger sonne had done vnto him, he sayde: Cursed be Canaan, and a seruaunt of seruauntes be he vnto his brethren. He sayde morouer: Prayse be the Lorde God of Sem, and Canaan be his seruaunt. God increase Japhet, and let him dwell in the tentes of Sem, and Canaan be his seruaunt.

And Noe lyued after the floude three hundred fiftie yeare, so he lyued after the floude thre hundreth and fiftie yeare, and so he dyed.

This is the generacion of the childre of Noe, Sem, Ham, and Iaphe, they begat childre after the floude.

The childre of Iaphet are these: Gomer, Magog, Madai, Javan, Tubal, Mesche, and Thuras. The childre of Gomer are these: Ascanas, Riphat and Togarma. The childre of Javan are these: Elia, Tharsis, Cithim, and Dodanim: Of these are deuided the Isles of Heithen in their countree, euery one after his speach, kyndred and people.

The childre of Ham are these: Chus, Misraim, Phut and Canaan. The childre of Chus are these: Seba, Hevila Sabtha, Rayma and Sabthecha.

The childre of Rayma are these: Sheba and Dedah. Chus also begat Nemrod, which beganne to be mightie in the earth, and was a mightie hunter in the sight of the Lorde. Therof commeth the prouerbe: This is a mightie hunter before the Lorde like as Nemrod. And the originall of his kyngdome was Babel, Erech, Acad and Chalme in londe of Synear. Out of that lode came Assur, and buylded Ninive, and strete of the cite, and Calah, and Ressen betwene Ninive and Calah: This is a grete cite.

Mizraim begat Ludim, Enamim, Leabim, Naphtuhim, Pathermus and Cashuhim, from whence came the Philistynes and Caphthorims. Canaan also begat Zidon his eldest sonne, Heth, Iebusi, Emori, Girgosi, Hius, Arki, Sini, Arudai, Zemari Hamati: fro whence y kyndreds of Canaanites are dispersed abrode. And Coastes of Canaanites were fro Sidon forth thorow Gerar vnto Gasa, till thou commest vnto Sodoma, Gomorra, Adama, Zeboim, vnto Lasa. These are the children of Ham in their kyndreds, tungen, londes people. And Sem which is father of all the children of Eber, the elder brother of Iaphet, begat childre also. And these are his children: Ela, Assur, Arphachad, Lud, Aram. The childre of Aram are these: Vz, Hul, Gether and Mas.

And Arphachad begat Sala, and Sala begat Eber. Eber begat two sonnes: the name of the one was Peleg, because that in his tyne the worlde was deuyded, and his brothers name was Jaketan, And Jaketan begat Almodad, Saleph, Hazarmaphet, Itaras, Hadarom, Vsal, Dikela, Obal, Abimael, Seba, Ophir, Hevila Iobab: All these are childre of Jaketan. And their dwellynge was from Mesa, till thou comest vnto Sephar a mountayne of east. These are childre of Sem in their generacions, tungen, londes and people.

This is now generation of children of Noe in their kyndredes people. Of these were people vpon earth spread a brode after floude.

This is the ri.Chapter.

Morouer all the worlde had one tongue. Now as they wente toward the East, they founde a playne in londe of Synear, there they dwelt, saide one to another: Come on, let vs make bryck and burne it. And they toke bryck for stone, slime for morter, and sayde: Come, let vs byulde a cite a tower, whose toppye maye reache vnto heau, ye we maye make vs a name, afore we be scatred abrode in all londes. Then came Lorde downe, to se cite a tower, ye childre of mene had buylded. And Lorde saide: Beholde, the people is one,
Milea the daughter of Haran, which was father of Milea and Isca. But Sarai was baren, and had no child.

Then took Terah Abram his sonne, Lot his sonne Harans sonne, Sarai his daughter in lawe, his sonne Abrams wife, carried them with him from Vi in Chaldea, to go in to the lande of Canaan. And they came to Haran, dwelt there. And Terah was two hundred yeare yeare olde, and dyed in Haran.

The ir. Chapter.

AND the LORD said vnto Abram: 'Get thee out of thy countre, and from thy kynde, and out of thy fathers house, in to a londe which I will shew the. And I will make of the a mightie people, and wyll blesse the, and make the a great name, yee thou shalt be a very bleslyng. 'I will blesse them that blesse the, and curse them that curse the: and in the shal all the generations of the earth be blessed.

Then wente Abram out, as the LORD commaunded him, and Lot wente with him. Fyue seuentie yeare olde was Abra, when he wente out of Haran. So Abram toke Sarai his wife, and Lot his brothers sonne, with all their goddes which they had gotten, and soules which they begat in Harâ, and departed to go in to the londe of Canaan. And whie they were come in to the same londe, he wente thorow, tyll he came vnto the place of Sichem, and vnto the Okegroue of More: for the Cananites dwelt in the lode at the same time.

Then the LORD appeared vnto Abra, and said: 'This londe wil I geue vnto thy sede. And there he buylde an altare vnto the LORD, which appeared vnto him. The brake he vp fro thence, vnto a mountayne laye on east syde of the cite of Bethel, pitched his tent: so he had Bethel on the west side, and Ay on east syde: there buylde he an altare also vnto the LORD, called upon the name of the LORD. Afterwarde departed Abram farther, toke his journye southwarde. But there came a derth in the londe.

Then wente Abram downe in to Egipte to kepe himself there as a straunger, for the derth was sore in the londe. And whan he

a Deu. 32. a b Isau. 24. a 1 Par. 1. b c Gen. 20. c
b Gen. 22. d d Isau. 24. a 2 Esd. 9. b Indit. 5. b
Acto. 7. a f Gen. 27. d Gene. 16. c Gen. 22. c
was come nye for to entre in to Egipte, he sayde vnto Sarai his wife: Beholde, I knowe thou art a fayre woman to loke vpoun. Now when the Egipcians se the, they wil saye: She is his wife, and so shal they slaye me, and sene the alyue. Therfore I pray y saye thou art my sister, that I maye fare the better by reason of the, and that my soule maye lyue for thy sake.

Now when he came in to Egipte, y Egipcians sawe y woman, y she was very faire: a Pharaos prynces sawe her also, a prayed her before him. Then was she brought in to Pharaos house, and Abram was well intreted for his sake: and he had shepe, oxen, and he Asses, servauntes, maydes, she Asses and Camels.

But the LORDE plagued Pharaos his house with greate plages, because of Sarai Abras wife. Then Pharaos called Abrá vnto him, and sayde: Why hast thou dealt thus with me? Wherfore tolddest thou not me at the first, y she was thy wife? Why saydest thou then, that she was thy sister? Wherfore I toke her to my wife. And now lo, there is thy wife, take her, and go thy waye. He gaue his officers also a charge ouer him, to conveye him out, and his wife, and all that he had.

The riij. Chapter.

So Abrá departed out of Egipte, with his wife, a with all y he had, a Lot with him also, towarde y south. Abram was very rich in catell, silver a golde. And he wente on forth from the south vnto Bethel, vnto the place where his tent was at y first, betwene Bethel and Ay: euyn vnto y place where he had made the altare before, a where he called vpon the name of the LORDE. Lot also which wente with him, had shepe, greate catell a tentes: so y the londe was not able to receauie them, that they myght dwell together: for the substaunce of their riches was so greate, that they coude not dwell together. And there fell a strife betwene the hirdmen of Abrams catell, and the hirdmen of Lots catell. The Cananites also and the Pheresites dwelt at that tyme in the londe.

Then sayde Abram vnto Lot: O let there be no strife betwene me and thee, and betwene my hirdmen and thine, for we are brethre. /Is not all the whole londe open before the? Deperate fro me, I praye the. Yf thou wilt go to the left hande, I wil take the right: Or yf thou wilt go to the right hande, I wil take the left. Then Lot lift vp his eyes, and behelde all the countrie rounde aboute Iordâ, that it was a plenteous countrie of water. For before the LORDE destroyed Sodoma and Gomorra, it was rounde aboute Zoar, euyn as the pleasauant garden of the LORDE, and as the londe of Egipte.

Then Lot chose all the coastes of Iordâ, and take his journe towarde y East. And so the one brother departed from the other. Abram dwelt in the lande of Canaan, and Lot in the cities of the same coastes, and pitched his tent towarde Sodome. But y men of Sodome were wicked, and synned exceedingly agaynst the LORDE.

Now when Lot was departed from Abram, the LORDE saide vnto Abram: Lift vp thine eyes, and loke from the place where thou dweltest, northwarde, southwarde, easternde, and westwarde: for all the londe that thou seist, wyll I geue vnto the 'and to thy sede for euer, and wyll make thy sede as the dust of the earth: so that if a man can nombre the dust of the earth, he shall nombre thy sede also. Arise, and go throu the londe, in the length and breth, for I wyll geue it vnto the.

So Abram removed his tent, and wepte and dwelt in yekroge of Mamre, which is in Ebron, and buylded there an altare vnto the LORDE.

The riij. Chapter.

And it chauined in the tyme of Amraphel the kyng of Synear, Arioch the kyng of Ellasar, Kedorlaomer the kyng of Elam, a Thyeal the kyng of y Heithen, That they made warre with Bera y kyng of Sodome, and with Birsa the kyngge of Gomorra, a with Sineab the kyngge of Adama, a with Sameab the kyngge of Zeboim, and with the kyngge of Bela, which is called Zoor. These came all together in to the brede valley, where now the salt see is: for twelue yeares were they subiectes vnto kyngge Kedorlaomer, a in the thirteenth yeare they fell from him. Therfore in the fourteenth yeare came Kedorlaomer, and the kyngges y were with him, a smote the Giaumtes in Astaro Rahaim, a

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Susam at Ham, ג Emim in the felde of Kiriathaim, and ב Horites in their owne mount Seir vnto the playne of Pharan, which bordreth vpo the wilderness. And then they turned, כ came to the well of iudgment (which is Cades) מ smote all the countre of the Amalechites, and also the Amorites, that dwelt in Hazezon Thamar.  ל

Then wente out the kyndge of Sodome, כ the kyndge of Gomorrah, כ the kyndge of Adama, and the kyndge of Zebaim, and the kyndge of Bela (called Zoar) כ prepared them selues to fight in the brode valley with Kedorlaomer the kyndge of Elam, כ with Thideal כ kyndge of the Heithen, כ with Amraphel כ kyndge of Syneer, כ with Arioch the kyndge of Ellasar:  מ four kynges with yfc. And כ brode valley had many slyme pyttes. But the kyndge of Sodoma and Gomorrah were put to flight, כ fell there, כ the residue fled vnto כ mountaines. Then toke they all the goodes that at Sodoma and Gomorrah, כ all their vytales, כ wente their waye. They toke Lot also Abrams brothers sonne, כ his good (for he dwelt at Sodome) and departed.  מ

Then came one that had escaped, and tolde Abram the Aleaunt, which dwelt in the Okegroue of *Mamre the Amoyrte, which was the brother of Escol כ Aner: for these were confederate with Abram.  מ

Now when Abram herde כ his brother was taken, he harnessed his bonde seruauntes borne in his owne house, thre hundrith כ eightene, כ followed after them vntill Dan, כ deuyded the, כ fell vpo them by night with his seruauntes, and smote the, כ and chased them awaye vnto Hoba, which lieth on the left hande of the cite of Damasos, כ and brought agayne all the goodes, and also his brother Lot, and his goodes, כ wemen also and the people. And as he came agayne from the slaughter of Kedorlaomer כ of the kinges that were with him, the kyngge of Sodome wente to mete him in to the playne felde, כ which is called kynges dale.  מ

But Melchisedech the kyngge of Salem brought forth brede and wyn. And he beyng the prest of the most hye God, כ blessed him and sayde: Blessed be thou Abram vnto the most hye God possessor of heauen and earth.  מ

And prayed as God the Hyest, which hath deluyered thine enemies in to thy handes. And Abram gaue him tythes of all.  מ

Then sayde the kyngge of Sodome vnto Abram: Geue me the soules, and take ý goods vnto thy self. But Abram sayde vnto the kyngge of Sodome: I lift vp my honde vnto the LORDE the most hye God, possessor of heauen and earth, that I wyll not take of all that is thyne, so much as a threde or a shue lachet, lest thou shuldest saye: I haue made Abram ryche: Saue oneley that which the yonge men haue spent, and the men Aner Escol and Mamre, that wente with me, let them take their parte.  מ

The rb. Chapter.

It happened after these actes, כ the worde of כ LORDE came vnto Abrá in a vysion, and sayde: Feare not Abram, I am thy shylde and thy exceadinge greate rewarde. But Abram sayde: LORDE LORDE, what wilt thou geue me? I go childles, and the seruament of my house (this Eleasar of Damascos) hath a sonne. And Abram sayde morouer: Beholde, vnto me hast thou geuen no sede: and lo, the sone of my houshould shall be myyne heyre. And beholde, the worde of the LORDE spake vnto him, and saide: He shal not be thine heyre, but one that shall come out of thine owne body, he shal be thine heyre. And he bad him go forth, and sayde: Loke vp vnto heauen, כ and tell ý sterres: Canst thou nombre them? And he sayde vnto hym: כ Euen so shal thy sede be.  מ

Abram beleued the LORDE, כ and was counted vnto hym for rightouenes. כ And he sayde vnto hym: I am כ LORDE, כ brought the from Vr out of Chaldea, to geue ý this londe to possesse it. But Abram sayde: LORDE LORDE, Wherby shall I knowe, that I shall possesse it? And he sayde vnto hym: Take a cow of thre yeare olde, כ and a she goate of thre yeare olde, and a ramme of thre yeare olde, and a turtlye doue, and a yonge pigeon. And he toke all these, and deuyded them in the myddles, and layde the one parte ouer agaynst the other, but the foules deuyded he not. And the foules fell vpó the flesh, but Abram droue them awaye.  מ

* Gen. 13. d.  2 Isam. 10. b.  1 Re. 30. b.  1ere. 41. c.  3 Tob 39. b.  4 Num. 31. b.  5 Hebr. 7. a.  6 Deu. 10. d.  7 Esa. 49. d.  8 1ere. 33. d.  9 Ro. 4. d.  10 Psal. 105. d.  11 Rom. 4. a.  12 Gala. 3. a.  13 Iaco. 2. c.  14 Gen. 11. d.  15 1ere. 34. d.
Beholde, by huszbande the herkened and sede a despysed whan wente SARAI partes. SARAI Abrams wife bare him no children: but she had an handmayde an Egipcianc, whose name was Agar, and sayde vnto Abram: Beholde, the LORDE hath closed me, that I can not beare. Go in (I praye the) vnto my myaye: peraduenture I shalbe multiplied by her, more then by myself. And Abram herkened vnto the voyce of Sarai. Then Sarai Abrams wife toke Agar hir mayde y Egipcianc (after they had dwelt ten yeare in the londe of Cauaan) and gae her vnto hir husbandeAbrâ, to be his wife. And he wente in vnto Agar, and she conceaued. Now whan she saw y she had conceyued, she despysed hir mistresse.

Then sayde Sarai vnto Abram: I must suffere wronge for thy sake. I layde my mayde by the: but now because she seyth, that she hath conceaued, I must be despysed in hir sight: the LORDE be judg betwene me and the. And Abram sayde vnto Sarai: Beholde, thy mayde is vnder thine auctorite, do with her, as it pleaseth the.

Now whan Sarai dealt hardly with her, she flee from her. But the angell of the LORDE founde her bessyde a well of water in the wildernesse (euen by the well in the waye to Sur) and sayde vnto her: Agar Sarais maide, whence commest thou? a wylth wylt thou go? She sayde: I fle fro Sarais mastresse. And the angel of the LORDE sayde vnto her: Returne to thy mistresse agayne, and submitte thyself vnder hir hande.

And the angell of the LORDE sayde vnto her: Beholde, I wil so encrease thy sede, that it shall not be nombred for multitude. And the angell of the LORDE sayde further vnto her: Beholde, thou art with childe, 8 shalt bringe forth a sonne, and shalt call his name Ismael, because the LORDE hath herde thy trouble. He shal be a wyde man. His hande agaynst every man, and euer mans haude agaynst him: and he shall dwel ouer agaynst all his brethren.

And she called the name of the LORDE y spake vnto her: Thou art the God that seist me. For she sayde: Of a suertye I haue sene the back partes of him that sawe me. Therfore called she the well: The well of the liuinge that sawe me. Which (well) is betwene Cades and Bared.

And Agar bare Abram a sonne, 9 and Abram called his sonnes name which Agar bare him, Ismael. And Abram was foure score yeare olde and sixe, when Agar bare him Ismael.

Now whan Abram was nyentye yeare olde and nyene, the LORDE appeare vnto hym, 8 sayde vnto hym: *I am the allmightie God, waile before me, s be vnco-rupte. And I will make my couenaunt betwene me s the, and wyl multiplye the excedingly. Then fell Abram vpon his face.

And God talked furthur with him, and sayde: Beholde, It is I, and hawe my couenaunt with the, and thou shalt be a father of many people. Therfore shalt thou nomore be called Abram, but thy name shal be Abraham: 9 For I haue made the a father of many nacions, 8 I wil multiplye the exced-
ingly, and wil make people of y; * yee and kynges also shal come out of the. Morouer I wil make my couenaunt betwene me and the, to thy sede after the thorow out their posterities, that it maye be an euerlastinge couenaunt, so that I wyll be the God of the, and of thy sede after the. And vnto the and to thy sede after the, will I geue the lande, wherein thou art a straunger: euen all the lande of Canaan for an euerlastinge possession, and will be their God.

And God sayde morouer vnto Abraham: Kepe my couenaunt then, thou and thy sede after the. This is my couenaunt which ye shal kepe betwene me and you, and thy sede after y thorow out their posterities. Every manchilde that is amonge you, shalbe circumcysed: and ye shal circumcysde the fore skynne of youre fleshe. This same shalbe a token of the couenaunt betwene me and you. Every manchilde when it is eight dayes olde, shall be circumcysed thorow out youre posterities: In like maner all housholyd folkes borne at home, or bought, or any other also that is a straughter and not of thy sede. Thus shal my couenaunt be in youre flesh for an euerlastinge couenaunt. And yf there shalbe any manchilde vncircumcysed in the fore skynne of his fleshe, his soule shalbe rote out from his people, because he hath broken my couenaunt.

And God sayde vnto Abraham: Sara thy wyfe shall nomore be called Sarai, but Sara shalbe his name: for I will blesse her, and geue the a sonne of her. * I wil blesse her, and people shall come of her, yee and kynges of many people. Then fell ABRAHÁ vpó his face, and laughed, and sayde in his hert: Shal a childe be borne vnto me that am an hundrith yeare olde? And shal Sara y is nyentie yeare olde, beare? And ABRAHÁ sayde vnto God: O that Ismael might lyue in thy sight. Then sayde God: Yee euen Sara thy wyfe shall beare the a sonne, and thou shalt call his name Isaac: for with him wil I make my euerlastinge couenaunt, and with his sede after him. And as concernynge Ismael also, I haue herde thy request: Beholde, I haue blessed him, and will increase him, and multiplye him exceedingly. "Twolue prynces shal he beget, and I wyll make a greate nacion of him.

But my couenaunt wyll I make with Isaac, whom Sara shal beare vnto the, euë this tyme twolue moneth. And he left of talkyng with him, and God wente vp from Abraham. Than toke Abraham his sonne Ismael, and all the seruauntes borne in his house, and all that were bought, (as many as were men children in his house,) and circumcysed the foreskynne of their fleshe, euë the same daye, as God had sayde vnto him. And Abraham was nyentie yeare olde and nyne, when he cut of the foreskynne of his fleshe. As for Ismael, he was thirtene yeare olde, when the foreskynne of his fleshe was circumcysed. Even vpon one daye were they all circumcysed: Abraham, and Ismael his sonne, and all the men in his house, (whether they were borne at home, bought, or any other strauenger:) they were all circumcysed with him.

The xviii. Chapter.

And the LORDE appeare vnto him in the Okegrove of Mamre, as he sat in his tent dore in the heat of the daie. And as he lift vp his eyes, and loked, beholde, there stode thre men ouer agaynst him. And when he sawe them, he ranne to mete them from his tent dore, and bowed him selfe downe vpon the grounde, and sayde: /LORDE, yf I haue founde fauour in thy sight, go not by thy seruaunt. There shalbe brought you a little water, y ye shall wash youre fete, y rest youre selues vnder the tre. And I wyll fet you a morcell of bred, to conforte youre hertes withall, and then shal ye go youre wayes, for therfore are ye come to youre seruaunt. They sayde: do euë so as thou hast spoken.

Abraham wente a pace in to the tent to Sara, and sayde: * Make haist, mengle thre pecke of fyne meele, kneade it, and bake cakes. And he ranne to the beastes, fet a calf that was tender and good, and gaue it vnto a yonge man, which made it ready at once. And he toke butter and mylke and of the calfe that he had prepared, and set it before the, stode him selfe by them vnder the tre, they aete. Then saide they vnto him: where is Sara thy wyfe? He answered:

* Mat. 1. a  Leui. 12. a  Gen. 21. a  ❄ Mat. 1. a  ❄ Gen. 16. c  Judi. 13. b  ❄ Re. 13. a  Luc. 1. c  ❄ Gen. 25. b  ❄ Gen. 19. a  ❄ 1 Re. 28. c  ❄ Judi. 19. b.
within 

Then sayde he: aboute this tyme twolue moneth, *(yf I lyue)* I will come to the agayne, and Sara thy wyfe shall haue a sonne. And Sara herde that out of the tent dore, which was behynde his backe. And Abraham and Sara were both olde, & well stryken in age: so that it wente nomore with Sara after 

Then Sara denied it, and sayde: I laughed not, for she was afraied. But he sayde: It is not so, thou dyddest laughe. Then the men stode vp from thence, and turned them towards Sodome: and Abraham wente with them, to bryng them on their waye.

Then sayde the LORDE: How can I hyde from Abraham, *th* thinges that I wil do? seyenge he shal be a greate and mightie people, and all *th* people vp6 earth shalbe blessed in hym? For I knowe him that he wil 

There is a crie at Sodome and Gomorra, which is greate, *tg* their synnes are exceedinge greuous: thorefore will I go downe *g* se, whether they haue done all together, acordinge to that croue, *tch* which is come before me, or not, that I maye knowe. And the men turned their face, and wete towards Sodome. But Abraham stode still before *y* LORDE, and stepte vp to hym, and sayde:

Wilt thou then destroye the righteous with the vngodly? *Peraduenture there maye be fiftie righteous within *that* cite: wilt thou destryoe those, and not spare the place, for fiftie righteous sake that are therein? That be farre fro the, *t* thou shuldest do this, and to slaye the righteous with the vngodly, and that the righteous shulde be as the vngodly. That be farre from the. Shulde not the judge of all the worlde do acordinge to right? And the LORDE sayde: Yf I fynde fiftie righteous at Sodome in the cite, I wil spare all the place for their sakes.

Abraham answered, and sayde: O se, I haue taken vpon me to speake vnto the LORDE, howbeit I am but *g*dust and ashes. Peraduenture there maye be fyue lesse then fiftie righteous therein: Wilt thou then destryoe the whole cite because of those fyue? He sayde: yf I fynde fyue and fourtie therein, I will not destryoe them.

And he proceded further to speake vnto him, and sayde: Peraduenture there might be fourtie founde therein. And he sayde: I wil do nothinge vnto them for those fourties sake. Abraham sayde: Oh let not my LORDE be angrie, that I speake yet more. Peraduenture there might be thirtie founde therein. And he sayde: Yf I fynde thirtie therein, I will do nothinge vnto them. And he sayde: O se, I haue taken vpon me to speake vnto my LORDE.

Peraduenture there might be twentie founde therein. He answered: I wil not destroye them for those twentyes sake. *And he sayde: O let not my LORDE be angrie, that I speake yet once more. Peraduenture there might be ten founde therein. He saide: I wil not destroye them for those ten sake.*

And the LORDE wente his waye, when he had left talkyng with Abraham. And Abraham returned vnto his place.

The rix. Chapter.

IN the eueneuyge came the two angels vnto Sodome. *And lot sat vnder the gate of the cite. And whè he sawe them, he rose vp to mete them, and bowed him selfe downe to the gronde vpon his face, & sayde: Se lordes, turne in (I praye you) in to youre seruauntes house, and tarye all night: let youre fete be washen, so maye ye yrse tommorow by tymes, and go youre waye. Neuertheles they sayde: Nay, but we wil lyde in the stretes all night. *Then compelled he them sore: and they turned in vnto him, and came in to his house. And he made them a feast, and bakked swete cakes, and *they* ate. But before they wente to rest, the men of the cite of Sodome came and compased the*
house round aboute, yonge and olde, all the people from all quarters, and called Lot, and sayde vnto him: Where are the mè that came vnto the to night? Bringe them out here vnto vs, * that we maye knowe them.

And Lot wente out at the dore vnto the, and shut the dore after him, and sayde: *O brethren, do not so wickedly. Beholde, I haue two daughters, which yet haue knowne no man: them will I brynge out vnto you, do with them as it liketh you. Onely do nothinge vnto these men of God, for therefor are they come vnder the shadowe of my rofe. But they sayde: Come thou hither. Then sayde they: Camest not thou onely herin as a stranger, and wilt thou now be a judge? Wel, we will deale worse with the thè with them.

And they pressed sore vpon the man Lot. And when they ranne to, and wolde haue broken vp the dore, the men put out their handes, and pulled Lot vnto them in to the house, and shut to the dore. And the men at the dore of the house were Smyttè with blynndnesse both small and great, so that they coude not fynde the dore.

And the men saide vnto Lot: Hast thou yet here eny sonne in lave, or sones or daughters? Who so euer belongeth vnto the in the cinte, brynge him out of this place: for we must destroye this place, because the crye of them is greate before the LORDE, which hath sent vs to destroye them. Then wente Lot forth, and spake to his sones in lave, which shulde haue maried his daughters, and sayde: O stonde vp, and get you out of this place, for the LORDE will destroye this cinte. Neuertheless they toke it but for a sporte.

Now when the mornynge arose, the angels caused Lot to spede him, and saide: *Stonde vp, take thy wife and thy two daughters which are at hande, that thou also perishe not in the synne of this cinte. But whyle he prolonged the tymne, the men caught him and his wife, and his two daughters by the hande (because the LORDE was mercifull vnto him,) and brought him forth, * set him without the cinte. And when they had brought him out, they sayde: Saue thy soule, and loke not behynde the, nether stonde thou in all this cunte: Saue thy self vpon the mountayne, that thou perish not. Then sayde Lot vnto the: Oh no my LORDE, beholde, in as moch as thy seruaunt hath founde grace in thy sight, now make thy mercy greate, which thou hast shewed vnto me, in that thou sauest my soule aluye. I can not saue my self vpon the mountayne. There might some mysfortune fall vpon me, that I shulde dye. Beholde, here is a cinte, that I maye fyfe vnto, and it is a litle one: let me saue myself there in. Is it not a litle one, that my soule maye lyue?

Then sayde he vnto him: Beholde, I haue loked vpon the in this poynete also, that I will not overthowre the cinte, wherof thou hast spoken. Haist the, and saue thy selfe there: for I can do nothinge tyll thou be come thither. Therefor is the cinte called Zoar. And the Sonne was vp vpon the earth, when Lot came in to Zoar.

*Then the LORDE caused brymstone and fyre to rayne downe from the LORDE out of heauen vpon Sodoma and Gomorrh, and ouerthowre those cities, the whole region, and all that dwelte in the cities, and that that grew vpon the earth. *And his wife loked behynde her, and was turned in to a pillar of salt.

Abraham rose vp early in the mornynge, and gat him vnto the place, where he had stonde before the LORDE, and turned his face towarde Sodoma and Gomorrh, and all the londe of that cunte, and loked. And beholde, there rose vp a smoke from that cunte, as it had bene a smoke of a fornace. For when God destroyed the cities of the region, he thought vpon Abraham, and conueyed Lot out of the cities which he ouerthowre, wherein Lot dwelt.

And Lot departed out of Zoar, and dwelt in the mountaynes with both his daughters (for he was afrayed to tary at Zoar) and so remayned he in a cauee with both his daughters.

Then sayde * elder vnto the younger: Oure father is olde, and there is not a man more vpon earth, that can come in vnto vs after the maner of all the worlde. Come therfore, let vs gene oure father wyne to drynke, and lye with him, that we maye saue sede of oure father. So they gau their father wyne to drynke that same night. And the elder daughter wente in, and lye with her father:

*Leui. 18. c.  "Judic. 19. b. 2 Pet. 2. c.  4 Re. 6. d. 5 Sap. 10. b. 6 Es. 13. d. Iere. 50. g.
and he perceaued it not, nether when she laye downe, ner when she rose vp.

On the morow the elder sayde vnto the yonger: Beholde, yesternight laye I with my father: let vs geue him wyne to drynke this night also: that thou mayest go in and lye with him, that we maye saue sede of oure father. So they gaue their father wyne to drynke that night also: And the yonger arose like wyse, and laye with him: γ he perceaued it not, nether when she laye downe, ner when she rose vp.

Thus were both the daughters of Lot with childe by their father. And the elder bare a sonne, and called him Moab, of whom come ¥ Moabytes vnto this daye. And ¥ yonger bare a sonne also, and called him the sonne Ammi, of whom come the children of Ammon vnto this daye.

A

For Abraham, he departed thence, in to the south countre, and dwelt betwixte Cades and Sur, and was a straunger at Gerar, and sayde of Sara his wife: She is my sister. Then Abimelech the kinge of Gerar sent for her, and caused her be fett awaye.

But God came to Abimelech by night in a dreame, sayde vnto him: Beholde, thou art but a deed man, for the womans sake which thou hast taken, for she is a mans wife. Neuertheless Abimelech had not yet touched her, and sayde: LORDE, wilt thou sley a righteous people? Sayde not he vnto me: she is my sister? Yee and sayde not she her self also: he is my brother? With a pure hert γ with innocent handes haue I done this.

And God sayde vnto him in a dreame: I knowe that thou dyddest it with a pure hert, and therfore I kepe the, that thou shuldest not synne agaynst me, nether haue I suffered the to touch her. Now therfore deluyer the man his wyfe ageyne, for he is a prophet: and let him pray for γ, and thou shalt lyue. But and γ thou deluyer her not ageyne, be sure, that thou shalt dye the death, and all that is thine.

Then Abimelech rose vp by tymes in the mornynge, and called all his seruauntes, and tolde all these thinges in their ears, and the men were sore afayed, and Abimelech called

Abraham, and sayde vnto him: Wherfore hast thou done this vnto vs? And what haue I offended γ, that thou shuldest brynge on me and on my kygude so greate a synne? Thou hast not dealt with vs, as a man shulde deale. And Abimelech saide morouer vnto Abraham: What sawest thou, γ thou hast done this thinge?

Abraham sayde: I thought: Peraduenture there is no feare of God in this place, γ they shall sleye me for my wifes sake, And of a trueth she is my sister, for she is my fathers daughter, but not my mothers daughter, and is become my wife. So when God charged me to wadre out of my fathers house, I sayde vnto her: Shew this kyndnes vpon me, that, where so euer we come, thou saye of me, that I am thy brother.

Then toke Abimelech shepe and oxen, seruauntes and maydens, and gaue them vnto Abraham, and deluyed him Sara his wyfe ageyne, and sayde: Beholde, my londe stondeth open before the, dwell where it liketh the. And vnto Sara he sayde: Beholde, I haue geuen thy brother a thousande syluer pens: lo, he shalbe vnto the a couerynge of the eyes, for all that are with the, and euer where, and a sure excus.

As for Abraham, he prayed vnto God: Then God heale Abimelech, and his wyfe, and his maydens, so that they bare childre. For afor the LORDE had closed all the matrices of Abimelechs house, because of Sara Abrahams wife.

The 11. Chapter.

THE LORDE also vysited Sara, accordinge γ as he had promysed: γ dealt with her, euen as he had sayde. And Sara was with childe, and bare Abraham a sonne in his olde age, euen in the tyme appoynted, like as God had spoken vnto him afor. And Abraham called his sonne which was borne vnto him (who Sara bare him) Isaac, and circumsized him the eight daye, like as God commaunded him. An hundreth yeare olde was Abrahã, when his sonne Isaac was borne vnto him.

And Sara sayde: God hath prepared a joye for me, for who so euer heareth of it, wyll reioyse with me. She sayde morouer: Who wolde haue saide vnto Abraham, that


T • Heb. 11. c. d Mat. 1. a. e Josh. 24. a. f Gen. 17. b.
Sara shulde geue children sucke, and beare him a sonne in his olde age? And the childe grew, and was weened. And Abraham made a greate feast, in y daye when Isaac was weened.

And Sara sawe the sonne of Agar the Egipecian (whom she had borne vnto Abraham) that he was a mocker, and sayde vnto Abraham: "Cast out this bonde mayden and hir sonne, for this bonde maydès sonne shall not be hyre with my sonne Isaac. This worde displeased Abraham sore, because of his sonne.

Neuertheles God sayde vnto him: let it not displease the because of the childe and the hand mayde: What so euer Sara hath sayde vnto the, folowe it, for in Isaac shall the sede be called vnto the. As for the bonde maydens sonne, I wyll make a people of him also, because he is of thy sede.

Then Abraham rose vp early in the mornynge, and toke bred and a botell with water, and put it vpon Agars sholders, and gaued her the childe, and sent her away. Then departed she, and wandred out of the waye in wyldernes beside Berseba. Now when the water in the botell was out, she layed the childe vnder a bush, and wente, and sat hir downe ouer on other syde, a bowe shote of. For she sayde: I can not se the childe dye. And she sat hir downe ouer on other syde, and lifte vp hir voyce, and wepte.

Then God herde the voyce of the childe, and the angell of God called vnto Agar out of heauen, and sayde vnto her: What ayleth the, Agar? Feare not, for God hath herde thy voyce of the childe, where he lyeth. Aryste and take the childe, and holde him by the hande, for I wyll make a greate people of him. And God opened hir eyes, that she sawe a well of water.

Then wente she and fyllèd yt botell with water, and gauèd yt childe drynke. And God was with the childe, which grew vp, and dwelt in wyldernes, and became a connyng archer, and dwelt in wyldernes of Pharan, and his mother toke him a wyfe out of the londe of Egipte.

At the same tyme talked Abimelech and Phicol his chefe captayne with Abraham, and sayde: God is with in all that thou doest.

Therefore sweare now vnto me by God, that thou wilt not hurt me, ner my children, ner my children children: but that thou shalt shewe vnto me (and to the londe wherin thou art a straunger) the same kyndnesse that I haue done vnto the.

Then sayde Abraham: I wyll sweare. And Abraham rebuked Abimelech for the well of water, which Abimelechs seruauntes had taken awaye by violence. Then answered Abimelech: I knewe not who dyd it, neither dyddest thou tell me, and I haue not herde of it but this daye.

The toke Abraham shepe and oxen, and gaue them vnto Abimelech, and they both made a bonde together. And Abraham set seuen lambs by them selues. Then sayde Abimelech vnto Abraham: What meane those seuen lambs, which thou hast set by them selues? He answered: seue lambs shalt thou take of my hande, that they maye be wytnes vnto me, that I haue dydded this well. Therfore is the place called Berseba, because they swere there both together. And so they made the bonde at Berseba.

Then rose Abimelech and Phicol his chefe captayne, and departed agayne in to the londe of Philistynes. And Abraham planted trees at Berseba, and called vpon the name of the LORDE, by euerlastinge God, and was a straunger in the londe of the Philistynes a longe season.

After these actes God tempted Abraham, and sayde vnto him: Abraham. And he answered: I am here. And he sayde: Take thy sonne, this onely sonne of thine, euè Isaac whom thou lostest, and go thy waye in to the londe of Moria, and offre him there for a burnt offerynge, vpon a mountayne that I shal shew the. Then Abraham stode vp by tyme in the mornynge, and saddled his Asse, and toke with him two yonge men, and his sonne Isaac, and cloue wodd for the brennt offerynge, gat him vp, and wente vp vnto the place, wherof the LORDE had sayde vnto him.

Vpon the thirde daye Abraham lift vp his eyes, and sawe the place a farre off, and sayde vnto his yonge me: Tary ye here with the
After these acts it fortuned, that it was
told Abraham: Beholde, Milca hath borne
children also vnto thy brother Nahor: namely,
1 Hus thy eldest, and 2 Bus his brother, and
Kemnel, of whom came the Syrians: and
Cesed, and Haso, and Pildas, and Iedlaph
and Bethuel. And Bethuel begat Rebecca.
These eight dyd Milca beare vnto Nahor
Abrahams brother. And his concubyne called
Rehuma, bare also: namely, Theba, Sahran,
Thahas, and Maacha.

SARA was an hundred and seuen and a
twentye yeare olde: so longe lyued she,
and dyed in the head cite which is called
Hebron, in the lande of Canaan. 3 Then
wente Abraham, to mourne and wepe for her.
Afterwarde he stode vp from his course, and
talked with the Hethites, said: I am a
stranger and an indweller amonge you, geue
me a possession to bury in with you, that I
maye bury vp my coarse by me.

Then the Hethites answered Abraham, and
sayde vnto him: O heare lorde, thou art a
prynce of God among vs: bury thy dead in
the best of oure sepulcres, there shall none of
us forbyd, that thou shuldest not bury thy
deed in his sepulcre. Then Abraham stode
vp, and thanked the people of vs londe:
namely the Hethites.

And he talked with them, and sayde: If
it be youre will that I burye my coarse by
me, heare me the: speake for me to Ephron
the sonne of Zoar, that he maye gene me the
double caue, which he hath in vs ende of his
felde. For a reasonable money let him gene
me it, for a possession to bury in amoge you.
For Ephron dwell amonge the Hethites.

Then answered Ephron the Hethite vnto
Abraham, that the Hethites might heare,
before all that wente out and in at the gates
of his cite, and sayde: No my lorde, but
heare me: As for the felde, and the cane also
that is therin, I geue it the: and in the sight
of my people I geue it the, to burye thy
deed in.

Then Abraham thanked the people of the
londe, and talked with Ephron, that the people
of the londe might heare, and sayde: Heare
me then, Receane of me the money that I
Ephraim answered Abraham, and sayde vnto hym: Heare my lorde: The fele is worth foure hundreth Sycles of syluer: but what is that betwixte me and the? Burye thy deed. Abraham herkened vnto Ephraim, and weyed him the money which he had sayde, that the Hethites might heare: namely foure hundreth syluer sycle of currant money amongst marchauntes.

Thus Ephrons fele (where in the dubble cane is) which lyeth ouer before Mamre, euene the fele and the cane, was made sure for Abrahmes owne good, with all the trees of the fele also rounde aboute, in the sight of the Hethites, and of all that go out and in at the gates of his cite. Then Abraham buried Sara his wife in the dubble cane of the fele, that lyeth ouer before Mamre (that is, Hebron) in the londe of Canaan. So the fele and the cane therein was made sure of the Hethites vnto Abraham, for a possession to bury in.

The 11. Chapter.

ABRAHAM was olde and well stricken in age, and the LORDE had blessed him in all things. And he sayde vnto his eldest seruaunt of his house, which had the rule of all his goodes: Laye thine hede vnder my thye, that I maye make the swearde by the LORDE the God of heauen and earth, that thou take no wife vnto my sonne amongst his daughters of Canautes, (amonge whom I dwell) but that thou goe in to my countre, and to my owne kyndred, and brynge my sonne Isaac a wife.

The seruaunt sayde: What and the woman wyl not folowe me in to this countre? shal I then cary thy sonne agayne in to yonder londer, where thou camest out of? Abraham sayde vnto him: Beware of that, that thon brynge not my sonne thither agayne. The LORDE, the God of heauen, which toke me fro my fathers house and from the londe of my kyndred, and that talked with me, and sware also vnto me, and sayde: Vnto thy sonne my wyll I geue this londe: Euen he shall sende his angell before the, that thou maiest brynge my sonne a wife from thence. But yf the woman wyll not folowe the, thou art discharged of this ooth: onely brynge not my some thither agayne. Then his seruaunt layed his hede vnder his master Abrahams thye, and sware the same vnto him.

So the seruaunt toke ten Camels of the Camels of his master and departed, and had with him of all manner of goodes of his master, and gat him vp, and departed vnto Mesopotamia, to the cite of Nahor. Then let he the Camels lye downe without before the cite besyde a well of water in the enemyng, aboute the tyme that the women vset to go forth, and to drawe water. And he sayde: O LORDE, thou God of my master Abraham, mete me to daye, and shew mercy vnto my master Abraham. Lo, I stonde here besyde the well of water, vnto the mens daughters of this cite wyll com e forth to drawe water: Now yf there come a damsell, to whom I saye: bowe downe thy pytcher, let me drynke, and yf she saye: drynke, and I wyll geue thy Camels drynke also: That same be she, whom thou hast proued for thy seruaunt Isaac: that I maye knowe by y same that thou hast shewed mercy vpon my master.

And or euere he had left of speakeynge, beholde, Rebecca the daughter of Bethuel (which was the sonne of Milca, that was the wyfe of Nahor Abrahams brother) came forth, and bare a pytcher vpon hir shulder, and she was a very fayre damsell of face, and yet a virgin, and vnknowe of eyn man: She wente downe to the well, and fylled hir pytcher, and came vp agayne. Then ranne the seruaunt to mete her, and sayde: Let me drynke a little water out of thy pytcher. And she sayde: drynke syr.

And haistely let she downe the pytcher in hir hande, and gane hir drynke. And when she had euene him drynke, she sayde: I wyll drawe for thy Camels also, tyll they have dronke ynow. And she made haist, and poured out hir pytcher in to the trough, and ranne agayne to the well to drawe, and drew for all his Camels. The man marvelled at her, and helde his tonge, tyll he knewe whether the LORDE had prospered his journey or not.

Now when the Camels had all dronken, he toke a golde earing of half a Sycle weight, and two bracelets for hir handes, wyenge ten Sycles of golde, and sayde: Doughter, whose art thou? tell me. Is there rowme for

* Gen. 47, g.  b Gen. 29, a. Deut. 7, a.  * Gen. 11, d.  e Gen. 15, d.
Then the man bowed himself, and thanked the LORDE, and sayde: Praysed be the LORDE the God of my master Abraham, which hath not withrawn his mercy and his truth from my master, for the LORDE hath brought me the waye to my masters brothers house. And the damsell ranne and tolde all this in hir mothers house. And Rebecca had a brother called Laban.

And Laban ranne to the man without by the well syde: and that came by the reason that he sawe the earynges, and the bracelettes vpon his sisters handes, and herde the wordes of Rebecca his sister, that she sayde: thus spake the man vnto me.

And when he came to the man, beholde, he stode by the Camels at the well syde. And he sayde: Come in thou blessed of the LORDE, wherfore stonden thou without? I haue dressed the house, and made rowme for thy Camels. So he brought the man in to his house, and vnbridled the Camels, and gaue them litter and promuer, and water to wash his fette, and the mens that were with him, and set meate before him.

Neuertheles he sayde: I wil not eate, till I haue fyrst tolde myne earde. They answered: Tell on. He sayde: I am Abrahams seruaunt, and the LORDE hath prospered my master richely, so he is become greate: and he hath geuen him shepe and oxe, syluer and golde, seruauntes and maideus, Camels and Asses: yee and Sara my masters wife hath borne my master a sonne in hir olde age: vnto him hath he geuen all that he hath.

And my master hath taken an ooth of me and saide: Thou shalt not take a wife for my some amonge the daughteres of the Cananites, in whose lande I dwell, but go thy waye to my fathers house and to myne owne kyndred, and there take a wyfe for my sonne. But I sayde vnto my master: What and the woman wyll not folowe me? Then sayde he vnto me: The LORDE (before whom I walke) shall sende his angell with the, and prosper thys journey, that thou mayest take a wyfe for my sonne of myne owne kyndred, and of my fathers house. And so when thou commest to my kyndred, ye they geue her not vnto y, thou shalt be discharged of myne ooth.

So I came this daye vnto the well of water, and sayde: O LORDE thou God of my master Abraham, Yf thou hast prospered my journey that I goe: Beholde, I stonde here by the well of water: Now yf there come forth a virgin to draw water, and I saye vnto her: geue me a little water to drinke out of thy pitcher, and she saye vnto me: Drynke thou, and I will drawe water for thy Camels also: that the same be the woma, which the LORDE hath prouyded for my masters sonne. Now or euer I had spoken out these wordes in my hert, beholde, Rebecca commeth forth with a pitcher vpon hir shulder, and goeth downe to the well, and draweth.

Then sayde I: geue me a drinke. And immediatly she toke downe the pitcher fro hir shulder, and sayde: drinke, and I will geue thy Camels drinke also. So I dranke, and she gaue the Camels also to drynke. And I axed her, and sayde: Doughter, whose art thou? She answered: I am thy daughter of Bethuel the sonne of Nahor, whom Milca bare vnto him. Then layed I the earinge vpon hir face, and the bracelettes vpon hir handes, and bowed my selfe, and thanked the LORDE, and praysed the God of my master Abraham, which had brought me right waye, to take my masters brothers daughter vnto his sonne.

Yf ye be they then that shew mercy and faithfulnes vnto my master, tell me: Yf not, yet tell me, that I maye turne me to thy right hande or to the left.

Then answered Laban and Bethuel, and sayde: This is come of the LORDE, therefore can we saye nothinge agaynst the, nether euell ner good. There is Rebecca before the, take her, and go thy waye, that she maye be thy masters sonnes wife, as the LORDE hath sayde. When Abrahams seruaunt herde these wordes, he bowed him selfe vnto the LORDE, flat vpon the earth, and toke forth jewels of syluer and golde, and mynethinge, and gaue them vnto Rebecca. But vnto hir brethren and the mother, he gaue spices. Then he ate and dronke, and the men also that were with him, and taried there all night.

* Gen. 22, d.  * Some read thou beloved.

* 1 Re. 16, e.  * Gen. 21, a.
But in the mornynge he arose, and sayde: Let me departe vnto my master. Neuertheless hir brother and hir mother sayde: Let the damsell tary with vs at the leest ten dayes, and then shall she go. Then sayde he vnto them: holde me not, for the LORDE hath prospered my journey: let me go, that I maye departe vnto my master. Then sayde they: let vs call the damsell, and axe her, what she sayeth there. And they called Rebecca, and sayde vnto her: Wilt thou go with this man?

And she answered: Yee I wyll go with him. So they let Rebecca their syster go with hir horse and Abrahams seruaunt, and his men. And they blessed Rebecca, and sayde vnto her: Thou art oure syster, growe in to many thousandes tymes thousands, and thy sede possesse the gates of his enemies.

So Rebecca gat hir vp with hir damsels, and satt them vpon the Camels, and wente their waye after the man. And the seruaunt toke Rebecca, and departed.

As for Isaac, he was comynyng from * the well of * liuynge * seynge, for he dwelt in the south countre, and was gone forth to his meditacions in the falde aboute the euyn tynede. And he lift vp hir eyes, and sawe, that there were Camels comynyng. And Rebecca lift vp hir eyes, and sawe Isaac. Then lighted she of the Camell, and sayde vnto * seynge: * What man is this, that commeth agaynst vs in the falde? The seruaunt sayde: The same is my master.

Then toke she hir cloke, and put it aboute her. And the seruaunt tolde Isaac all the earande that he had done. Then Isaac brought her in to his mother Saras tent, and toke Rebecca, and she became his wife, and he loued her. So Isaac was comforted ouer his mother.

The 17th Chapter.

ABRAHAM toke another wife called Ketura, which bare him Simram * Iaksan, Medan * Midian * Ieszbak and Suah. Iaksan begat Seba and Dedan. The children of Dedan were Assurim, Latusim, and Lemuim. The children of Midian were Epher, Hanoch, Abida and Eldaa. All these are the children of Ketura. And Abraham gaue all his goddes vnto Isaac: As for the

children that he had of the concubynes, he gaue them giftes, and (whyle he yet lyued) he sent the awaye from his sonne Isaac, eastward in to the east countre.

This is the age of Abraham which he lyued; euen an hundred and fyue and seuentye yeare, and fell sicke and dyed in a good age, when he was olde, * hadd he lyued ynoough and was gathered vnto his people. And his sonsne Isaac and Ismael buried him in the double caue in the falde of Ephron the sonne of Zoar the Hethite, which lyeth ouer before Mamre, * in the falde that Abraham bought of the Hethites. There was Abraham buried with Sara his wife. And after the death of Abraham God blessed his sonne Isaac. And he dwelt by the well of the lyuynge and seynge.

This is the generacion of Ismael Abrahams sonne, whom Agar Saras mayde the Egipecian bare vnto him. And these are the names of Ismaels children, of whom their kynredes are named. The eldest sonne of Ismael, Nebaioth, Cedar, Abdeel, Mibsan, Misma, Duna, Masa, Hadar, Thema, Iethur, Naphis, and Kedma. These are the childre of Ismael with their names in their countres and citiies twelue londeprynces. And this is the age of Ismael, euen an hundred and seuen and thirtie yeare, and he fell sicke and dyed, and was gathered vnto his people. He dwelt from Heuila vnto Sur towards Egipte, as men go to the Assyrians. And he dyed in the presence of all his brethren.

This is the generacion of Isaac the sonne of Abrahâ. Abraham begat Isaac. Isaac was fourtye yeare olde, when he toke to wyfe Rebecca the daughter of Bethuel * Syran of Mesopotamia, * Sister of Laban the Syrian.

Isaac besought the LORDE for his wyfe (because she was baren) and the LORDE was intreated, and Rebecca his wyfe conceaued. And the children stroue together in hir wombe. Then sayde she: Yf it shulde go so with me, why am I then with childe? And she wente for to axe the LORDE. And the LORDE sayde vnto her: Two maner of folke are in thy wombe, and two maner of people shall be deuyed out of thy body, and the one nacion shall overcome the other, * and the greater shall serue the lesse.


— The 18th Chapter.

Abraham begat Isaac. Isaac was fourtye yeare olde, when he toke to wyfe Rebecca the daughter of Bethuel * Syran of Mesopotamia, * Sister of Laban the Syrian.

Isaac besought the LORDE for his wyfe (because she was baren) and the LORDE was intreated, and Rebecca his wyfe conceaued. And the children stroue together in hir wombe. Then sayde she: Yf it shulde go so with me, why am I then with childe? And she wente for to axe the LORDE. And the LORDE sayde vnto her: Two maner of folke are in thy wombe, and two maner of people shall be deuyed out of thy body, and the one nacion shall overcome the other, ° and the greater shall serue the lesse.

* Gen. 32. c.  † Gen. 17. c.  # Gen. 17. c.  2 Re. 8. c.  Rom. 9. b.
Now when the tyme came that she shulde be deleyuered, beholde, there were two twyns in hir wombe. The first that came forth, was reed, all rough as an hyde, and they called him Esau. Anone thereafter came his brother forth, which helde the hele of Esau with his hand, and they called him Iacob. Thre score yeare oldde was Isaac, whan they were borne. And when the boyes were growne vp, Esau became an hunter, an husbande man. As for Iacob, he was a symple man, and dwelt in the tents. And Isaac loued Esau, because he ate of his venison. But Rebecca loued Iacob.

And Iacob dight a meace of meate. The came Esau from the feld, and was weery, and sayde vnto Iacob: Let me proue of ye reed meace of meate, for I am fayntie (therfore is he called Edom.) But Iacob sayde: Sell me this daye thy byrthright. Esau answered: Lo, I must dye nevertheless, what good then shall my byrthright do me? Iacob sayde: Then sweare vnto me euyn this same daye, And he sweare vnto him, and so he solde his byrthright vnto Iacob. Then Iacob gane him bred and that meace of ryse. And he ate and dronke, and stode vp, and wente his waye. And so Esau regarded not his byrthright.

There came a derth in the londe, passynge the other that was in Abrahams tyme. And Isaac wente to Gerar, vnto Abimelech the kyng of the Philistynes. Then the LORDE appeared vnto him, and sayde: Go not downe in to Eipte, but tary in the lande that I shall saye vnto the. Be thou a straunger in this lande, and I will be with the and blesse the. For vnto the and thy sedy will I geue all this londe, and wyll perfourme myne oath that I sweare to thy father Abraham. And I wyll multiplye thy sedy as the starres of heauen, and vnto thy sedy will I geue all this londe, and thorow thy sedy shall all naciones be blessed, because Abraham was obedient vnto my voyce, and kepte myne ordinances, my commandements, my statutes, and my lawes.

So Isaac dwelt at Gerar. And when the men of the same place axed him of his wife, he sayde: she is my sister. For he was afrayed to saye: she is my wife, (thinkinge thus:) they might slaye me for Rebecca's sake, for she was beutifull to looke vnto. Now when he had bene there a longe season, Abimelech the kyng of the Philistynes loket out at a wynod, and sawe Isaac sportinge with Rebecca his wife.

Then Abimelech called Isaac, and sayde: Beholde, she is thy wyfe, why saydest thou then: She is my sister? Isaac answered him: I thought, I might peraduenture have die thus because of her. Abimelech saide: Why hast thou then done this vnto vs? It coude lightly have come to passe, that some of the people might haue lyen with thy wyfe, and so haddest thou broughte synne vpo vs. The Abimelech commaundad all the people, and sayde: Who so toucheth this man or his wyfe, shal dye the death.

And Isaac sowed in that londe, and foide the same yeare an hundrèth busshels, for the LORDE blessed him. And he became a greate man, wente forth, and grew, tyll he was exceedinge greate, so that he had moch good in shepe and greate catell, and a greate housholde. Therfore had the Philistynes envye at him, and stopped all the welles, that his fathers seruauntes had dydged in the tyme of Abraham his father, and fyllad them with earth, In so moch that Abimelech also himself sayde vnto him: Departe from vs, for thou art farre mightier then we.

Then departed Isaac from thence, and pitched his tent in the valley of Gerar, and dwelt there. And when he was satled, he caused to dydgy vp the welles agayne, that they had dydgy vp in his father Abraham's tyme, which the Philistynes had stopte after the death of Abraham, and he called the after the same names that his father had named them withall.

Isaacs seruauntes also dydged in the valley, and there they founde a well of luyinge water. But the hyrmen of Gerar stroue with Isaacs hyrmen, and saide: The water is oures. Then called he the well Eseck, because they had done him wronge.

Then dydgy they another well, and stroue for that also: therfore called he it Sytyna. So he gatt him from thence, and dydgy...
another well, for which they stroue not: therfore he called it Rehoboth, and sayde: Now hath the LORDE made vs rowme, and letten vs growe in the londe. Afterwarde he departed thence vnto Berseba.

And the LORDE appeared vnto him the same night, and sayde: I am the God of thy father Abraham, feare thou not, for I am with the, and wyll blesse the, and multiplye thy sede for my seruaunt Abrahams sake. Then buylded he an altare there, and called vpon the name of the LORDE, and pitched his tent there, and there his seruauntes dydged a well.

And Abimelech wente vnto him from Gerar, and Ahusath his frende, and Phicol his chefe captayne. But Isaac sayde vnto them: Wherfore come ye to me? seyng ye hate me, and haue put me away frome you? They sayde: We se with open eyes, that the LORDE is with the, therfore we dyued that there shulde be an ooth betwixte vs and the, and that we wolde make a bonde with the, that thou do vs no harme, like as we have not hurte the, and as we haue done nothinge vnto the, but all good, and let the departe in peace.

As for the, thou art y blessed of the LORDE. Then Isaac made them a feast, and they ate and dronke. And on the morow they arose, and sware one to the other. And Isaac let them go, and they departed from him in peace.

The same daye came Isaacs seruauntes, and tolde him of the well that they had digged, and sayde vnto him: We haue founde water. And he called it Saba. Therfore is y cite called Bersaba vnto this daye.

WHAN Esau was fourtie yeare olde, he toke wyues: Judith the daughter of Beri the Hethite, and Basmath the daughter of Elon the Hethite: both these were disobedient vnto the sprete of Isaac and Rebecca. And it came to passe when Isaac was olde, his eyes waxed dymme of sight, and he called Esau his greater sonne, and sayde vnto him: My sonne. He answered him: Here am I. And he sayde: Beholde, I am olde, and knowe not whan I shal dye. Now therfore take thy geer, thy quyuer and thy bowe, and get the forth to the felde, and take me some

venyson, and make me meate (soch as I loue) and brynge it me herein, that I may eate, y my soule maye blesse the, before I dye.

But Rebecca herde these wordes, that Isaac sayde vnto his sonne. And Esau wente his waye in to the felde, to hunte venyson, and to brynge it home. Then sayde Rebecca vnto Iacob hir sonne: Beholde, I haue herde thy father talkinge with Esau thy brother, and sayenge: Brynge me venyson, and make me meate, that I maye eate, and blesse the before y LORDE, yer I dye. Now therfore my sonne, heare my voyce, what I commaunde the: Go thy waye to the flocke, and fetch me two good kyddes, that I maye make meate of them for thy father, soch as he loueth: this shalt thou brynge in vnto thy father, that he maye eate, that he maye blesse the before his death.

Neuertheles Iacob sayde vnto Rebecca his mother: Beholde, my brother Esau is rough, and I am smooth: then might my father per-aduenture fele me, and I shulde seme vnto him as though I begyled him, and so brynge a curse vpon me and not a blessyng: Then sayde his mother vnto him: That curse be vpon me my sonne, folowe thou my voyce: go thy waye and fetch it me. So he wente his waye, and fetched it, and brought it vnto his mother.

Then his mother made meate, acordinge as his father loued, and toke Esaus hir elder sonnes costly rayment (which she had with her in y house) and put them vpon Iacob hir yonger sonne. But the kyddes skynnes put she aboute his handes, and where he was smooth aboute the neck: and so she put the meate with bred (as she had made it) in hir sonne Iacobes hande.

And he brought it in vnto his father, and sayde: My father. He answered: here am I, who art thou my sonne? Iacob sayde: I am Esau thy firstborne sonne, I haue done as thou saydest vnto me: aryse, syt vp, and eate of my venyson, that thy soule maye blesse me. But Iacob sayde vnto his sonne: My sonne, how hast thou founde it so soone? He answered: The LORDE thy God brought it to my hande.

Thé sayde Isaac vnto Iacob: Come neare my sonne, that I maye fele the, whether thou be my sonne Esan or not. So Iacob wéte
vnto Isaac his father. And whan he had felt him, he sayde: The voyce is Iacobs voyce, but the handes are the handes of Esau. And he knew him not, for his handes were rough like as ¶ handes of his brother Esau. And he blessed him.

And he sayde vnto him: art thou my sonne Esau? He answered: Yee I am. Then sayde he: Bringe me here then to eate of thy venyson my sonne, ¶ that my soule maye bless the. Then he brought it him, and he ate: and he brought him wyne also, and he dranke. And Isaac his father sayde vnto him: Come nye, and kyss me my sonne. So he came nye, and he kyssed him.

Then smelde he the sauoure of his clothes, and blessed him, and sayde: Beholde, the smell of my sonne is as ¶ smell of the felede, which ¶ LORDE hath blessed.* God gene the of the dew of heauen, and of the fatnesse of the earth, and plentuousnes of corne and wyne. Naciones be thys seruauntes, and people fall downe at thy fote. Be thou lorde ouer thy brethren, and thy mothers children fall downe at thy fote. ¶ Cursed be he, that curseth the: and blessed be he, that blesseth the.

Now whan Isaac had made an ende of blessinge, and Iacob was seace gone out from his father Isaac, his brother Esau came from his hunting, and made meate also, and brought it vnto his father, and sayde vnto him: Arys my father, and eate of thy sonnes venyson, that thy soule maye blesse me. Then answered him Isaac his father: Who art thou? He sayde: I am Esau thy firstborne sonne. Then was Isaac exceedingly amased aboue measure, and saide: Who? Where is then the hunter that brought me, and I haue eaten of all afore thou camest, and haue blessed him? And he shall be blessed still.

Whan Esau herde these wordes of his father, he cried loude, and was exceadeynge sory, and sayde vnto his father: O blesse me also my father. But he sayde: Thy brother came with sottyte, and hath taken thy blessinge awaye. Then sayde he: He maye well be called Iacob, for he hath vndermined me now two tymes. My byrth right hath he awaye, and beholde, now taketh he awaye my blessinge also.

And he sayde: Hast thou not kepte one  

\* that my hert maye wysh the good.  
\* Heb. 11. d.  
\* Eccl. 3. b.  
\* Gen. 12. a.  
\* Heb. 12. c.  
\* Heb. 11. d.

blessynge for me? Isaac answered, and sayde vnto him: I haue made him lord over ¶, and all his brethren haue I made his seruauntes. With corne ¶ wine haue I prouyded him. What shal I do vnto the now my sonne? Esau sayde vnto his father? Hast thou not one blessinge more my father? O blesse me also my father.

And he lift vp his voyce, ¶ wepte.¶ Then Isaac his father answered and sayde vnto him: ¶ Beholde, thou shalt haue a fat dwelldinge vpon earth, ¶ of ¶ dew of heauen from aboue: with thy swerde shalt thou get thy lyuynge, and shalt serue thy brother. And it shall come to passe, ¶ thou shalt put of his yock," and plucke it from thy neck.

And Esau bare euell wyll vnto Iacob. ¶ because of the blessinge that his father had blessed him withall," and sayde in his herte: The tymne wyll come shortly, that my father shall mourn, for I wil slaye my brother Iacob. Thes was it tolde Rebecca of these wordes of his elder sonne, and she sent, and bad call for Iacob hir younger sonne, and saide vnto him: Beholde, thy brother Esau threateneth the, that he wil slaye the. And now my sonne heare my voyce: Get the vp, and flye vnto my brother Laban in Haran, and tary there with him a whyle, ¶ tyll the luxuriouss of thy brother be swaged, and till his wrath against ¶ be turned from the, and he forget what thou hast done vnto him. So wyll I then sende for the, and cause the be fetched from thee. Why shulde I be robbed of you both in one daye?

And Rebecca sayde vnto Isaac: I am weery of my life, because of the daughters of Heth: ¶ If Iacob take a wife of the daughters of Heth, ¶ which are as the daughters of this londe, what shall this life then profit me?

\* ¶ Re. 8. c.  
\* Abd. 1. a.  
\* Gen. 33. a.  
\* Gen. 10. c.  
\| Some reade: talked lougly with him.

THEN called Isaac his sonne Iacob and ¶ blessed him, and charged him, ¶ sayde vnto him: Take not a wife of the daughters of Canaan, but get the vp, and go in to Mesopotamia vnto the house of Bethuel thy mothers father, and take ¶ there a wife of ¶ daughters of Laban thy mothers brother. And the Allmightie God blesse the, and make the frutefull, and multiplye the, (that thou mayest be a multitude of people) and geue the the
How we came.

Then when Esau saw that Isaac had blessed Jacob, and let him departe in to Mesopotamia, that he might goe in to Mesopotamia vnto Laban the sonne of Bethuel of Siria, ye brother of Rebbecca, his and Esau's mother.

Now when Esau sawe that Isaac had blessed Jacob, and let him departe in to Mesopotamia, that he might take a wife there: and that, as he blessed him, he charged him, *sayde: Thou shalt not take a wife of the daughters of Canaan, and that Jacob obeyed his father and his mother, and was gone vnto Mesopotamia: seyenge also that Isaac his father loked not gladly vpon the daughters of Canaan, he wente his waye vnto Ismael, and besyde the wyues that he had afore, he toke "Mahaloth the daughter of Ismael (Abrahâs sonne) the sister of Nebaioth, to wife.

As for Jacob, he departed from Bersaba, and wente vnto Haran and came to a place, where he taried all night: for the Sonne was downe. And he toke a stone of that place, and put it vnder his heade, and layed him downe in that same place to slepe. And he dreamed, and beholde, there stode vpon that earth, a ladder, whose toppe reached vnto the heauen. And beholde, the angels of God wente vp and downe vpon it, and the LORDE stode vpon it, and sayde:

"I am the LORDE God of thy father Abraham, and the God of Isaac: The londe that thou lyest vpon, wyl I geue vnto thee, and to thy sed: and thy sed shall be as dust of that earth. And thou shalt sprede forth vnto the west, east, north, and south: and thorow the and thy sed shall all the kynreds vpon earth be blessed. And beholde, I am with thee, and wyll kepe the where so euer thou goest, wyl bryinge the hither agayne in to this lande: for I wil not leane the, thyly I haue made good, all that I haue promysed the.

Now when Jacob awaked from his slepe, he saide: Surely the LORDE is in this place, and I knew not. And he was afraid, and sayde: How fearfull is this place? here is no thinge els but an house of God, a gate vnto heanê. And Jacob arose early in the morninge, and toke the stone f that he had layed vnder his heade, and set it vp, and poured oyle vpon it. And he called the place Bethel, but afore the cite was called Luz. And Jacob made a vowe, and sayde: *Ye God wyll be with me, and kepe me in this journey I goe geue me bred to eate, and clothings to put on, and brynge me peaceably home agayne vnto my father: The shall the LORDE be my God, and this stone that I haue set vp, shall be an house of God: and all that thou geuest me, I wyl geue the the tenth therof.

Then Jacob got him vp vpon his fete, and wente in to the east countre, loked aboute him, and beholde, there was a well in the fielde, and vnder a tre, vnder the tre was a flocke of shepe therby, for the flockes dranke of the well. And there laye a greate stone at the welles mouth, and thyther they vsed to brynge the flockes, and to route the stone from that mouth of the well, and to geue the shepe drynke, so they put the stone agayne vpon the welles mouth in to his place.

And Jacob sayde vnto them: Brethren, whèc be ye? They answered: we are of Haran. He sayde vnto them: Knowe ye Laban the sonne of Nahor? They answered: We knowe him well. He sayde: *Is he in good health? They answered: he is in good health. And lo, there commeth his daughter Rachel with the shepe. He sayde: It is yet hye daye, is not yet tyme to druyne in the catell: geue the shepe to drynke, goe youre waye, fede them. They answered: We can not, toll all the flockes be brought together, and toll we route the stone from the welles mouth, so geue the shepe drynke.

Whyle he yet talked with them, Rachel came with his fathers shepe, for she kepeth shepe. When Jacob sawe Rachel *doughter of Laban his brothers brother, and the shepe of Laban his mothers brother, he wete, routed the stone from the welles mouth, and gave his mothers brother shepe to drynke, and kyssed Rachel, lift vp his voyce, and wepte, and tolde her, he was his fathers brother, and *sonne of Rebbecca. Then ranne she, and tolde her father.

Whan Laban herde of Jacob his sisters sonne, he ranne to mete him, and enbraced him, and kyssed him, and brought him in to his house.

And so he tolde him all this matter. Thë sayde Laban vnto him: Wel, thou art my bone and my flesh. Abyde with me a moneth longe. But after that saide he vnto Iacob: Because thou art my brother, shalst thou therefore serue me for nought? Tell me, what shall thy wages be. Laban had two doughters, the eldest was called Lea, and the yongest Rachel. And Lea was tender eyed, but Rachel was beutyfull and well fauoured of face, and Iacob loued her well, and sayde: I will serue the seuen yeaare, for Rachel thy yongest doughter. Laban answered: It is better that I geue her the, then vnto another: tary thou with me.

So Iacob serued seuen yeaare for Rachel, and they sermed vnto him but fewe dayes, he loued her so well. And Iacob saide vnto Laban: geue me my wyfe, for the tyme is come that I shulde Iye with her. The Laban bad all the people of that place, and made a mariage. But at eué he toke his doughter Lea, and brought her in vnto him, and he laye with her. And Laban gane Zilpa his mayde vnto his doughter Lea to be hir mayde.

But on the morow, beholde, it was Lea. And he sayde vnto Laban: Why hast thou done this vnto me? Haue not I serued þr for Rachel? Why hast thou then begyled me? Laban answered: It is not the maner in orre coun tre, to mary the yongest before the eldest. Holde out this weke, þ I will geue the this also, for the seruye þ thou shalt do me yet seuen yeaeres more. Iacob dyd so, þ he lede out þ weke. Then gane he him Rachel his doughter to wyfe. And Laban gane Bilha his mayde vnto Rachel his doughter to be hir mayde. So he laye with Rachel also, þ loued Rachel more þe Lea, and serued him yet seuen yeaeres more.

But when the Lorde sawe, that Lea was no thinge regarded, he made her frutefull, and Rachel baren. And Lea conceaued, and bare a sonne, whom she called Ruben, and sayde: The Lorde hath loked vpon my aduersite. Now wyll my hyszbande loue me. And she conceaued agayne, and bare a sonne, and sayde: The Lorde hath herde that I am despysed, and hath genë me this also, and she called him Simeon. She conceaued yet agayne, and bare a sonne, and sayde: Now wyll my hyszbande kepe me company agayne, for I haue borne him thr er sonnes, therefore called she his name Leui. She conceaued þr fourth tyme, and bare a sonne, and sayde: Now wyll I geue thankes vnto the Lorde, therefore called she him Iuda, and left bearynge.

WHEN Rachel sawe that she bare no children vnto Iacob, she had enuie at her sister, þa saide vnto Iacob: Geue me childrë also, or els I am but deed. But Iacob was very wroth at Rachel, þa sayde: Am I then in Gods steade, which kepeth þ frute of thy wombe from þ? Neuertheles she sayde: Beholde, there is Bilha my mayden, lye with her, þ she maye beare vpon my lappe, þ that I maye be increased by her. And so she gane him Bilha hir mayden to wyfe.

And Iacob laye with her. So Bilha conceaued, and bare Iacob a sonne. Then saide Rachel: God hath geuen sentence vpon my syde, and herde my voyce, and geue me a sonne, therfore called she him Dan. Bilha Rachels mayde conceaued agayne, and bare another sonne vnto Iacob. Then sayde Rachel: God hath turned it with me, and my sister, and I haue gotë the vpper hande. And she called him Nephthali.

Now whan Lea sawe that she had left bearynge, she toke Silpa hir mayde, and gane her vnto Iacob to wyfe. So Silpa Leas mayde bare Iacob a sonne. Then saide Lea: This is good lucke, þ she called him Gad. After this Silpa Leas mayde bare Iacob another sonne. Then sayde Lea: Well is me, for the daughters will call me blessed, and she called him Asser.

Ruben wente out in the tyme of þ wheate haruest, and founde Mandragoras in the felde, and brought them home vnto his mother Lea. Then sayde Rachel vnto Lea: Geue me some of thy sonnes Madragoras. She answered: Hast thou not ynowe that thou hast taken awaye my hyszbande, but wilt take awaye my sonnes Madragoras also? Rachel saide: Wel, let him lye with the this night for thy sonnes Mandragoras. Now whan Iacob came home at euen from the felde, Lea went forth to mete him, and sayde: Thou shalt lye with me, for I haue bought the for my sonnes Mandragoras.

And he slepte with her that night. And God herde Lea, and she conceaued, and bare
Iacob the fifth sonne, sayde: God hath rewarded me, because I gave my mayden vnto my husbande, and she called him Isachar. Lea conceaued yet agayne, and bare Iacob the sixte sonne, and sayde: God hath endeued me with a good dowry. Now wyll my husbande dwell with me agayne, for I haue borne him sixe sones, she called him Zabulon. After that she bare a daughter, whom she called *Dina.

Neuertheles God thought vpo Rachel, and herde her, and made her frutefull. Then she conceaued, and bare a sonne, and sayde: God hath taken awaye my rebuke, and she called him Ioseph,* and sayde: God gene me yet another sonne.

Now when Rachel had borne Ioseph, Iacob sayde vnto Laban: Let me go, departe in to my place and vnto myne owne lande: geue me my wyues and my children, (for the which I haue serued the) I maye go: for thou knowest, what seruyce I haue done the. Laban sayde vnto him: Can I not fynde faoure in thy sight? I perceau, that God hath blessed me for thy sake. Appoynte thou the rewarde, I shall geue the. But he sayde vnto him: Thou knowest how I haue serued the, and what maner of catell thou hast vnder me. Thou haddest but little afore I came hither, but now is it growne in to a multitude, and the LORDE hath blessed thy shepe for my sake. And now when shall I loke to myne owne house also? He sayde: What shal I then geue the?

Iacob sayde: Thou shalt geue me nothinge at all, but ye thou wilt do this for me ye I saye, then wyll I fede and kepe thy shepe agayne. I wyll go thrrow all thy flockes to daye, and separate thou from amongeth them all the shepe that be spotted and partye coloured, and all blacke shepe amongeth the lambs. Now loke what shalbe partie coloured and spotted amouge the kyddes, the same shal be my rewarde: so shal my rightousnessteifie with me to daye or to morrowe, when it cometh vnto my rewarde before the, so that, what so ever is not spotted and partye coloured amongeth the kyddes, and blacke amouge the lambs, let that be theft with me.

Then sayde Laban: Beholde, let it be so as thou hast sayde. And that same daye he sundered out the speckled and partye coloured goates, and all the spotted and partye coloured kyddes (where there was eny whyte vpon them) and all that was blacke amongeth the lambs, and put them vnder the hande of his children, and made rowne of thre dayes journey wyde betwixte him and Iacob. So Iacob kepte the residue of Labans flocke.

But Iacob toke staues of grene wyllies, hasell and of chestnottrees, and pylled whyte strekes in them, and layed the staues that he had pylled, in the drynkinge troughes before the flocke, which came there to dryneke, that they shulde conceaue, when they came to dryneke. So the flockes conceaued ouer their staues, and brought forth speckelde, spotted and partye coloured.

Then Iacob parted his lambs, and put them to the flocke vnto the spotted: and all that was blacke in Labans flocke, that put he vnto the spotted. And he made him a flocke of his owne, which he put not vnto Labans flocke. Neuertheles in the first buckynge tyme of the flockes, he layed the staues in the drynkinge troughes before the eyes of the flockes, that they shulde conceaue ouer the staues. But in the latter buckynge tyme he layed them not in. So the later were Labans, but the firstlinges were Iacobes. Thus the man became excedinge riche, so that he had many shepe, maydens *seruauntes, Camels and Asses.

The 1771. Chapter.

He herde also of ye wordes of Labans children, that they sayde: Iacob hath brought all our fathers good vnto him self; of our fathers good hath he gotten these riches. And Iacob behelde Labans countenaunce, he beholde, it was not towarde him as yesterdaie and yervyesterdaye.

And the LORDE sayde vnto him: De parte agayne to thy fatherlade, and to thy kynred, I wyll be with the. Then sent Iacob and bad calf Rachel and Lea in to the fele to his flockes, and sayde vnto them: I se youre fathers countenaunce, that it is not towarde me like as yesterdaie and yervyesterdaye: but the God of my father hath bene with me. And ye knowe, that I haue serued youre father with all my power.

And he hath discoueued me, and chaunged my wages now ten tyms. But God hath not

* Ge. 34. a.  * 1 Par. 2. a.  3 Re. 11. d.  Gen. 39. a.  Gen. 32. b.
Then sayde Laban vnto Iacob: What hast thou done, that thou hast stollen awaie my hert, and caried awaye my daughters, as though they had bene taken captuyue with y swerde? Wherfore kepetst thou that secrete, that thou woldest fyre, and hast stollen awaye fro me, and toldest me not, that I might haue brought the on the waye with myrth, with synginge, with tabretttes and harpes? and hast not suffred me to kyssye my children and daughters? Thou hast done foolishly, and so moch might I haue made, that I coude haue done you euell: but youre fathers God saide yesterayde vnto me: Bewarre, that thou speake nothinge vnto Iacob but good. And for so much then as thou woldest nedes deparre, and longedest sore after thy fathers house, why hast thou stollen away my goddes? Iacob answered and sayde vnto Laban: I was afrayed, that thou shuldest haue taken away thy daughters fro me: but loke by whom thou fyndest thy goddes, let the same dye here before oure brethren. Scke that thine is by me, and take it awaye. (But he knew not, that Rachel had stollen them.) Then wente Laban in to Iacobes tent and in to Leas tent, and in to both the maydens têtes, and founde nothinge: and out of Leas tente he wente in to Rachels tent. Then toke Rachel the ymage, and layed them vnder the Camelles strauwe, and sat downe vpon them. But Laban searched the whole tent, and founde nothinge. Then sayde she vnto her father: Be not angrie my lorde, that I can not ryse vp vnto the: for it goeth with me after the maner of wemen. So he sought, and founde not the ymages.

And Iacob was wrath, and chode with Laban, answered he sayde vnto him: What haue I trespassed or offended, y thou art so whote vpon me? Thou hast searched all my houshode stuff, y what hast thou founde of thy houshode stuff? Laye it here before my brethren y hande, y they maye iudge betwene vs both. Twentye yeare haue I bene with the: thy shepe y goates haue not bene vnfrutefull, the rammes of thy flocke haue I not eaten: Loke what was ^torne of beastes, I brought it not vnto y, I was fayne to paise it my selfe: thou requyredest it of my hande, whether it were stollen fro me by daye or by night. On the daye tyme the heate côsumed

* Gen. 28. d. * Gen. 38. b. 2 Re. 13. e. † Gen. 35. a.

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*Ex. 22. b.*
Thus haue I serued twentye yeare in thy house, fourtene yeares for thy doughters, & sixe for thy flocke, and ten tymes hast thou chanuged my rewarde: if the God of my father the God of Abraham, and the feare of Isaac had not bene on my syde, thou haddest lented me go away emptye. But God hath loked vp myne aduersite and laboure, and rebuked the yesterdaie.

Laban answered and sayde: The doughters are my doughters, & the children are my children, and the flockes are my flockes, & all that thou seist is myne. What can I do this daye vnto these my doughters, or to their children whom they haue borne? Now therefore come on, let vs make a couenaunt (I say thou) which maye be a wytnesse betwene me and the. Then toke Iacob a stone, & set it vp (for a pilere or markstone) and sayde vnto his brethren: Gather stones. And they toke the stones, and made an heape, & ate vpone the same heape. And Laba called it Iega Sahadutha, but Iacob called it Gilead: (ether of them after the properte of his language.)

Then sayde Laban: This heape be wytnesse betwene me and the this daye (therefore is it called Gilead) and a testimony, for he sayde: The LORDE loke betwene me and ye whan we are departed one from other: y, thou vexe my doughters, or take other wyues vnto them. There is no ma with vs, but lo, God is the wytnesse betwene me and the. And Laban sayde morouer vnto Iacob: Beholde, this is the heape, and this is the marckstone that I haue set vp betwixte me and the: the same heape be wytnesse, and the same marckstone also be wytnesse, yf I passe ouer vnto the, or yf thou passe ouer this heape the marckstone vnto me, to do eny harme. The God of Abraham, and the God of Nahor, and the God of their fathers, be judge betwene us.

And Iacob swarte vnto him by the feare of his father Isaac. And Iacob offered an offerynge vpon the mount, and called his brethren to eate bred. And when they had eaten, they taried vpone the mount all night. But vpon the morow Laban rose vp early, kyssed his children, & doughters, & blessed the, & departed, and came agaynse vnto his place. As for Iacob, he wente on his journey, & the angels of God met him. And when he sawe them, he sayde: It is Gods hoost, t called the same place Mahanaim.

Iacob sent messaugers before him to his brother Esau, *in to the lande of Seir, of the feld of Edom, & commanded the, & sayde: Saye thus vnto my lorde Esau: Thy seruaunte Iacob sendeth this wordes: I haue bene out with Laban, & haue bene hither to amonge strauangers, & haue oxen & Asses, shepe, seruauntes & maydes, & haue sent forth to shewe it the my lorde, y I might fynde faunoure in thy sight.

The messaugers came agayne vnto Iacob, and sayde: We came vnto thy brother Esau, & he commeth forth also agaynst the with foure hundred men. Then was Iacob sore afryed, and wist not what waye to turne him self, & deuyed the people that was with him, and the shepe, and the oxen, & the Camels in to two droues, & sayde: Yf Esau come vpon the one droue, and smyte it, the other shal escape.

Iacob sayde morouer: O God of my father Abrahã, God of my father Isaac, LORDE thou that saydest vnto me: Departe agayne to thine owne londe and to thy kyndred, and I wylye do the good: I am to litle for all the mercies and all the truth that thou hast shewed vnto thy seruaunt (for I had nomore but this staff when I wente ouer this Iordan, and now am I become two droues) deluyer me from the hande of my brother, for the haide of Esau, for I am afryed of him, lest he come and smyte me the mother with the children. Thou saydest: I wyll do the good, and wyll make thy sede as the sonde of thy see, which can not be nombred for multitude.

And there he taried that night, and toke of such as came to hande, "a present vnto his brother Esau, two huderth she goates, twentye he goates, two hundreth shepe, twentye rammes and thritte myleke camels with their foales, fourtye kyne, ten bullockes, twentye she Asses with ten foales, and put them in the handes of his seruauntes, every floc by them selues, & sayde vnto them: Go ye forth before me, I put a space betwixte one floc after the other, and commanued the first and sayde:

When my brother Esau meteth the, and

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* Josu. 22. f. & 24. f. † Josu. 24. a. ‡ Gen. 31. b. 1 Re. 25. c.
axeth the: Whose art thou? z whyther goest thou? and whose are these that thou drynest before the? Thou shalt saye: They be thy seruaunt Iacobs, which sendeth a present vnto his lorde Esau, and commeth behynde vs him self.

Thus commaundedy he the seconde also, and the thirde, and all them that folowed the flockes, and sayde: Like as I haue tolde you, so speake ye vnto Esau, whan ye mete him, and saye vnto him also: Beholde, thy seruaunt Iacob is behynde vs. For he thought: I wyll reconeyle him with the present that goeth before me, after wyll I se him my self, peraduenture he shall receaue me to grace.

So the present wente before him, but he taried in the tente the same night, and rose vp in the night, and toke his two wyues and the two maydens and his eleuen sonnes, and wente vnto the foorde of Iacob, toke them and caried them over the water, so that all that had came ouer, and taried him self alone on this syde.

"Then wrestled there a man with him vntyll the breake of the daye. And when he saw he might not ouercome him, he touched the senowe of his thye, and his thye shrancke in wrestlinge with him. And he sayde: Let me go, for the daye breaketh on. But he answered: I will not ley, excepte thou blesse me. He sayde: What is thy name? He answered: Iacob. He sayde: Thou shalt nomore be called Iacob, but Israel, for thou hast struyen with God and with men, and hast preuayled. And Iacob axed him, sayde: Tell me, what is thy name? But he sayde: Why axest thou what my name is? And he blessed him there. And Iacob called the place Peniel, for I haue sene God face to face, and my soule is recovered. And as he came ouer fro Peniel, sayde he Sonne rose vp vpon him, that he halted vpon his thye. Theryfore eate the children of Israel no vane vpon the senow yf thye seconde this daye, because vane vpon the senow of Iacobs thye was touched.

The xxiiiij. Chapter.

Iacob lift vp his eyes, saw his brother Esau comynge with foure hundreth men: and he deuyded his children vnto Lea vnto Rachel, and to both the maydēs, and set the maydēs with their children before, and Lea with hir childre after, and Rachel with Joseph hynder most. And he wente before them, and bowed him self to the grounde seuen tymes, yll he came to his brother. *But Esau ranne to mete him, and embraced him, and fell aboute his neck, kyssed him, and wepte, and lift vp his eyes, and sawe the wyues with the children, and sayde: What are these with the? He answered: They are the children, which God hath geuen vnto thy seruaunt. And the maydēs came forth with their children, and dyd their obeysaunce vnto him.

Lea came forth also with hir childre, and kneeld vnto him. Afterwarde came Joseph and Rachel forth, and kneeld vnto him likewise. And he sayde: What meanest thou with all the droue that I met? He answered: that I might fynde grace in the sight of my lorde. Esau sayde: I haue ynoyng my brother, kepe that thou hast. Iacob answered: Oh nay, but yf I haue founde grace in thy sight, receaue my present of my hande (for I sawe thy face, as though I had sene the face of God) and be at one with me. Take this present in good worth, that I haue brought, for God hath geuen it me; I have ynoyng of all things. So he compelled him to take it.

And he sayde: Let vs go on and take oure journey, I will go in thy company. But he sayde vnto him: My lorde, thou knowest that I haue tender children by me, and small and greate catell also, which are yet but yonge: yf they shulde be dryue ouer in one daye, the whole flocke wolde dye. Let my lorde go on before his seruaunt. I will dryue after fayre and softly, (there after as the catell and the children can go,) yll I come to my lorde in Seir. Esau sayde: Yet wil I leave some of my people with the. He answered: What nede is it? Let me but onely fynde grace in the sight of my lorde.

So Esau departed againe the same daye towards Seir, and Iacob toke his journey towarde Sucoth, and buylded him an house, and made tētes for his catell. Theryfore is the place called Sucoth.

Afterwarde came Iacob peaceablie vnto the cite of Sichem, which lyeth in the lande of Canaan, after that he was come agayne out of Mesopotamia, and pitched before the cite,
and bought a piece of londe of the children of Hemor  the father of Sichem for  an hundred pens. There pitched he his tent, and there he set vp an altare, and called vpon the name of the mightie God of Israel.

The  Chapter.

Then Hemor the father of Sichem wente forth vnto Iacob to come with him. In the meane season came Iacob sones from  felde. And when they herde it, it greued the men, and they were very wroth, that he had wrought folly in Israel, and liyen with Iacob sdaughters: for so was not the vse to do.

Then comened Hemor with the, and sayde: My sone Sichems hert longeth for youre daughter, O geue him to wife: make frendship vs, and geue vs your daughters, and take ye our daughters, and dwell with vs, the londe shall be open vnto you, dwell and occupie, and haue youre possessions therin. And Sichem sayde vnto his father and brethren: Let me fynde grace with you: loke what ye appoynte me, I will geue it: requyre the dowrye and gift of me hardly, I wyl geue it accordinge as ye wyl ax, onely geue me the damsell to wife.

Then Iacob ssons answered Sichem and Hemor his father (and spake disceatfully, because their sister Dina was defyled)  sayde vnto them: That can we not do, to geue oure sister to an vnincircumcised man: for that were a shame vnto vs.

Neuertheles we wyl consente vnto you, ye wyllbe like vnto vs, and be circumcised as many as are males amongeth you: then will we gene you our daughters, and take your daughters vnto vs, and dwell with you, and be one people. But ye wyll not herken vnto vs, to be circumcided, then wyl we take oure daughter, and go oure waye.

These wordes pleased Hemor and his sonne wel, and the yonge man deferde not to do the same, for he had lust to Iacobs daughter: and he was holden in honour above all in his fathers house. Then came Hemor and Sichem his sonne vnder  gate of cite, and comened with the citizens of the cite, and saide: These men are peaceable with vs, and will dwell in the londe and occupie: now is the londe brode of both the sydes, we wyl take their daughters vnto vs, and geue them oure daughters.

But then wyll they consent vnto vs, to dwell by vs, and to be one people with vs, ye we circumyese all the men children amonge vs, like as they are circumcysed: their catell and goodes, and all that they haue, shal be ours, ye we consent vnto them, that they maye dwel with vs.

And they herkened vnto Hemor and Sichem his sonne, as many as wente out and in at  gate of his cite, and circumcised all the males, that wented out and in at his cite. And vpon the thirde daye (when it was paneull to them)  the two sones of Iacob Simeon and Leui Dinas brethren, toke  man his swerde, and wente boldly in to the cite, and slew all the males, and slew Hemor also and Sichem his sonne with the edge of the swerde, and toke their sister Dina out of Sichems house, and wente their waye.

Then came Iacob ssons ouer the slayne, and spoyled the cite (because they had defyled their sister) and toke their shepe, oxen, Asses, and what so euer was in the cite and in the londe, and all maner of goodes: All their children and wyues toke they captuye, and spoyled all  was in the houses.

And Iacob sayde vnto Symeon and Leui: Ye haue brought it so to passe, I stynke before the inhabiters of this londe,  Cananites and Pheresites, but a small nombre: Yf they gather them selues now together against me, they shal slaye me, so shal I be destroyed with my house. But they answered: Shulde they the deal with oure sister as with an whoore?

The  Chapter.

And God sayde vnto Iacob: Get the vp,  and go vnto Bethel,  dwell there, and


† Judith 9. a. † Ge. 49. a.
make there an altare vnto the God, that appeared vnto the, * when thou fleddest from thy brother Esau. Then sayde Iacob vnto his housholde and to all y were with him: Put awaye from you y straunge goddes, that are amonge you, and clense youre selues, and chaunge your clothes, and let vs get vp, and go vnto Bethel, that I maye there make an altare vnto the God, * which herde me in the tyme of my trouble, and hath bene with me in the waye that I have gone.

Then gane they him all the straunge goddes that were vnder their handes, and their earynges, and he buried them vnnder an Oke that stode besyde Sichem, * departed. And there came a feare of God vpon the cities that laye roide aboute, so that they followed not after y sonnes of Iacob. So came Iacob vnto Lus in y lande of Canaan (which is called Bethel) and all the people that were with him, and there he byuldled an altare, and called y place Bethel, because the LORDE appeared vnto him there, when he fled from his brother. Then dyed *Debora Rebecceas nurse, and was buried beneth Bethel vnder the Oke, and it was called the Oke of lamentacion.

*And God appeared agayne vnto Iacob, after that he was come out of Mesopotamia, and blessed him, * saide vnto him: *Thou art called Iacob, neuertheles thou shalt nomore be called Iacob, but Israel shal be thy name. And so was he called Israel.

And God sayde vnto him: *I am the All mightie God, be frutefull and multiplye: peoples and a multitude of people shall come of the, and Kynges shall come out of thy loynes: and the lande that I gaue vnto Abraham and Isaac, wyll I gene vnto the, * wyl gene it vnto thy sede after the. So God departed from him, from y place where he talked with him. And Iacob set vp a piller of stone, in the place where he talked with him, * poured drynk-offerynges theron, and poured oyle vpun it. And Iacob called y place where God talked with him, Bethel.

And he departed from Bethel: and when he was yet a felde brode from Ephrath, Rachel travaeled, * the byrth came harde vpon hir. But when she had soch payne in tranelyng, * myd wife sayde vnto her: *feare not, for thou

shalt hauie this sonne also. But as bir soule was departynge, * she must dye, she called him Ben Oni: neuertheles his father called bi Bë iamin. *So Rachel died, * was buried in the waye towarde Ephrath, which now is called Bethlehe. And Iacob set vp a piller vpon hir grave, there is Rachels grauestone vnto this daye. And Israel departed, and pitched his tent beyonde the tower of * Eder.

And it chaunse, that when Israel dwelt in that londe, Ruben went * and laye with Bilha his fathers concubynye, and that came to Israel's cares.

And Iacob had twolue sonnes. The sonnes of Lea were these: Ruben Iacob's first borne sonne, Simeon, Leui, Juda, Issachar, * Zabulõ. The sonnes of Rachel, were Joseph and Ben Iamin. The sonnes of Bilha Rachels mayde: Dan, and Nepthali. The sonnes of Sipla Leas mayde: Gad and Aser. These are * sonnes of Iacob, which were borne vnto him in Mesopotamia. And he came to his father Isaac to Mamre in to the head cite which is called Hebron, where in Abrahã * Isaac were strangers. And Isaac was an hundreth * foure score yeare olde, * fell sicke, and dyed, * was gathered vnto his people, when he was olde, * had lyued ymogh: and his sonnes Esau * Iacob buried him.

The 117vi. Chapter.

T HIS is the generacion of Esau, which is a called Edom. Esau took wyues of the daughters of Canaan. *†Ada the dochter of Elo the Hethite: * Ahabamba the dochter of Ana, the childe childe of Zibeon the Heyute: And Basmath † Ismaels doughter, the sister of Nebaioth. And Ada bare Eliphas vnto Esan. Basmath bare Reguel. Ahabamba bare Ieus, Iaelam, * Korah. These are the childre of Esau, * were borne vnto him in the lande of Canaan.

And Esau toke his wyues sonnes * doughters, and all the soules of his house, his substauncce, and all the catell with all the goddes that he had gotten in the lande of Canaan, and wente in to a countre awaye fro his brothe Iacob: for their substaunce was so greate, that they coude not dwell together: and the londe wherin they were straungers, might not

* Ge. 28. b. † Ge. 31. e. a Ge. 28. d. 4 Gen. 24. g. b Ose 12. a. c Gen. 32. e. 3 Re. 18. d. § Ge. 17. a. || Mat. 1. a. *Ge 4. d. 4 Gen.
The children of Reguel are these: Nahath, Sera, Samma, Mis. These are the children of Basmath Esau's wife.

The children of Ahalibama Esau's wife, the daughter of Ana, that was the childe of Zibeon (which she bare vnto Esau) are these: Ieus, Iaelam and Korah. These are the princes amóge the childe of Esau. The children of Eliphas the first sonne of Esau, were these: The prince Themau, y prince Omar, the prince Zepho, the prince Kenas, the prince Korah, the prince Gaetham, the prince Amaeleck. These are the princes of Eliphas in the lade of Edó, and are the children of Ada.

And these are the children of Reguel Esau's sonne: y prince Nahath, y prince Serah, y prince Samna, y prince Misa. These are y princes of Reguel in y londe of y Edomites, y they are y children of Basmath Esau's wife. These are the children of Ahalibama Esau's wife: The prince Ieus, y prince Iaelam, the prince Korah. These are the princes of Ahalibama, y daughter of Ana Esau's wife.

These are y children of Esau and their princes. He is Edom. The children of Seir y Horite y dwelt in the londe, are these: Lothan, Sobal, Zibeon, Ana, Dison, Ezer and Disan. These are the princes of the Horites, all children of Seir in the londe of Idumea. But y childe of Lothan were these: Horí, y Hémá, y Lothás sister was called Thimma.

The children of Sobal were these: Aluá, Manahat, Ebal, Sepho and Oná. The children of Zibeó were: Aia and Ana. This is the same Ana y foude t Mules in y wyldernes, whá he kepte his fathers Zibeons Asses. The children of Ana were: Dison, y Ahalibama, y is y daughter of Ana. The children of Dison were: Hemdan, Eszban, Iethrá and Charan. The children of Ezer were: Bilhan, Seuá, t Ackán. The children of Disan were: Vz and Arán.

These are y prices of y Horites: The prince Lothan, y prince Sobal, y prince Zibéo, y prince Ana, y prince Dison, y prince Ezer, y prince Disan. These are the princes of the Horites, which ruled in y londe of Seir. The kynge that reigned in the londe of Edumea (before the childe of Israel had any kynge) are these: Bela y sonne of Beor was kynge in Edumea, y name of his cíte was Dinhaba. And whá Bela died, Iobáb y sonne of Serah of Bosra was kynge in his steade. When Iobab dyed, Husam out of y lode of the Themanites was kynge in his steade. When Husam dyed, Hadad y sonne of Bedad (which slewe y Madianites in y Moabites felde) was kynge in his steade, y name of his cíte was Auith. When Hadad dyed, Samla of Masrecc was kynge in his steade. Whá Samla died, Saul of Rehobot by y water syde, was kynge in his steade. When Saul dyed, Baal Hana the sonne of Aehbor was kynge in his steade. Whá Baal Hana the sonne of Aehbor dyed, Hadad was kynge in his steade, y name of his cíte was Pagu, y his wives name was Mehet Abeel, the daughter of Matred, the daughter of Mesahab. Thus are the princes of Esau called in their kyngred, places y names: The prince Thymma, y prince Alua, y prince Ietheth, the prince Ahalibama, the prince Ela, the prince Pynom, the prince Kenas, y prince Themau, y prince Miibzar, the prince Magdiel, y prince Frá. These are the princes in Edumea, like as they dwelt in y lade of their possessions. And Esau is y father of y Edomites.

IACOB dwelt in y lande, wherin his father was a stranger, namely in the lade of Canaá. And these are y generacios of Iacob. Joseph was seuentye year old, whá he became a keper of the catell with his brethren, y the lad was with the children of Bilha y Silpa his fathers wyues, and tolde their father of y euell reporte y was of the. Israel louted Joseph more the all his childe because he had begoté him in his olde age, and he made him a cote of many colours.

Now whá his brethren save, y his father louted him more the all his brethren, they had...
And what did they saye: Hearde you what I dreamed, and tolde his brethren therof. That they hated him ye more, for he sayde: Heare ye what I dreamed. Me thought we were byndlinge sheeues vpó felde, my shefe arose, and stode vp, and youre sheeues rounde aboute made obeysaunce vnto my shefe.

Then sayde his brethren vnto him: Shalt thou be our kinge, and hane domynio ouer vs? And they hated him yet ye more, because of his dreame. And he had yet another dreame, which he tolde his brethren, sayde: Beholde, I had yet another dreame: Me thought the Sonne of Moone eluen starres made obeysaunce to me. And wha this was tolde his father and his brethren, his father reproved him, sayde vnto him: What maner of dreame is this, thou hast dreamed? Shall I thy mother, thy brethren come before vpó the groiide? And his brethren had envie at him. But his father marcked this sayenge.

Now wha his brethren were gone forth to kepe their fathers carreth in Siche, Israel sayde vnto Joseph: Do not thy brethren kepe the carreth in Siche? Come, I wil sende vnto the. He answered: Here am I. And he sayde: Go thy waye, and loke whether it be well with thy brethren and with thy carreth, and brynge me worde agayne how it is. And he sent him out of the valley of Hebron, to go vnto Sicheh.

Then a certayne man founde him, wandringe out of his waye in the felde, which axed him, and sayde: Whom sekest thou? He answered: I seke my brethren: tell me I pray the where they kepe. The man sayde: They are gone from hence, for I herde them saye: let vs go vnto Dothan. Then folowed Joseph after his brethren, and founde them at Dothan.

Now when they sawe him a farre of, afore he came at the, they denied them to slye him, and sayde one to another: Lo, there came the dreamer, come on, and let vs slye him, cast him in a pytter, and saye: a wicked beast hath deuoured him: the shal it be sone, what his dreames are.

When Ruben herde that, he wolde have deuyoured him out of their handes, sayde: O let vs not sly a soule. Ruben sayde morouer vnto him: Shed no blnde, but cast him in to this pytter y is in the wyldernes, laye ye no hades vpon him. (He wolde haue deuyoured him out of their hades, y he might haue brought him agayne vnto his father.)

When Joseph now came to his brethren, they strypped him out of his cote, that partye coloured cote which he had vpon him, toke him and cast him in to a pytter. But the same pytter was emptye, and no water in it, they sat them downe to eate. In the meine season they lift vp their eyes, and sawe aCopy of Israelites coppyng from Gilead, with their camels, which bare spycyes, balne, and myrrre, and were goinge downe in to Egipte.

Then saide Iuda vnto his brethren: what helpeth it vs, that we slye onre brother, and hyde his bloude? Come, let vs sell him vnto the Israelites, that oure handes be not defyled vpon him, for he is oure brother, oure flesh and bloude. And they herkened vnto him.

And as the Madianites maunchant men wente by, they drew Joseph out of the pytter, and solde him vnto the Israelites (for twyte syluer pens) which brought him in to Egipte.

Now when Ruben came agayne vnto the pytter, founde not Joseph therin, he rent his clothes, and came agayne to his brethren and he saide: The lad is not yonder, whyther shal I go? Then toke they Iosephs cote, slawe a goate, and dypped the cote in y bloude, and sent awaie that partie coloured cote, and caused it be brought vnto their father and he saide: This haue we founde, loke, whether it be thy sonses coate, or no.

But he knewe it, and he saide: It is my sonses coate, a wicked beast hath deuoured him, a rauyshinge beast hath rauysched Joseph. And Iacob rent his clothes, and put a sack cloth aboute his loynes, mourned for his sonne a longe season. And all his sonses daughters came vnto him to coforte him. But he wolde not be coforted, saide: With sorowe wil I go downe in to the graue vnto my sonne. And his father wepte for him. But the Madianites solde him in Egipte vnto Pharaoh Pharaos chefe Marshall.

The rrviii. Chapter.

Fortuned at the same time, wente A downe from his brethren, got him to a man
called Hyra at Odollam. And there Iuda sawe a maid of Cannaas daughter called Sua, and toke her. And whiche he had lyen with her, she conceaued and bare a sonne, whom she called Er.

And she conceaued agayne, a bare a sonne who she called Ona. She proceeded yet further, a bare a sonne, who she called Sela. And whiche she had borne him, she left of bearinge.

And Iuda gawe his first sonne Er a wife, whose name was Thamar. But he was wicked before the LORDE, therefore the LORDE slew him. Then sayde Iuda vnto his sonne Onan: Go lie with thy brothers wife, and marye thyself with her, that thou mayest rayse vp sede vnto thy brother. But when Onan knewe that the sede should not be his owne, when he laye with his brothers wife, he let it fall vpon the earth and destroyed it, so he should not gueue sede vnto his brother. This thinge that he dyd displeased the LORDE sore, and he slewe him also.

Then sayde Iudas vnto Thamar his sonnes wyfe. Remayne a wyddow in thy fathers house, tymly my sonne Sela be grome: for he thought: peraduenture he might dye also like as his brethren. So Thamar wente hir waye, and remained in hir fathers house. Now what many dayes were past, she daughter of Sua Iudas wife dyed. And when Iuda had left mourninge, he wente vp vnto Thimmath to clyppe his shepe with his shepheard Hyra of Odollam.

Then was it tolde Thamar: beholde, thy father in lawe goeth vp vnto Thimmath, to clyppe his shepe. Then put she of wyddowes garmentes that she had vpon her, covered and dysgesed hir self, and sat hir downe without the porche by the wyre syde toward Thimmath. For she sawe that Sela was grome, and she was not gueuen vnto hir to wyfe.

Now when Iuda sawe her, he thought it had bene an whoore, for she had covered hir face: and he gat hir to her in the waye, and saide: I praye the let me lye with the, for he knewe not that it was his daughter in lawe. She answered: What wilt thou geue me, that thou mayest lie with me? He sayde: I wil sende the a kydd from the flocke. She answered: Geue me a pledge then, ytli thou sende it me. He sayde: What pledge wilt thou that I gueue the?

She answered: Thy signet, and thy bracel, and thy staff that thou hast in thy haid. Then he gav it her, and laye with her, and she was with childe of him. And she gat hir vp, and wente hir waye, and layed of hir cloke, and put on hir wyddowes garmentes agayne.

Iuda sente the kydd by his shepheard of Odollam, to fetch the pledge agayne from the woman, and he founde her not. Then axed he the men of the same place, where is the whoore sat without in the waye? They answered: There hath no whoore bene here. And he came agayne vnto Iuda, and saide: I haue not founde her, morour y men of the same place saide: that there hath no whoore bene there. Iuda sayde: Let her take it vnto her, lest we happily be shamed, for I haue sent the kydd, and thou hast not founde her.

After thre monethes it was tolde Iuda: Thamar thy daughter in lawe hath plaid the whoore: and beholde, by whordeome is she gotten with childe. Iuda sayde: brynye her forth, that she maye be brest. And when she was brought forth, she sente vnto hir father in lawe, and sayde: By the man y owethe these, am I with childe. And she sayde: Knowest thou whose is this signet, this bracelet ag this staff? Iuda knewe the, saide: She is more righteous then I, for I gane hir not my sonne Sela: But he laye nomore with her.

When the tyme came that she shulde be deluyered, there were two twyns founde in hir wombe. And as she was now in tranelynge, the one put out his hande. Then the mydwife toke and boide a reed thred aboute it, and saide: This shal come out first. But when he pluckte in his hande agayne, his brother came forth. And she sayde: Wherfore is there a rent mayde for thy sake? And he was called Phares. Afterwarde came his brother forth, which had y reed thred aboute his hande, and he was called Zarah.

The 1334 Chapter.

Ioseph was brought downe in to Egiphte, Potiphar an Egipciant Phraes chiefe marshall bought him of y Ismaelites, brought him downe. And y LORDE was with Ioseph, in so moch y he became a luckye ma, was

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\* Deut. 25. a. * Ge. 31. c. 2 Re. 13. e.
in his master’s Egipecians house. And his master sawe his the LORDE was with him: for what so euer he dyd, the LORDE made it to prosper in his hade: so his founde fauoure in his masters sight, was his seruant. He made him ruler of his house, and put all that he had, vnder his hande. And from the tyne forth that he had made him ruler of his house and all his goodes, the LORDE blessed the Egipecians house for Iosephs sake; and there was nothinge but the very blesseynge of the LORDE in all his house in his house in the field, therefore left he all his he had, in Iosephs hande. And medled with nothinge himselfe, save onely the bred that he ate. And Ioseph was fauyre of bewtye, and well fauoured of face.

And it fortuned after these actes, that his masters wife cast hir eyes vpon Ioseph, and sayde: Slepe with me. But he denyed, and said vnto her: Beholde, my master knoweth not what is in his house, and all that he hath, that hath he put vnder my hande. And there is no man so greate in the house as I, and he hath kepte nothinge fro me, excepte the: for thou art his wife. How shulde I then do so greate euell, and syne agaynst God? But she spake soch wordes vnto Ioseph daylie. Neuertheles he herkened not vnto her, to slepe by her, or to be in her company.

It fortuned vpon a tyne, that Ioseph wente in to the house to do his busynesse, and there was none of his folkes in the house thereby. And she caught him by his garment, and sayde: Slepe with me. But he left the garment in hir hande, and fled, and gat him out of the house.

Now wha she sawe that he had left his garment in hir hande, and fled out, she called the folkes in the house, and said vnto them: Lo, he hath brought vs in the Hebrue, to do vs shame. He came in here vnto me, to sleepe by me: but I cried with loude voyce. And whan he herde that I made a noyse, he left his garment here by me, and fled, and ranne out.

And she layed vp his garment by her, till his master came home, and tolde him euyn the same wordes, and sayde: The Hebrue seruaunt whom thou broughtest here vnto vs, came in here to me, for to do me shame. But whan I made a noyse and cried, he left his garment here by me, and fled out. Whan his master herde the wordes of his wyfe which she tolde him, and sayde: Thus hath the Hebrue seruannt done vnto me, he was very wroth.

Then his master toke him, and put him in the preson, *wherin the kiniges presoners laie. And there he laye in preson. But the LORDE was with him, and had mercy vpon him, and causd him to synde fauoure in the sight of the officer of the preson, so that he committed all the presoners of the preson vnto his hadies: that what so euer were done, might be done by him. For the officer of the preson sawe, the LORDE was with him in all his was vnder his handes, and that what so euer he dyd, the LORDE made it to come prosperously to passe.

The **x**. Chapter.

And it fortuned after this, that the kyng of Egipte chefe butlar and chefe baker offended their lorde the kyng of Egipte. And Pharao was angrie with them, and causd them to be put in preson in the chefe marshals house, where Joseph laye presoner. And the chefe marshall put Ioseph vnto them, he might serue them. And so they were in preson for a season.

And they dreamed, both the butlar and the baker in one night, every man his owne dreame, and every dreame had his interpretacio. Now in the mornynge when Joseph came in vnto them, and sawe that they loked sadly, he axed them and sayde: Why loke ye so sadly to daye? They answered: We haue dreamed, and haue no man to declare it vnto vs. Ioseph sayde: Interpretinge belongeth vnto God, but tell it me yet.

Then the chefe butlar tolde Ioseph his dreame, and said vnto him: I dreamed that there was a vyne before me, which had thre branche, and it budded, grewe and bare blossoms, and the grapes therof were ryple. And I had Pharao cuppe in my hande, and toke (the grapes) and wronge the in to the cuppe, and gau Pharao the cuppe in his hade.

Ioseph sayde: This is the interpretacio: The thre branche are thre dayes, and ouer thre dayes shall Pharao take the, and put the in thine office agayne, that thou mayest geue him the cuppe in his hade after the olde maner, wha thou wast his butlar. But

*Psalm. 104. c.*
The 1. boke of Moses.

THE rli. Chapter.

And after two yeares Pharaoh had a dreame, how that he stode by a water syde: and beholde, out of the water there came seuen goodly kyne, fatted, and wente fedinge in the medow. After these he sawe other seuen kyne come out of the water, which were euell fannede and leane fleshe, and wente by the kyne vpon y water syde: and the euell fannede leene kyne ate vp the seuen goodyly and fatt kyne. Then Pharaoh awaked.

And he slepte agayne, and dreamed the seconde tyme. And he sawe that seuen eares of corne grewe vpon one stalke, full and good. Afterward he sawe seuen thynne and blased eares come vp, and the seuen thynne eares denouered the seuen greate and full eare. Then Pharaoh awaked, and sawe that it was a dreame. And when it was daye, his sprete was troubled, and he sente out, and caused to call all the soythsayers in Egipte as all the wyse men, and tolde them his dreame. But there was none, that coude tell Pharaoh the interpretation of it.

Then spake the chefe butlar vnto Pharaoh, and sayde: This daye do I remembre my wyte. Whan Pharaoh was angrie with his seruantes, and put me in preson with y chefe baker in y chefe marshals house, we dreamed both in one night euery mæ his dreame, hauinge his owne interpretation. Then was there with vs a yonge man an Hebrue, the chefe marshals seruaunte, vnto whom we tolde it, and he declared oure dreames vnto vs, vnto euery mæ acordinge to his dreame. And as he declared it vnto vs, so came it to passe. For I was restored vnto myne office, and he was hanged.

Then Pharaoh sent and called for Joseph and they let him out of the dongeon. And he let himself be shauen, and chauenged his clothes, and came in vnto Pharaoh. Then saide Pharaoh vnto him: I haue dreamed a dreame, and there is no man that can interprete it: but I haue herde tell of the, that wha thou hearest a dreame, thou declarest it. Joseph answered Pharaoh, and sayde: God shall geue Pharaoh a prosperous answere, yee well without me.

Pharaoh sayde vnto Joseph: I dreamed that I stode by a water syde, and beholde, out of the water there came seuen kyne, fattfleshed and goodly, and wente fedinge in y medow. And after them I sawe other seuen kyne came out, thyme, euell fanned and leenfleshed. So euell fannede sawe I neuer in all the lande of Egipte. And the seuen leene and euell fannede kyne, ate vp the seuen first fat kyne. And when they had eate them vp, a man coude not perceau that they had eaten them, as were euell fannede as they were afore. Then I awaked.

And I sawe agayne in my dreame seuen eares of corne, growinge vpó one stalke, full and good. Afterwarde there spronge vp seuen wythrde eares, thyme and blased, and the seuen thynne eares denouered the seuen good eares. And I haue shewed it vnto my soithsayers, but they can tell me nothinge therof.

Joseph answered Pharaos: Both Pharaos dreams are one. God sheweth Pharaos what he wil do. The seuen good kyne are seuen yeares, and the seuen good eares are seuen
yeares also. It is one dreame. The seuen leene and euell fauoured kyne, that came vp after them, are seuen yeares. And the seuen thynne and blasted eares, shalbe seuen yeares of derth. This is now the thinge which I tolde Pharao, that God sheweth Pharao, what he wyll do.

Beholde, there shall come seuen yeares with greate plenteounes in ¥ whole lande of Egipte, and after the same there shall come seuen yeares of derth, so that all this plenteounes shalbe forgotten in ¥ lande of Egipte: and the derth shall consume the lande, so that the plenteounes shal not be perceaued in the lande, because of the derth that commeth thereafter, for it shall be very greate. Where as Pharao dreamed the seconde tyme, it signifieth that this thinge is surely prepared of God, and that God will shortly brynge the same to passe.

Let Pharao now prouyde for a man of vnderstandinge ¥ wyszdome, whom he maye set ouer the lande of Egipte, and se that he ordene officers in the londe, and take ¥ fifth (parte) of the lande of Egipte in the seuen plenteounes yeares, and gather all ¥ foode ¥ shal come of the plenteounes yeares, that they maye laye vp corne under Pharao power for sustenaunce in the cities, and kepe it, ¥ there maye be foode founde prepared for the lande in the seuen deare yeares, which shall come vpon the lande of Egipte, that the lande be not destroyed of honger. The sayenge pleased Pharao well and all his seruautes. And Pharao sayde vnto his seruauntes: How might we fynde soch a man, in whom is the sprete of God? And sayde vnto Ioseph: For so moch as God hath shewed ¥ all this, there is none of soch vnderstandinge ¥ wyszdome as thou.

Thou shalt be ouer my house, and acordinge vnto thy worde* shall all my people obeye: onely in the kynges seate wyll I be more then thou. And he sayde: Beholde, I haue set the ouer the whole lande of Egipte. And he toke of his ringer from his hāde, and gaue it Ioseph in his hāde, and clothed him with whyte sylke, and honge a cheyne of golde aboute his neck, and made him ryde vpō the seconde charret: and caused it be proclaimed before him, that men shulde bowe their knees vnto him, as to him whō Pharao had set ouer the whole lande of Egipte.

And Pharao sayde vnto Ioseph: I am Pharao: without thy wyll shall no man moue his lande or his fote in all the lāde Egipte. And he called him * Zaphnath Paena, that is to say: An expounder of secrete thinges, or a man to whō secret thinges are opened. * Gen. 46. c. * Act. 7. b. and he gaue him a wife, euens Asnath the daughter of Potiphar the prest of On. So Ioseph wente out, for to vset the lande of Egipte. (And he was thirtie yere olde, when he stode before Pharao.) And he departed from Pharao, and wente thorow all the lande of Egipte.

And the londe dyd so those seuen plenteounes yeares, and they gathered all the foode of the seuen yeares that were in the lande of Egipte, ¥ layed it in the cities. Loke what foode grewe in the felde rounde aboute euer cite, they put it therin. So Ioseph layed vp the corne in stoare, and that moch aboue measure, as the sonde of the se: in so moch ¥ he left of nombringe of it, for it coude not be nombred.

* And vnto Ioseph there were borne two & sonnes (before ¥ derth came) whom Asnath the daughter of Potiphar prest of On bare vnto him. And the first called he Manasses: for God (sayde he) hath caused me to forget all my laboure, and all my fathers house. The seconde called he Ephraim: for God (sayde he) hath caused me to growe in ¥ lande of my trouble.

Now whan ¥ seuen plenteounes yeares were ended in Egipte, then beganne the seuen deare yeares to come, ¥ wherof Ioseph had sayde. And there was derth in all landes, but in all the lāde of Egipte there was foode. Now whan the lande of Egipte beganne to suffre honger also, the people cryed vnto Pharao for bred. But Pharao sayde vnto all ¥ Egipecians: Go vnto Ioseph, what he sayeth vnto you, ¥ doo. So whan there was derth in all ¥ lāde, Ioseph opened all ¥ was by hym, ¥ solde vnto the Egipecians. Thus ¥ derth presume in the lāde, ¥ all countrie came to Egipte to bye at Ioseph: for the derth was mightie in all landes.

The rlij. Chapter.

WHAN Iacob sawe that there was moch A corne in Egipte, he sayde vnto his sonnes: Why gape ye? Beholde, I heare that
there is much corn in Egipte, go downe and bring awaye corn, if we make lyue, we not dye. So Josephs ten brethren wente downe to bye corn in Egipte. As for Ben Iamyn Josephs brother, Iacob wolde not let him go with his brethren, for he sayde: Some myspointune might happen vnto him. So ye childe of Israel came to bye corne, amongst other ye came with them: for there was derth also in ye lande of Canaan. But Joseph was governoure in the lande, and solde corn vnto all the people in the lande.

Now whan his brethren came to him, they fell downe to the grounde before him vpon their faces. And he sawe them, and knewe the, and helde him selfe strange towards them, and talked roughly with them, and saide vnto them: Whence come ye? They sayde: Out of the lande of Canaan to bye vytayle. Neuertheles though he knewe them, yet knewe they not him. And Joseph thought vpon ye dreams that he had dreamed of them, and sayde vnto them: Ye are spyes, and are come to se where the lande is open.

They answered him: No my lorde, thy seruauntes are come to bye vytayle: we are all one mans sonnes, we are vnfyayned, and thy seruauntes were neuer spyes. He sayde vnto the: No, but ye are come to se where the lande is open. They answered him: We thy seruauntes are twolue brethren, the sonnes of one man in the lade of Canaan, and the yongest is with oure father: as for one, he is awaye.

Joseph sayde vnto them: This is it that I sayde vnto you: spyes are ye. Here by wyll I proue you: By the life of Pharao ye shall not get hence, excepte youre yongest brother come hither. Sende awaye one of you to fetch youre brother, but ye shalbe in preson. Thus wyll I trye out youre wordes, whether ye go aboute with trueh or not: for els, by the life of Pharao ye are spyes. And he put the together in warde thre dayes longe.

Vpon the thirde daye he sayde vnto the: If ye wil lyue, the do thus, for I feare God: If ye be vnfyayned, let one of youre brethren lyue bounde in youre preson: but go ye youre waye, and cary the necessarie foode, and brynge me youre yongest brother, so wyll I beleue youre wordes, that ye shall not dye. And so they dyd.

And they sayde one to another: This haue we deserved against oure brother, in that we sawe the anguish of his soule, whan he besought vs, and we wolde not heare him: therfore cometh now this trouble vpon vs. Ruben answered them, and saide: Tolde not I you the same, whan I sayde: * O synne not agaynst lad, but ye wolde not heare. Now is his bloude required. But they knew not that Joseph understode it, for he spake vnto the by an interpreter. And he turned him from them, and wepte. Now whan he had turned him to them agayne, and talked with them, he toke Symon from amongst them, and bounde him before their eyes, and commaunded to fyll their sacks with corne, and to put every mans money in his sack, and to gene every one his expenses by the waye. And so was it done vnto them.

And they laded their corn vpon their Asses, and departed thence. But whan one opened his sack to gene his Asse prouender in the Iyne, he spied his money in his sack mouth, and sayde vnto his brethren: My money is restored me agayne: lo, it is in my sack. Then their heres fayled them, and they were afrayed amongst them selues, and sayde: Wherfore hath God done this vnto vs?

Now whan they came home to Iacob their father in the lade of Canaan, they tolde him all that had happened vnto them, and sayde: The man that is lorde of the londe, spake roughly to vs, and toke vs for spyes of the countre. And whan we answered: we are vnfyayned, and were neuer spyes, but are twolue brethren the sonnes of oure father: one is awaye, and the yongest is yet this daye with oure father in the lade of Canaan, He sayde: Hereby wyll I marke, that ye are vnfyayned: Leave one of youre brethren with me, and take foode necessary for youre houses, and go youre waye, and brynge youre yongest brother vnto me: so shal I knowe that ye are no spyes, but vnfyayned: the shal I delyuer youre brother also, and ye maye occupie in the lande.

And whan they opened their sacks, every man fount his boundell of money in his sacke. And whan they and their father sawe, that it was the bundles of their money, they were afrayed.

Then sayde Iacob their father: Ye haue robbed me of my children. Ioseph is awaye,
The 1. boke of Moses.

Chap. rlu. Simeon is awaye, and ye will take Ben Iamin awaye: It goeth all ouer me. Ruben answered his father so sayde: Yf I brynge him not to the agayne, then slaye my two sones: deluyer him but in to my hande, I wyl brynge him agayne vnto the. He sayde: my sone shall not goe downe with you: for his brother is deed, and he is left alone. Yf eny mysfortune shulde happen vnto him by the waye y ye go, ye shulde bringe my graye hayre with sorowe downe vnto the graue.

The rlu. Chapter.

BUT the derth oppressed y lande. And when all the vytales that they had brought out of Egipte were spent, Iacob their father sayde vnto them: Go agayne, and bye vs a little foode.

The Iuda answered him, and sayde: The man swere vnto vs, and sayde: ye shal not se my face, excepte youre brother be with you. Yf so be now that thou wilt sende oure brother with vs, we wil goe downe, and bye the foode. But yf thou wilt not sende him, we wyl not goe downe. For the man sayde vnto vs: Ye shall not se my face, excepte youre brother be with you.

Israel sayde: Wherfore haue ye done this euell vnto me, to tell y man, that ye had yet a brother? They answered: The man enquired so strately of vs and of oure kynrede, so sayde: Is youre father yet a lyue? Haue ye yet a brother? Then tolde we him, as he axed vs. How coulde we knowe, that he wolde saye: brynge youre brother downe with you? Then sayde Iuda vnto Israel his father: Let the lad goe with me, that we maye get vs vp and take oure iourny, and lyue, and not dye, both we and thou, and oure childrē. * I will be suertye for him, of my handes shalt thou require him. Yf I brynge him not vnto the agayne, so set him before thine eyes, I wil beare y blame my life longe. For yf we had not made this tarienge, we had now bene come agayne twyse.

Then sayde Israel their father vnto the: Yf it must nedes be so, then do this: take of the best frutes of the lande in youre saces, and brynge the man a present: a curtesy balme, and hony, and spycyes, and myrre, and dates, and almondes. Take other money with you also, and the money that was brought agayne in your sace mouthes, cary it agayne with you: peraduenture it was an oversight. And take youre brother, get you vp, so go agayne vnto the man. The Allmightie God geue you mercy in the sight of y man, that he maye let you haue youre other brother, and Ben Iamin. As for me, I must be as one, that is robbed of his children.

Then they toke the present, and other money with them, and Ben Iamin, got the vp, and wente in to Egipte, and stode before Ioseph. Then Ioseph behelde them with Ben Iamin, and sayde vnto the ruler of his house: Bringe these men in, and sley, so make ready, for they shal dyne with me at noone. And the man dyd as Ioseph bad him, so brought the men in to Iosephs house.

When they were brought in to Iosephs house, they were afrayed, and sayde: We are brought hither because of the money, that came agayne in oure saces at the first, to pyke a quarell with vs, and to laye sometinge to oure charge, and to take vs for bonde seruauntes with oure Asses.

Therefore came they to y man, that was ruler of Iosephs house, and talked with him at the doore, and sayde: Syr, we came downe at the first to bye foode, and when we came in the Iune, and opened oure saces, beholde, euery mans money was in his sack mouth with full weight: threfore haue we brought it with vs agayne, so haue brought other money with vs also, to bye foode: but we can not tell, who put oure money in oure saces.

He sayde: Be content, feare you not, youre God euens y God of youre fathers hath geue you y treasure in youre saces, I haue youre money. And he brought forth Simeon vnto them, and led them in to Iosephs house, and gaue them water to wash their fete, so gaue their Asses prouender.

And they made readye y present, ageynst Joseph came at noone: for they herde, y they shulde dyne there. Now when Ioseph wente in to the house, they brought him home y present that they had, and fell downe to the grounde before him. But he welcommed them curteously, and sayde: Is youre father (that olde man which ye tolde me of,) in good health? Is he yet lyue? They answered: Thy seruaunt our fathers father is in good health,
Behold, let them bow downe before thee.

And he lift vp his eyes, and saw his brother Ben Iamins his mother's sonne, and said:

*Is this thegostest brother, that ye tolde me of? And he sayde morourer: God be mercifull unto the my sonne. And Joseph made haist (for the grounde of his hert was hyndled towardes his brother) and sought how he might wepe, a wente in to his chamber, and wepte there.

And whan he had washed his face, he wente out, and refrayed him self, and sayde: set bred (on the table.) And they brought vnto him by himself, and vnto them by the selues, and to the Egyptes also that ate with them, by them selues. (For the Egyptes darre not eate bred with the Ebrues, that is an abomination vnto them.) And they were set ouer agaynst him, the first borne acordinge to his first byrth, and the yongest after his youth. They marueled at it amonge them selues, and there were brought them sundrye meates from his table. But Ben Iamins parte was fyue tymes more then the other. And they dronke, and were mery with him.

The 111. Chapter.

And Joseph commaunded the ruler of his house, and sayde: Fyll the mens sackes with foode, as much as they maye carye, and put euery mans money in his sacke mouth, a put my syluer cuppe in the sack mouth of the yongest with the money for vyvayles. He dyd as Joseph had sayde. And on the morow whan it was daye, they let y men go with their Asses.

But whan they were out of the cite, and not come farre, Joseph sayde to the ruler of his house: Vp, and folowe after the men, and whan thou ouertakest them, saie vnto them: Wherfore haue ye rewarded euell for good? Is not that it, that my lorde drynket out of? and that he prophesieith withall? It is euell done of you, that ye haue done.

And whan he had ouertaken them, he sayde the same wordes vnto them. They answered him: Wherfore saieth my lorde soch wordes? God forbyd, that thy seruauntes shulde do eny soch thinges? Beholde, the money that we foude in oure sackes mouthes, that brought we vnto the agayne, out of the lande of Canaan: how shulde we then haue stollen either syluer or golde out of thy lorde's house? Loke by whom it shall be founde amonst thy seruauntes, let him dye: yee and we also wyll be my lorde's bondmen. He sayde: let it so be, as ye haue spoken. Loke by whom it shall be founde, let him be my seruaunt, but ye shalbe harmlesse.

And they made haist, and toke downe euery man his sack to the grounde, and euery man opened his sack: And he searched a beganne at the greatest vnto the yongest, and the cuppe was founde in Ben Iamins sacke. Then rente they their clothes, and euery man lade the burthen vpon his Asse, a wente agayne vnto the cite. And luda wente with his brethren vnto Iosephs house (for he was there yet) and they fell before him on the groide. Ioseph sayde vnto them: What maner of dede is this, that ye haue done? Knewe ye not, that soch a man as I am, can prophye?

Iuda sayde: What shall we saye vnto my lorde? or how shal we speake? and what excuse shal we make? God hath founde out vy wickednesse of thy seruauntes. Beholde, we and he, by whom the cuppe is founde, are my lorde's seruauntes. But he sayde: God forbyd that I shulde do so. The man by whom the cuppe is founde, shall be my seruaunt, but go ye vp in peace vnto youre father.

The stepte luda vnto him, and sayde: My lorde, let thy seruaunt speake one worde in thine eares my lorde, be not displeased at thy seruaunt also, for thou art eu as Pharao. My lorde axed his seruauntes, and sayde: Haue ye yet a father or brother? Then answered we: We haue a father, which is olde, and a yonge lad begotten in his age, and his brother is deede, a he is left alone of his mother, and his father loueth him.

Then saydest thou: Brynge him downe vnto me, and I wil se him. But we answered my lorde: The lad can not come from his father, if he shulde come from him, he were but a deede man. Then saydest thou vnto thy seruauntes: Yf youre yongest brother come not hither with you, ye shall se my face no more. Then wente we vp vnto thy seruaunt my father, and tolde him my lorde's wordes. Then sayde oure father: Go youre waye agayne, and bye vs a little foode. But we

* Gen. 42. b.  S Re. 3. d.  b Gen. 43. a.
sayde: We can not go downe, excepte oure youngest brother be with vs, then will we go downe: for we darre not loke the man in the face, yf oure youngest brother be not with vs. Then sayde thy servaunt my father vnto vs: Ye knowe that my wife bare me two sonnes, one wente out fro me, and I sayde: he is torne in peces. *Yf ye take this fro me also, and eny mysfortune happè him, than shal ye brynge my gray heer with sorowe downe vnto the graue.

If I nowe com come home vnto my father, * the lad be not with me (seynge his soule hangeth by the soule of this) than shall it come to passe, that yf he se not the lad there, he shal dye. So shal we thy servauntes brynge the gray heer of thy servaunt oure father with sorowe downe to the graue. For I thy servaunt became suertye for the lad vnto my father, and sayde: yf I brynge him not agayne, I will beare the blame all my lyfe longe. Therefore let thy servaunt byde here in stead of y lad, to be my lorde bonde man, and let the lad go vp with his brethren. For how can I go vp vnto my father, yf the lad be not with me? Then shulde I se the mysery that shulde happen vnto my father.

The rlb. Chapter.

Then coude not Ioseph refrayne him self before all them that stode aboute him: and he commaunded euery man to go out from him, and there stode no man by him, when Ioseph vttred him self vnto his brethren. And he wepte loude, so that y Egiptians and Pharaos housholde herde it. * And he sayde vnto his brethren: I am Ioseph, is my father yet alyue? And his brethren could not answere him, they were so abashed before his face. But he sayde: Come nye vnto me. And they came nye. And he sayde: I am Ioseph youre brother, * whom ye solde in to Egipte. And now vxe not youre selues, a thynke not y there is eny wrath, because ye solde me hither. + For God sent me hither before you, for youre lyues sake. For these are now two yeares, that y derth hath bene in the lande, and there are yet fyue yeares behynde, wherin there shalbe no plowinge ner haruest.

But God sent me hither before you, y he might let you remayne vpon earth, and to same youre lyues by a greate deluyerance. And now, it was not ye then that sent me hither, but God which hath made me a father vnto Pharaos, a lorde ouer all his house, and a prync in the whole lande of Egipte. Haist you therfore, and go vp vnto my father, and saye vnto him: Thy sonne Ioseph sendeth the this worde: God hath made me lorde in all Egipte, come downe vnto me, tarye not, thou shalt dwel in the lande of Gosen, and be with me: thou and thy children, and thy childrè, thy small and greate catell, and all that thou hast. There wyll I make proynsioun for the (for there are yet fyue yeares of derth) that thou perish not with thine house, and all that is thynke. Beholde, youre eyes and the eyes of my brother Ben Iamin se, that I myne owne self speake vnto you by mouth. Shewe my father all my worship in Egipte, and all that ye haue sene: haist you, and come downe lither with my father.

And he fell aboute his brother Ben Iamyn his neck, and wepte, and Ben Iamyn wepte vpon his neck also. And he kyssed all his brethren, and wepte vpon them. And afterwarde talked his brethren with him. And this tydinges came in to Pharaos house: Iosephs brethren are come, which pleased Pharaow well, and all his servauntes.

And Pharaos spake vnto Ioseph: Saye vnto thy brethren: Do thus, lade youre beasts, go youre waye, and whan ye come in to the lande of Canaan, take youre father and youre housholde, and come vnto me, I wyll geue you of the goodies in the lade of Egipte, so that ye shall eate the fatt in the lande. And he commaunded them, Do thus, Take you charrettes out of y lade of Egipte for youre children and wynes, and brynge youre father, and come, and regarde not youre housholde stuff: for the goodies of all the lade of Egipte shalbe yours.

The children of Israel dyd so, and Ioseph gane the charrettes accordyng to Pharaos commandement, and expenses by the waye, and gane them all, vnto euery one a change of rayment: but vnto Ben Iamin he gane thre hundreth syluer pens, and fyue change of rayment. As for his father, he sent him ten Asses laden with goodies out of Egipte, and ten Asses with corne and bred, and vytayles for his father by y waye. So he sent awaye.
his brethren, and sayde vnto them: Stryue not by the waye.

Thus they departed out of Egipte, and came to the lande of Canaan vnto Iacob their father, and tolde him, and sayde: Thy sonne Joseph is yet aluye, and is a lorde in all the lande of Egipte. But his hert wauered, for he beleued them not. Tho tolde they him all the wordes of Joseph, which he had sayde vnto them. And when he saw ye charrettes that Joseph had sent to fetch him, his sprete reuyued, he sayde: I haue ynow, that my sonne Ioseph is yet a faine I wil go, and se him, before I dye.

The rlbi. Chapter.

ISRAEL toke his journey with all that he had. And when he came to Berseba, he offred offerynes vnto ye God of his father Izaac. And God spake vnto him in a vision by night: Iacob Iacob. He sayde: here am I. And he sayde: I am ye mightie God of thy father, be not afrayed to go in to Egipte, for there wyl I make a greate people of the. I wyll go downe with the, wil brynge the vp also. And Ioseph shal laye his hande vpon thine eyes.

Then Iacob gat him vp from Berseba, and ye children of Israel caried Iacob their father with their children and wyues vpon the charrettes that Pharao had sent to carry him. And they toke their catell & substance which they had gotten in the lande of Canaan, and so came in to Egipte: Iacob all his sede with him, his children & his children children with him, his doughters, and the doughters of his children, all his sede.

These are ye names of the children of Israel, which came in to Egipte, Iacob all his sonnes. The first borne sonne of Iacob: Ruben. The children of Ruben: Hanoch, Pallu, Hezron and Charmi. The children of Simeon: Iemuel, Iamin, Ohad, Iachim, Zohar and Saul the sonne of the Cananitish woman. The childe of Leui: Gerson, Cahath & Merari. The childe of Juda: Er, Onan, Sela, Phares & Serah. But Er and Onan dyed in the lande of Canaan. The childec of Phares: Herson and Hamul. The children of Ischar: Thola, Phua, Iob & Semron. The children of Zabulon: Sered, Elon and Iahleeel. These are the childec of Lea, which she bare vnto Iacob in Mesopotamia with his daughter Dina. These all together with sonnes & daughters make thre thirtie soules.

The childec of Gad: Zipheon, Haggi, Suni, Ezbon, Eri, Arod and Arlei. The children of Asser: Iemma, Iesua, Iessi, Bria & Sera their sister. The children of Bria: Heber and Malchiel. These are the children of Silpa, whom Laban gauue vnto Lea his daughter, and she bare vnto Iacob these sixtene soules.

The childec of Rachel Iacobs wife: Ioseph and Ben Iamin. And vnto Ioseph in ye lande of Egipte were borne Manasses and Ephraim, whom Asnathe the daughter of Potiphera prest of On bare vnto him. The children of Ben Iamin: Bela, Becher, Asber, Gera, Naamah, Ehi, Ros, Mupim, Hupim and Ard. These are the children of Rachel, which were borne vnto Iacob, fourtene soules alltogether.

The children of Dan: Husim. The childec of Nephtali: Iahzeel, Guni, Iezer, Sillem. These are the children of Bilha, whom Laban gauue vnto his daughter Rachel, she bare Iacob these seuen soules. All the soules ye came with Iacob in to Egipte, which proceeded out of his loynes (besyde the wyues of his childec) are alltogether sixe & sixtie soules.

Iosephs childec which were borne vnto him in Egipte, were two soules: so that all the soules of the house of Iacob which came in to Egipte, were seuentye.

And he sent Iuda before him vnto Ioseph, to shew him the waye to Gosen, & they came in to the lande of Gosen. Then Ioseph bended his charett fast, and wente vp to mete Israel his father vnto Gosen. And when he sawe him, he fell aboute his neck, & wepte sore vpon his neck. Then sayde Israel vnto Ioseph: Now am I content to dye, for so much as I haue sene thy face, that thou art yet aluye.

Ioseph sayde vnto his brethren, to his fathers house: I will go vp, tell Pharao, saye vnto him: My brethren & my fathers house are come vnto me out of the lande of Canaan, and are kepers of catell (for they are men that deale with catell:) their small & greate catell, and all that they haue, haue they brought with them. Now ye Pharao call
you, and saye: what is youre occupacion? then ye shal saye: Thy seruauntes are men y haue dealt with catell from our youth vp hythereto, both we our fathers, that ye maye dwell in the lande of Gosen: for the Egipcians abhorre all kepers of catell.

The rlvij. Chapter.

A THEN came Joseph, and tolde Pharao, a sayde: My father and my brethren, their small greate catell, all they have, are come out of the lande of Canaan: behold, they are in the lande of Gosen. And he toke fyue of his brethren, a presented them vnto Pharao. Then sayde Pharao vnto his brethren: What is youre occupacion? They answered: Thy seruauntes are kepers of catell, we and our fathers also. And they sayde moroner vnto Pharao: We are come to dwell with you in the lande, for thy seruauntes haue no pasture for their catell, so sore doth the derth oppresse the lande of Canaan. Now therefore let thy seruauntes dwell in the lande of Gosen.

Pharao sayde vnto Joseph: Thy father and thy brethren are come vnto thee: the lande of Egipte is open before the, let them dwell in the best place of the lande, se y they dwell euyn in the lande of Gosen. And ye thou knowest that be men of actiuyte amoinge thee, make the rulers of my catell.

Joseph brought in Iacob his father also, a set him before Pharao. And Iacob thanked Pharao. But Pharao axed Iacob: How olde art thou? Iacob sayde: The tyme of my *pylgremage is an hudedreth and thirtie yeares: little and euell is the tyme of my pilgrimage, and attayneth not vnto the tyme of my fathers in their pylgremages. And Iacob thanked Pharao, and wete out from him.

So Joseph prepared dwellings for his father and his brethren, a gaue them a possession in the lande of Egipte, euyn in the best place of the lande, namely, in the lande of Raemses, as Pharao commaund. And he made proyson for his father and his brethren, and all his fathers house with bred, euyn as yonge children.

There was no bred in all the londe, for the derth was very sore: so y the lande of Egipte the lande of Canaan were famished by y reason of the derth. And Joseph brought together all the money that was founde in Egipte and Canaan, for y corne that they bought. And he layed vp all the money in Pharao's house.

Now whan money fayled in the lande of Egipte and Canaan, all the Egipcians came vnto Ioseph, a saide: Geue vs bred. Why suffrest thou vs to dye before y, because we are without money? Ioseph saide: Brynge hither youre catell, so wil I geue you for youre catell, seyuge ye are without money. Then brought they their catell vnto Ioseph. And he gaue the bred for their horses, shpe, oxen and Asses. So he fed them with bred y yeare, for all their catell.

Whan y yeare was ended, they came vnto him the next yeare, a saide vnto him: We wil not hyde it from oure lorde, y not onely the money, but all the catell also is spent vnto oure lorde: there is nothing left more for oure lorde, but onely our body oure lande. Wherefore suffrest thou both vs to dye, and oure londe? Take vs and oure lade for bred, that we and oure lande maye be bonde vnto Pharao: geue vs sede, that we maye lyue and not dye, a y the lande become not a wildernes.

So Ioseph toke all the lande of Egipte in for Pharao: for the Egipcians solde every man his lande, because y derth was so mightie vpon them: and so the lode solde euery city, from one syde of Egipte vnto the other, expecte the prestes londe, that toke he not in: For it was ordered of Pharao for the prestes, that they shulde eate that which was appoynted them, which he gaue them, therfore they neded not to sell their londes.

Then sayde Ioseph vnto the people: Beholde, I haue taken possession of you and youre lande this daye for Pharao, Beholde, there hane ye sede, sowe the londe, and of the corne ye shall geue the fifth parte vnto Pharao: foure partes shalbe yours, to sowe the londe for youre sustenance, and for youre houses and children.

They sayde: Let vs but lyue, a fynde grace before the oure lorde, we wyl gladly be Pharao's seruauntes: So Ioseph made the a lawe vnto this daye ouer the Egipcians londe, to geue Pharao the fifth parte, expecte the prestes londe, which was not bonde vnto Pharao.

*Iob 14. c. Psalm. 118. c.*
So Israel dwelt in Egypt in the land of Gosen, and had it in possession, and grew and multiplied exceedingly. And Jacob lived seventeen years in the land of Egypt, so that his whole age was an hundred and seventy years.

Now when the time came that Israel shulde dye, he called Joseph his sonne, and sayde vnto him: Ye I haue founde grace in thy sight, *then laye thine honde vnder my thye, *thou shalt shewe mercy and faithfullnes vpon me, and not burye me in Egypte, but I will lye by my fathers, and thou shalt carie me out of Egypte, *burye me in their buryall. He sayde: I wil do as thou hast sayde. But he sayde: Then sweare vnto me. And he swear vnto him. Thic Israel bowed himselfe towards the bed heade.

As AFTER this it was tolde Joseph: Beholde, thy father is sicke. And he toke with him his two sonses Manasses and Ephraim. Then was it tolde Iacob: beholde, thy sonne Joseph cometh vnto y. And Israel toke a corage vnto him, *sat vp vpo his bed, *sayde vnto Joseph: The Allmightye God appeared vnto me at Lus in thy lade of Canaan, *blessed me, *sayde vnto me: Beholde, I will cause *thou to growe *and increase *and shalt make a multitude of people of *the *will geue this lade vnto thy sede after *for an everlastinge possession. Therefore shal now thy two sonses *Manasses vnto Ephraim (which were borne vnto the in Egypte, before I came hither vnto the) be myne, like as Ruben *and Simeon. As for those that thou begettst after *thou shalt be thine owne. But these shalbe named with the names of their brethren in their inheritance.

And wha I came out of Mesopotamia, Rachel dyed by me in the lande of Canaan, by the waye, when there was yet but a feldes brede vnto Eprath: and I buried her in the waye towards Ephrath, which now is called Bethlehem.

And Israel loked vpon Josephs sonnes, *sayde: What are these? Joseph answered: They are my sonses, which God hath geuen me here. He sayde: Brynge thic hither to me, *I maye blesse thic. (For Israels eyes were heuy for age, *he coude not well see.)

And he brought the vnto him. So he kysse them, *embraceth thc, *saide vnto Joseph: Beholde, I haue sene thy face, which I thought not: *so God hath caused me to sse thy sede also. And Joseph toke them from his lappe, and they fell downe to the grounde vpon their face.

Then Joseph toke them both, Ephraim in his right hande towards Israels left hade, and Manasses in his left hande towards Israels right hade, *brought the vnto him. But Israel stretched out his right hande, *layed it vp *heade of Ephraim *yogest *his left hande vp Manasses heade, *did so wyttlingly with his handes, for *Manasses was *firstborne. And he blessed Joseph, *saide: The God before whic my fathers Abraha *Isaac were walked: *y God *hath fed me my lyfe longe vnto this daye: the angell which hath delyuere me frour all euell, blesse these laddes, *they maye be called after my name, *after *name of my fathers Abraha *Isaac, *they maye growe *multiplye vpon earth. But wha Joseph sawe *his father layed *right hade vp Ephraims heade, it displeased him, *he lift vp his fathers hande, to remove it frour Ephraims heade vnto *heade of Manasses, *sayde vnto him: Not so my father, this is *firstborne, lyaye thy right hade vp his heade. Neuertheless his father wolde not, *saide: I knowe it well my sonne, I knowe it well, this shall be a people also, *be greate: but his yonger brother shall be greater thic he, *his sede shall be full of people. So he blessed them the same daye *saide: In *shal Israel blesse, so *it shal be sayde: God set the as Ephraim *Manasses. *And so he set Ephraim aboue Manasses.

And Israel saide vnto Joseph: Beholde, I dye, *God shall be with you, *brynge you agayne in to *lande of youre fathers. *I haue geuen the a pce of londe, without thy brethren, which I gat with my swerde and my bowe out of the hande of the Amorites.

The 1. boke of Moses.

Chap. 118.

And Jacob called his sones, *saide: A Gather you, *I maie tell you, what shall happen vnto you in *last times: Come together, and hear ye childre of Jacob: Herken vnto Israel your father.

* Ge. 24. a. † Ge. 25. d. ‡ Ge. 28. c. * Gen. 41. g. * Gen. 25. d. c Isau. 17. a. § Heb. 11. d.

† Iere. St. b. ‡ Ich. 4. a.
Chap. I. The 1. boke of Moses.

Rube my first sonne, * thou art my power and the begynnynge of my strength, chefe in gouernunce, a chefe in auctorite. Thou passest forth swiftly as water. Thou shalt not be the cheuest: For thou hast clymed vp vpon thy fathers bed, even than defyledest thou my couch with goyng vp.

Symeon and Levi brethren, their deadlye weapons are perlous instrumentes. In to their secretes come not my soule, and my worshipe be not joyned with their congregation: *for in their wrath they slew a man, and in their self wyll they boughed an oxe. Cursed be their wrath, because it is so feare: and their indignacion, because it is so rigorous. I wil denye them in Iacob, and scater them in Israel.

Iuda, thou art he. Thy brethren shall prayse thee: for thy hede shall be in thine enemies neck: thy fathers children shall stoupe vnto the. * Iuda is a yonge lyon, thou art come vp hye my sonne, frō the spoyle. ** He kneeld downe and couched himself as a lyon q as a lionesse: who wil rayse him vp? The cepter shall not be remoued frō Iuda, nor a master frō his fete, tyll the Worthy come, and vnto him the people fall. He shall bynde his foale vnto the wyne, and his Asses colte to the noble braunch. He shall wash his garment in wyne, and his mantell in the bloude of grapes. His eyes are roudier then wyne, and his thetyr whyther then mylck.

Zabulon shal dwell in the hauen of the see, and in the porte of shippes, and shal border vpon Sydon.

Isachar shal be a stronge Asse, a laye him downe betwixte the borders. And he saw rest, that it was good, and the lande, that it was pleasant. And bowed downe his shoulder to beare, and became a seruaunt vnto trybute.

Dan shal be indge in his people, as well as a trybe in Israel. Dan shalbe a serpent in the waye, and an edder in the path, and byte the horse in the heles, that his ryder maye fall backwarde. LORDE I loke for thy saluation.

As for Gad, a wapened hoost of men shal fall violently vpon him, but he shal hurte them in the hele.

Of Asser cōmeth his fat bred, and he shal geue delicates vnto kynges.


Nepthali is a swift hynde, and geneth goodly wordes.

The frutefull sonne Ioseph, that flourishing sonne to loke vpon, the doughters go vpō the wall. And though the shoters angered him, stroue with him, and hated him, yet his bowe bode fast, and the armes of his hādes were made strōge by the handes of the Mighty in Iacob. Of him are come herdmen stones in Israel. Of thy fathers God art thou helped, τ of the Allnightie art thou blessed, with blesynes of heauen from above, with blessinges of the depe lyeth vnder, with blesynes of brestes in wombes. The blessinges promised vnto thy father and my fore elders go mightily, after the desyre of the hyest in the worlde: these shal light on Iosephs heade, and on the topp of his heade, that was separate from his brethren.

Ben Iamin, a rausynghe wolfe. In the mornynge shal he decoure the praye, but in the enenyge he shal deuyde the spoyle.

All these are the twelue trybes of Israel: and this is it that their father spake vnto them, when he blessed them, euery one with a sundrye blesyne.

And he commanded them, and sayde vnto them: I shal be gathered vnto my people, † burye me with my fathers in the cane which is in the felde of Ephron the Hethite, in the dubble cane that lyeth ouer against Mamre in the lande of Canaan, which Abrahā bought with the felde of Ephron the Hethite for a possession to burye in. There buryed they Abrahā τ Sara his wife, there buried they Issac also τ Rebecca his wife: there buried I Lea, in the good of the felde τ of the cane therin, which was bought of the Hethites.

And when Iacob had ended this commaundement vnto his children, † he pluckte his fete together vpon the bed, and died, and was gathered vnto his people. The fell Ioseph vpon his fathers face, and wepte, and kyssed him.

The 1. Chapter.

AND Ioseph comûnded his seruaûtes τ Pludios, to embawme his father. And the Phisicians embawme Israel, tyll fourtye dayes were ended (for so longe endured the dayes of embawminge) τ the Egipcians bewarely him seuentyte dayes.
Now when the mournynge dayes were ended, Ioseph spake vnto Pharaoh his housholde, saying: Yf I haue founde fauoure in your sight, the speake vnto Pharaoh and sayde: My father hath taken an ooth of me, saying: Beholde, I dye, bury me in myne owne grave, which I dydged for myselfe in the lade of Caanaan. Therfore wyl I now go vp, and burye my father, and come agayne. Pharaoh saide: Go thy waye vp, and burye thy father, acordinge as thou hast sworne vnto hym.

So Ioseph wete vp, to burye his father. And there were with him all Pharaos seruauites were the elders of his courte, and all the elders of the lande of Egipte, and his brethren, and his fathers householde. Onely their children, shepe he oxen left they in the lade of Gosen, and tooke their journey vp with him, vp charretes and horses, and the company was excedinge greate.

Now whan these came to the playne of Atad, they made there a very greate and bytter lamentacion, and he mourned for his father seuen dayes. And wha the people in the lande (the Cananites) sawe the mournynge in the playne of Atad, they sayde: The Egiptiases make there greate lamentacion. Therfore is the place called: The lamentacion of the Egiptiases, which lyeth beyonde Iordane.

And his children dyed as he had commaunded them, and caried him to the lade of Caanaan, and buried him in the double cawe, that Abraham bought with the feld for a possession to bury in, of Ephron the Hethite owner agaynst Mamre. So Ioseph toke his journey agayne in to Egipte with his brethren, and with all those that went vp with him to burye his father, when they had buried him.

But Iosephs brethren were aeraied, wha their father was deed, and sayde: Ioseph might happily have indignacion at vs, and recompense vs all the euell that we dyd vnto him, therfore let they saye vnto hym: Thy father commaunded before his death, and sayde: Thus shal ye saye vnto Ioseph: O forge thy brethren the offence and their synne, that they dyd so euell vnto the. O forge new this trespasse of vs the seruauentes of thy fathers God. But Ioseph wepte, when they spake so vnto hym.

And his brethren wente, and fell downe before him, and sayde: Beholde, here are we thy seruauentes. Ioseph sayde vnto thes: Feare ye not, for I am vnder God. Ye thought euell ouer me, but God hath turned it vnto good, to do as it is come to passe this daye, for the saunyng of moch people. Therfore be not ye now aeraied, I wyl care for you and youre children. And he comforted them, and spake louingly vnto them.

Thus dwelt Ioseph in Egipte with his fathers house, and lyued an hundreth and ten yeare, and sawe Ephrayms children, vnto his thirde generation: In like maner the children of Machir the sonne of Manasses, beget children also vpon Iosephs lappe.

And Ioseph sayde vnto his brethren: I dyed, and God wyl vsyset you, and brynge you out of this lande, to the lande that he sware vnto Abraham, Isaac and Iacob. Therfore toke he an ooth of the children of Israel, and sayde: Whan God shal vsyset you, thy eare my bones frō hence. So Ioseph dyed, wha he was an hundreth and ten yeare olde, and they embawmed him, layed him in a chest in Egipte.

The ende of the first boke of Moses, called Genesis.
The seconde boke of Moses, called, Exodus.

What this boke contruyeth.

Chap. I.
The childrē of Israel increase in Egipte. The kynge commandeth to slaye the, and to drowne them.

Chap. II.
The byrth of Moses, which is layed vpō the water. Pharaos daughter taketh him and bringeth him vp. He slayeth one of the Egipcians, and flyeth his waye in to Madian, where he marieth. The children of Israel crye vnto the LORDE.

Chap. III.
God appeareth vnto Moses in the bush, and sendeth him vnto the kynge and the people.

Chap. IIII.
Moses is loth to go, he excuseth himself. But the LORDE enfourmeth him, maketh him stronge, and comforteth him. Moses taketh leue of his father in lawe, to go vnto his people.

Chap. V.
Moses and Aaron go vnto the kynge, which oppresseth the people the more.

Chap. VI.
God geueth Moses more instruccē and sendeth him vnto the people. The trybes are nombred.

Chap. VII.
Moses and Aaron go vnto the kynge, and shew tokens before him: but the kynge waxeth hard harted.

Chap. VIIII.
After many tokens Pharaō graunteth to let the people go: but assone as the plague ceaseth, he is as vnogradly as afore.

Chap. IX.
There commeth a death amōge all the catell: the commeth the sores, blaynes, and the hayle.

Chap. X.
The greshoppers and darcknes in Egipte. Pharaō forbyddeth Moses to come eny more in his sight.

Chap. XI.
The LORDE promiseth to brynge yet another plage vpon Egipte, and commaundeth the Israelites to borowe leues of syluer and golde of the Egipcians.

Chap. XII.
The use of the Easterlambe. God slayeth all the firstborne. Pharaō dryueth all the people out of the lande.

Chap. XIII.
God commaundeth to sanctifie all the firstborne vnto him, and carieth them towarde the lande of promyse, not the next waye but thorow the wyldernes, by a cloude in the daye tyme, and a pyler of fyre in the night.

Chap. XIIII.
Pharaō foloweth vpō the people of God, which deluyereth his owne, carieth them thorow the reed see, v drownethe the enemies therin.
### Chap. XV.
Moses and the people syng a sone of thanke-sengeynyng unto the LORDE, and come to Marath, where the bytter water is made swete.

### Chap. XVI.
The LORDE sendeth quayles and the Manna to the vnpatient people.

### Chap. XVII.
Water cometh out of the stonye rocke. They fight agaynst Amaleck.

### Chap. XVIII.
Iethro bryngeth Moses his wife and children, and geueth him a good counsell.

### Chap. XIX.
The LORDE appeareth vnto Moses vpon mount Sinai. Moses sheweth the people.

### Chap. XX.
The LORDE geueth Moses the two tables of the commaundementes vnto the people.

### Chap. XXI.
Lawes and statute concernynge bodely thinges. Of murthur, theft and other mo.

### Chap. XXII.
Of theft. Of hurte that is done with wyll or vnwarres. Of thinges geueth to kepe. Of borowyng and pledges.

### Chap. XXIII.
Many dyuerse lawes & statutes.

### Chap. XXIII.
Of the boke and bloude of the couenant.

### Chap. XXV. XXVI.
The LORDE commaundeth Moses to make the Sanctuary, and the thinges belonging thereto.

### Chap. XXVII.
Of the altere and the apparell therof. Of the courte of the habitacio. Of the oyle and lampes.

### Chap. XXVIII.
How the prestes were arayed and consecrated.

### Chap. XXIX.
The consecratinge of Aaron, of his sonnes, and of the altere.

### Chap. XXX.
Of the altere of incense, and the brasen lauer, the anoynhte oyle and incense.

### Chap. XXXI.
The workmen are called. The kepyng of the Sabbath. The two tables of wytnes are geuen Moses.

### Chap. XXXII.
They make the golden calf, Moses in his displeasure breaketh the tables, and punysheth the transgressours.

### Chap. XXXIII.
The people mourne. Moses pitcheth the tabernacle, and the LORDE talketh with him.

### Chap. XXXIII.
Moses receaueth other tables of the LORDE with certaine lawes. The people are afraied at the brightnes of his face.

### Chap. XXXV.
Certaine statute concerning the Tabernacle. The workemen are appoynted.

### Chap. XXXVI.
What the thinges be that they made.

### Chap. XXXVII.
The tabernacle of wittes with the staues, Cherubins, the table, candelsticke.

### Chap. XXXVIII.
The altere of bretofferiges with the thinges belonging thereto.

### Chap. XXXIX.
Of the prestes garmente.

### Chap. XL.
The LORDE commaundeth Moses to set vp the tabernacle, & to order the apparell therof.
The first Chapter.

A THESE are the names of the children of Israel, that came with Jacob into Egypt: every one came in with his house, Ruben, Simeon, Levi, Judah, Issacar, Zabulon, Benjamin, Dan, Nephtali, Gad and Aser. And of all the souls that came out of the loynes of Jacob, there were seventy.

As for Joseph, he was in Egypt all ready. Now when Joseph was dead, and all his brethren, and all they that layed at that tyme, the children of Israel grewe, and increased, and multiplied, and became exceedinge mightie. And for so much as the mydywyes feared God, he made them houses. Then Pharaos commanded all his people and sayde: All the sonnes that are borne, cast in to the water, but let all the daughters lyue.

The next Chapter.

And there went forth a man of the house of Leui, and took a daughter of Leui. And the wife conceived and bare a sonne. And when she saw it was a proper childe, she hyd him thre monethes. And when she coude hyde him no longer, she toke an Arke of redes, and dawped it ouer with slime and pitch, and layed the childe therin, and set it amonye the redes by the waters broynke. But his sister stode a farre of, to wete what wolde come of him.

And Pharaos daughter came downe, to wash herself in the water: And hir maidens walked by the water side: and when she saw the Arke amonye the redes, she sent one of hir maydens, and caused it to be fet. And when she opened it, she saw y childe: and beholde the babe wepte. Then had she pitye vpon it, and sayde: It is one of the Hebrues children.

Then sayde hisyster vnto Pharaos daughter: Shal I go, and call the a nurse of the Hebrues women, to nurse y childe? Pharaos daughter sayde vnto her: Go thy waye. The mayde wente, and called the childes mother. Then sayde Pharaos daughter vnto her: Take this childe, and nurse it for me, I wyll geue y thy rewarde. The woman toke the childe, and nursed it.

And when the childe was grewne, she brought it vnto Pharaos daughter, and it became hir sonne, and she called him Moses. For she sayde: I toke him out of the water. Vpon a tyme whan Moses was greate, he wente forth vnto his brethren, and loked vpon their burthens, and sawe, that an Egipcian smote one of his brethren y Hebrues. And he loked rounde aboute him: and when he sawe that there was no man, he slew the Egipcian, and buried him in the sonde.
The next daye he wente forth also, and sawe two men of the Hebrews sryuyngge togethe, and sayde to the vngodly: Wherfore smytest thou thy nebboure? But he sayde: * Who made the a ruler or judge ouer vs? Wilt thou slaye me also, as thou sluest the Egyptian? The was Moses afrayed, and sayde: How is this knowne? And Pharao herde of it, and sought for Moses, to slaye him. But Moses fled from Pharao, and kepe him in the lande of Madiad, and set him downe by a wells syde.

The prest Madiad had seuen daughters, which came to drawe water, and fylled the troughes, to goue their fathers shepe to drinke. Then came the shepherdres, and drooke the awaye. But Moses gat him vp, and helped them, and gave their shepe to drynke. And when they came to Reguel their father, he saide: How came ye so soone to daie? They sayde: A man of Egipte deluyer vs from thy shepherdres, and drew vs vp, and gaue the shepe to drynke. He sayde vs to his daughters: Where is he? Wherfore let ye the man go, that ye called him not to eate with vs?

And Moses was content to dwell with the man. And he gaue Moses his daughter Zipora, which bare him a sonne, and he called him Gerson, for he saide: I am become a straunger in a straunge lande. And she bare him yet a sonne, whom he called Elieser, and sayde: The God of my father is my helper, and hath deluyed me from Pharaos hade.

But after this in processe of tyme, the kyng e of Egipte dyed. And the childre of Israel sighed ouer their laboure, and cried. And their crie ouer their laboure, came before God. And God herde their coypeynete, a remembre his couenaunt, t with Abraham Isaac and Iacob. And God loked vpon the childre of Israel, and God knew it.

The uij. Chapter.

Moses keppe the shepe of Iethro his father in lawe prest of Madiad, droue the shepe on the backsyde of the wyldernes, and came to the mountayne of God, Horeb. *And the angell of God appeared vnto him in a flame of fyrre out of the bush. And he sawe that fyr bren th with fyrre, and yet was not consumed, and saide: I wil go hence, and se this greate sight, why? f bren bren.

When the LORDE sawe, that he wente his waye to se, God called vnto him out of the bush, and sayde: Moses, Moses. He answered: Here am I. He sayde: Come not hither, put thy shues of thy fete, for the place where vpon thou stonden, is an whyly groode. And he sayde morouer: I am the God of thy father, the God of Abraham, * God of Isaac, and the God of Iacob. And Moses couered his face, for he was afrayed to loke vpon God.

And the LORDE sayde: I haue sene the trouble of my people in Egipte: * haue herde their crie ouer those that oppresse them. I knowe their sorowe, and am come downe to deluyer them from the power of the Egipcians, and to carey them out of that lode, in to a good and wyde londe, even in to a londe that floweth with mylke and hony: namely, vnto the place of the Cananites, Hethites, Amorites, Pheresites, Heuytes & Iebusites. For so moch now as the complaynte of the children of Israel is come before me, * haue sene their oppression wherewith the Egipcians oppresse them: Go now thy waye therefore, * I wil sende the vnto Pharaos, that thou mayest brenghe my people the children of Israel out of Egipte. Moses sayde vnto God: Who am I, * I shulde go vnto Pharaos, and brenghe the children of Israel out of Egipte?

He sayde: I wyll be with the: * this shall be the token, * I haue sent the. When thou hast brought my people out of Egipte, ye shal serue God vpon this mountayne. Moses sayde vnto God: Beholde, when I come to the childre of Israel, and saye vnto them: The God of youre fathers hath sente me vnto you, * they saye vnto me: What is his name? what shal I saye vnto them? God saide vnto Moses: I wyll be what I wyll be. And he sayde: Thus shalt thou saye vnto * children of Israel: I wyll be hath sente me vnto you. And God sayde morouer vnto Moses: * Thus shalt thou saye vnto the children of Israel: The LORDE God of youre fathers, the God of Abraham, the God of Isaac, * God of Iacob hath sente me vnto you, this is my name

Exo 18. a. ‡ Judic. 2. c. Gen. 15. c. § Sa. 13. a.

[Judi. 6 c. || Job. 8. c. || Heb. 11. c.]
And he thrust it in to his bosome, \( \tau \) take it out: beholde, the\( \acute{e} \) was it leper like snowe, And he saide: Put it in to thy bosome agayne. And he put it agayne in to his bosome, \( \tau \) take it out: beholde, the\( \acute{e} \) was it turned againe as his flesh. Yf they wil not beleue the, ner heare \( \acute{y} \) voyce of the first token, yet shall they beleue the voyce of the seconde token. But yf they wil not beleue these two tokens ner heare thy voyce, then take of the water of the ryuer, and poure it vp\( \acute{e} \) on the drye londe: so shall the same water \( \acute{y} \) thou hast tak\( \acute{e} \) out of \( \acute{y} \) ryuer, be turned vnto bloude v\( \acute{p} \) \( \acute{y} \) drye londe.

But Moses sayde vnto the LORDE: "Oh my LORDE, I am a man that is not eloqui\( \acute{e} \), from yesterdays \( \acute{y} \) yeryesterday, \( \tau \) sence the tyne \( \acute{y} \) thou hast spoken vnto thy seruaunt: for I have a slowe speach, \( \tau \) a slowe tynge. The LORDE sayde vnto him: Who hath made the mouth of man? Or who hath made the domme, or the deaf, or the seynge or \( \acute{y} \) blynde? Haue not I the LORDE done it? Go now thy waye therfore, I wil be with thy mouth, \( \tau \) teach the what thou shalt saye.

But Moses sayde: My LORDE, sende whom thou wilt sende. Then was the LORDE very angrie at Moses, and saide: Do not I knowe then, \( \acute{y} \) thy brother Aaron the Leuite is well spoken? And beholde, he shall go forth to mete \( \acute{y} \) \( \tau \) when he seth the, he shall reioyce from his hert. Thou shalt speake vnto him, \( \tau \) put the wordes in his mouth: \( \tau \) I wil be with thy mouth \( \tau \) his, and teach you what ye shall doo: \( \tau \) he shall speake vnto the people for the. He sha\( \acute{e} \) be thy mouth, \( \tau \) thou shalt be his God. And take in thine hande this staff, wherwith thou shalt do tokens.

Moses w\( \acute{e} \)te, and came agayne vnto Iethro his father in lawe, and sayde vnto him: Let me go (I praye the) that I maye ture agayne vnto my brethre, which are in Egipte, and see whether they be yet alyue. Iethro sayde vnto him: Go thy waye in peace. The LORDE sayde also vnto him in Madian: Go thy waye, ture againe in to Egipte, for \( \acute{y} \) m\( \acute{e} \) ar deed, that sought after thy life. So Moses toke his wife, and his sonnes, and carried them vpon an Asse, \( \tau \) wente againe in to the lande of Egipte, \( \tau \) ture the staffe of God in his hande. And the LORDE saide vnto Moses: When thou comest agayne in to Egipte, se \( \acute{y} \) thou do...
All the wonders (before Pharaoh) which I have put in thy hand. But I will harden his heart, that he shall not let the people go. And thou shalt say unto Pharaoh: Thus saith the Lord; Israel is my firstborn son; and I say unto thee: Let my people go, or else I will smite thee with a plague. If Pharaoh will refuse to let them go, he hath said that he will harden his heart. And the Lord said: Ye shall go in and out with a heavy hand upon Pharaoh, that he may let Israel go from his land. And I will do wonders in Pharaoh, and in all his servants, and in all his land; that he may know that I am the Lord.

And as he was by the waye in the Inne, the Lord met him, and wolde haue slayne him. Then toke Zipora a stone, and circumcised the foreskynne of hir sonne, and touched his fete, and sayde: A bloody brydegrome art thou vnto me. The he let him go. But she sayde: A bloody brydegrome, because of the circumcision.

And the Lord said vnto Aaron: Go and mete Moses in the wildernes. And he wote, that he met him on the mount of God, and kissed him. And Moses tolde Aaron all the wordes of the Lord, which had sent him; and all the tokens he had charged him withall. And they wote, that gathered all the elders of the children of Israel. And Aaron tolde all the wordes, that the Lord had spake vnto Moses; and dyd the tokens before the people, and the people beleued. And when they herd the Lord vysited the children of Israel, and loked vpon their trouble, they bowed them selves, and worshipped.

The 6. Chapter.

Afterwarde wente Moses and Aaron, and spake vnto Pharaoh: Thus sayeth the Lord the God of Israel: let my people go, that they maye kepe holy daye vnto me in the wildernes. Pharaoh answered: What felowe is the Lord, that I must heare his voyce, and let Israel go? I knowe not the Lord, nether wil I let Israel go.

They sayde: The God of the Hebrewes hath called vs. Let vs go now therfore three dayes journey in the wildernes, and do sacrifice vnto the Lord our God, that there happen not vs pestilence or swerde. The says: Why make ye not people (thou Moses and Aaron) to leave their worke? Get you hice to youre laboure. Pharaoh saide moroner: Beholde, ye people are to many in y lande, and yet wil ye byd them cease from their laboure.

The same daye therfore dyd Pharaoh commaunde the workmasters of the people, and their officers, and sayde: Ye shall not gather and geue the people eny more strawe, to burne bryck, as yesterdaye and vryesterdaye. Let them go, and gather them strawe thame selues. And the nombre of the brycke which they made yesterdaye and vryesterdaye, shall ye laye vpon them neuertheles, and mynsish nothinge thereof: for they are ydle. Therfore crye they and saye: We wil go, and do sacrifice vnto oure God. Let the men be kepte downe with laboure, that they maye haue to do, and not to turne them selues to false wordes.

Then wente the workmasters of the people their officers out, and spake vnto the people: Thus sayeth Pharaoh: There shall no strawe be geuen you, go your waye your selues, and get you strawe, where ye can fynde it. But of youre laboure there shall nothinge be mynsished. Then were the people searted in all y lande of Egypte, to gather stubble, that they might haue strawe.

And the workmasters haistied them forward, saying: Fulfil youre daye worke, like as whan ye had strawe. And the officers of the children of Israel, whom Pharaohs workmasters had set ouer them, were beaten, and it was saide vnto them: Wherfore haue ye not fulfilled youre appoynted daye worke to daye yesterdaye, like as in tymes past?

Than wente the officers of the children of Israel, and cõplayned vnto Pharaoh: Wherfore wilt thou deale thus with thy seruauntes? Thy seruauntes haue no strawe geuen the, yet must we make the brycke that are appoynted vs. And beholde, thy seruauntes are beaten; thy people are euell intreated.

Pharaoh sayde: Ye are ydle, yidle are ye, therefore saye ye: we will go, and do sacrifice vnto the Lord. Go now yore waye therfore, let worke: there shall no strawe be geuen you, but the nombre of bryckeshal ye delaue.

Then sawe the officers of the children of Israel, that it was not amended, for it was sayde: ye shal mynsish nothinge of the daye worke of the brycke. And when Moses and Aaron from Pharaoh, they came forth to mete them, sayde vnto them: The Lord loke vpon you, and judge it, for ye haue made the sauerre of vs to stynke before Pharaoh and his seruauntes, and haue geuen them a swerde in their handes, to slaye vs.
But Moses came agayne vnto the LORDE, and sayde: LORDE, wherfore dealest thou so euell with this people? Wherfore hast thou sent me? For sence the tyme that I wente in vnto Pharao, to speake vnto him in thy name, he hath dealt euell with this people, and thou hast not deluyered thy people. The LORDE sayde vnto Moses: Now shalt thou se, what I will do vnto Pharao, for thorow a mightie hande must he lete them go, thorow a mightie hande: must he drye them from him out of his londe.

The vi. Chapter.

A ND God spake vnto Moses, & sayde vnto him: I am the LORDE, & I appeared vnto Abraham, Isaac & Iacob, an Allmightie God: but my name, LORDE, haue I not shewed vnto them: My couenaunt also haue I made with them, that I will geue them the londe of Canaan, the londe of their pilgremage, wherin they have bene straungers. Morover I haue herde the complaynte of the children of Israel, whom I Egipcians oppressse with laboure, and haue remembred my couenaunt.

Therefore saye vnto the childre of Israel: I am the LORDE, & wil brynge you out from youre burthens in Egipte, & wil rydd you from youre laboure, and wil delyuer you thorow a stretched out arme greate iudgmetes, and will receaue you for my people, & wil be youre God: so that ye shal know, that I the LORDE am youre God, which brynge you out from the burthen of Egipte, and will brynge you in to the lande, ouer the which I haue lift vp my hande, to geue it vnto Abraham, Isaac and Iacob, & same wil I geue vnto you for a possession. I the LORDE.

Moses tolde this vnto the childre of Israel. But they herkened not vnto him, for very anguysh of sprete, for sore laboure. The spake the LORDE vnto Moses, & sayde: Go thy waye, & speake vnto Pharao the kyng of Egypte, he let the childre of Israel go out of his lande. But Moses spake before the LORDE, & sayde: Beholde, childre of Israel herke not vnto me, how shulde Pharao the heare me? And I am also of vncrecumcised lyppes.

So the LORDE spake vnto Moses & Aaron, & gave the a commandement vnto the childre of Israel, vnto Pharao the kyng of Egipte, they shulde brynge the childre of Israel out of Egipte.

These are the heads of the house of their fathers. The children of Ruben the first sonne of Israel, are these: Hanoch, Pallu, Hezron, Carmi: These are the generations of Ruben.

The children of Simeon are these: Issmuel, Iamin, Ohad, Jachin, Zophar, and Saul the sonne of the Canaanitish woman: These are the generations of Symeon.

These are the names of the childre of Levi in their generations: Gerson, Kahath and Merari: Levi was an hundreth and seuen and thirtie yeare olde. The children of Gerson are these: Libni and Semei in their generations. The childre of Kahath are these: Amram, Iezeer, Hebron, Vsiel. Kahath was an hundreth and thirtie yeare olde. The children of Merari are these: Maheli and Musi. These are the generations of Levi in their kynreds.

And Amram toke his vnclcs daughter Ieghebed to wife, which bare him Aaron viij. Moses. Amram was an C. viij. thirtie yeare olde. The childre of Iezeer are these: Korah, Nepheg, Sichri. The children of Vsiel are these: Musael, Elzaphan, Siblyri.

Aaron toke Elizaba daughter of Aminadab Nahassons sister to wife, which bare him Nadab, Abihu, Eleasar, Ithamar.

The childre of Korah are these: Assir, Elkana, Abiassaph. These are the generations of Korahites. Eleasar Aarons sonne toke one of the douthers of Putiel to wife, which bare him Phineas. These are the heades amonst the fathers of the generations of the Leuites.

This is the Aaron of Moses, vnto whom the LORDE sayde: Bringe the childre of Israel out of the lande of Egipte with their armes. It is they (namely Moses & Aaron) who spake vnto Pharao the kyng of Egipte, they might brynge the children of Israel out of Egipte. The same daie spake the LORDE vnto Moses in the lande of Egipte, & sayde: I am the LORDE, speake thou vnto Pharao thy kyng of Egipte, all I saye vnto you. And
he answered before  LORDE: Beholde, I am of uncircumcised lippes, how shall Pharao the heare me?

The viij. Chapter.

THE LORDE sayde vnto Moses: Beholde, I have made the a God ouer Pharao, a Aarô thy brother shall be thy prophet. Thou shalt speake all  LORDE commaunde: but Aaron thy brother shall speake vnto Pharao, he maye let the childe of Israel goe out of his lande. Neuertheles I wil harden Pharaoh hert,  I maye multiplie my tokens wonders in the londe of Egipte. And Pharao shall not heare you,  LORDE, when I shal stretch out my hande vpon Egipte, and brynge the children of Israel out from amonge them.

Moses and Aaron dyd as LORDE commaunded them. And Moses was foure score yeare olde, a Aaron thre foure score yeare olde, when they spake vnto Pharao. And  LORDE sayde vnto Moses a Aaron: When Pharao seythed vnto you: Shew ye wonders, then shalt thou seyde vnto Aaron: Take thy staff, and cast it before Pharao, it shall turne to a serpent.

Then wete Moses a Aaron in vnto Pharao, dyd as the LORDE commaunded them. And Aaron cast his staff before Pharao before his seruauntes, it turned to a serpêt. Then Pharao called for  wyse men a Sorcerers. And the Sorcerers of Egipte also dyd like wyse with their Sorceries, and euery one cast his staff before him, they turned vnto serpentes. But Aarons staff denoue their staues. So Pharaoh hert was hardened, and he herkened not vnto them, euery as the LORDE had sayde.

And the LORDE sayde vnto Moses: The hert of Pharao is hardened, he refuseth to let  people go. Get  vnto Pharao in the morning, beholde, he shall come  water, mete thou him vp the waters brynke, take  staff which turned to a serpêt, in thine hande, saye vnto him: The LORDE God of the Hebrues hath sent me vnto thee, sendeth  word: Let my people go, that they maye serue me in the wyldernes: but hither to thou woldest not heare.

Therfore thus sayeth the LORDE: Hereby shalt thou knowe,  LORDE. Beholde, with the staff  I haue in my hande, wil I smyte the water which is in  ryuer, it shall be turned in to bloude: so that the fishes in the ryuer shall dye, the ryuer shall stynke: it shall greue the Egipcians to drynke of  water of the ryuer.

And  LORDE speake vnto Moses: Saye vnto Aaron: Take thy staff, stretch out thine hâde ouer  waters of Egipte, ouer their ryuers  breaks  ponds, ouer all water poles, they maye be turned to bloude, that there maye be bloude in all  lande of Egipete, both in vessels of wodde and stone.

Moses a Aaron dyd as  LORDE commaunded them, lift vp the staff, smote the water  was in the ryuer, before Pharoa his seruauntes, all the water in the ryuer was turned in to bloude, the fish in the ryuer dyed, the ryuer stanke, so  the Egipcians could not drynke of the water  ryuer, there was bloude in all the lande of Egipte. And the Sorcerers also of Egipete, dyd like wyse with their Sorceries. But Pharaoh hert was hardened, he herkened not vnto the, like as the LORDE had sayde. And Pharaoh turned hym self, wente home, set not his hert there on. All the Egipcias dydged roude aboute  ryuer, for water to drinke: for they could not drynke of  water out of the ryuer. And this endured seuen dayes longe, that the LORDE smote the ryuer.

The viij. Chapter.

THE LORDE sayde vnto Moses: Go thy waye to Pharao, speake vnto him: Thus saieth the LORDE: Let my people go, they maye serue me: If thou wilt not let the go, beholde, I wil smyte all  borders of thy lode with frogges, so  the ryuer shall scraule with frogges: these shall clyme vp, come in to thine house, in to thy chamber, where thou slepest, vpon thy bed, and in to the houses of thy seruauntes, amongeth thy people, in to thine ouens, and vpon thy dowe: and the frogges shall come vp vpon the, and vpon thy people, and vpon all thy seruauntes.

And the LORDE spake vnto Moses: Saye vnto Aaron: Stretch forth thine hande with
thi staff ouer the streames, \\r
and let frogges came vpon the londe of Egipte. \\r
And Aaron stretched his hand ouer the waters \\r
in Egipte, there came vp frogges, so the londe of Egipte was couered. \\r
The Sorcerers also dyd likewise, with their \\r
Sorcerirs, caused frogges to come vp ffo \\r
the lode of Egipte. The called Pharao for Moses \\r
and Aaron, sayde: Praye the LORDE for me, \\r
he may take awaye the frogges fro me \\r
and my people, I will let you go, they maye do sacrifice vnto the LORDE. \\r
Moses sayde: Haue thou the honoure before \\r
me, appoynte me, wh\, I shall praye for \\r
and thy seruauntes and for thy people: \\r
the frogges maye be dryuen awaye fro the \\r
thy house, remayne onely in the ryner. \\r
He sayde: Tomorrow, He sayde: Euen as thou \\r
hast sayde, thou mayest knowe, there is \\r
none like vnto the LORDE our God: And \\r
the frogges shall be tak\ from the, fro the \\r
gathered the together, here an heape, \\r
an heape, the lande stanke of them. But \\r
when Pharao sawe he had gotten breth, \\r
his hert was hardened, and he herkened not vnto \\r
the, euens as the LORDE had sayde. \\r
And the LORDE spake vnto Moses: Saithe \\r
vnto Aaron: Stretch out thy staff, smyte \\r
the dust vpon the earth, there maye be lyse \\r
in the whole lode of Egipte. They dyd so. \\r
And Aaron stretched out his hande with his \\r
staff, smyte the dust of the earth, there \\r
were lyse vpon men and vpon catell: All \\r
the dust of the lande was turned vnto lyse in all \\r
the lande of Egipte. \\r
The Sorcerers also assayde likewise with \\r
their Sorcerirs they might brynge forth lyse, \\r
but they coude not. And lyse were vpon \\r
men and catell. Then sayde Sorcerers vnto \\r
Pharao: It is the fynger of God. But Pharao \\r
hert was hardened, he herkened not vnto \\r
the, euens as the LORDE had sayde. \\r
And sayde vnto Moses: Get vp tomorow by tymes, stonde before Pharao: \\r
beholde, he will go vnto the water, speake \\r
thou vnto him: Thus saith the LORDE: let \\r
my people go, they maye serue me: if not, \\r
beholde, I wil cause cruel wormes (or flyes) \\r
to come vpon the, thy seruauntes, thy people, \\r
thy house, all the Egipcians houses, the \\r
felde, and what theron is shall be full of \\r
cruell wormes: the same daye wil I separate \\r
the londe of Gosen, wherin my people are, \\r
so no cruell worme shalbe there, that thou \\r
mayest knowe, that I am the LORDE in the \\r
myddest of the earth. And I wil set a de-

The LORDE sayde vnto Moses: Go in 

to Pharao, and speake vnto him: This sayeth the LORDE God of Hebreus:
let my people go, ñ they maye serue me. Yf thou wilt not, but holde them longer, beholde, the hande of the LORDE shall be vpon thy catell in the feld, vpon horses, vpon Asses, vpon Camels, vpon oxen, vpon shepe with a very sore pestilence. And ñ LORDE shall make a diuersioun betwene the catell of the Israelites ñ the Egipcians, so ñ there shall nothinge dye of all that the children of Israel haue. And ñ LORDE appoynted a tyme, and sayde: Tomorow shall the LORDE do this vpon earth.

And the LORDE dyd the same on the morow. And there dyed of all manner of catell of the Egipcians: but of ñ catell of ñ childrë of Israel there dyed not one. And Pharao sent thither, ñ beholde, there was not one of the catell of Israel deed. But Pharao hert was hardened, so ñ he let not ñ people go. Then sayde ñ LORDE vnto Moses ñ Aaron: Take youre handes full of aszshes out of the fornance, ñ let Moses sprenkled it towards heauen before Pharao, that it maye be dust in all the lande of Egipte, ñ that there maye be sores ñ blaynes vpon men ñ vpon catell in all the lande of Egipte.

And they take aszshes out of ñ fornance, ñ stodde before Pharao, ñ Moses sprenkled it towards heauen. Then were there sores and blaynes vpon men ñ vpon catell, so that the Sorcerers mightnot stode before Moses by reason of the sores. For there were sores vpõ the Sorcerers as well as vpon all the Egipcians. But the LORDE hardened Pharao hert, so that he herkened not vnto them, eae as the LORDE had sayde vnto Moses.

Then sayde the LORDE vnto Moses: Get the vp tomorrow by tymes, ñ stonde before Pharao, ñ speake vnto him: Thus sayeth ñ LORDE God of the Hebreues: let my people go, ñ they maye serue me, els wyll I at this tyme sende all my plages in to thine hert, ñ vpon thy seruautes ñ vpon thy people: that thou mayest knowe, ñ there is none like me in all londes. For I will now stretch out my haunde, ñ smyte the ñ thy people with pestilence, so ñ thou shalt be roded out from the earth. Yet haue I ñstered ñ vp for this cause, euen to shew my power vpon ñ, and that my name might be declared in all londes.

Thou holdest my people yet, ñ wilt not let them go, beholde, tomorow aboute this tyme

will I cause a mightie greate hayle to rayne, such as hath not bene in the londe of Egipte, sence the tyme that it was groued, hither to. And now sende thou, ñ same thy catell, ñ all ñ thou hast in the feld: for all men ñ catell that shalbe founde in the feld, ñ not brought in to the houses, ñ the hayle fall vpon them, they shall dye. Now who so feared the worde of the LORDE amonge Pharao seruauntes, caused his seruauntes ñ catell to flye in to the houses: but loke whose hertes regarded not the worde of ñ LORDE, left their seruauntes and catell in the feld.

Then sayde the LORDE vnto Moses: 

Strech out thy hande towards heauen, that it maye hayle vpon all the lande of Egipte, vpon men, vpon catell, ñ vpon all herbes of the feld in the lande of Egipte. ñ So Moses stretched out his staffe towards heauen, and the LORDE causethd it to thonder ñ hayle, so ñ the fyre ranne alonge vpon the earth. Thus the LORDE hayled ñ rayned vpon the londe of Egipte, so that the hayle ñ fyre wente so horrorfully together, as neuer was in all the lade of Egipte, sens the tyme that there were people therin. And the hayle smote the whole land of Egipte, all that was vpon ñ feld, both men ñ catell, ñ smote all the herbes vpon the feld, ñ brake all the trees vpon ñ feld, saue onely in the lande of Gosen, where the childrë of Israel were, there it hayled not. Then sent Pharao ñ called for Moses ñ Aaron, ñ sayde vnto them: Now haue I synned, ñ LORDE is righteouse, but ñ my people are vnsgodly. Yet pryte ye vnto the LORDE, that the thonder ñ hayle of God maye cease, then wyll I let you go, that ye shal tary here no longer. Moses sayde vnto him: When I am come out of the cite, I wyll stretch out myne handes vnto the LORDE, so shal the thonder cease, ñ there shall be none more hayle: that thou mayest knowe, that the earth is the LORDES. ñ But I knowe, ñ both thou ñ thy seruauntes feare not yet the LORDE God. Thus the flax and the barlye were smytten: ñ for the barlye was shot vp, ñ ñ flax was bouilled: but the wheate and ñ rye were not smytten, for they were late sowne.

So Moses wente from Pharao out of ñ cite, ñ stretched out his handes vnto ñ LORDE. And ñ thonder ñ the hayle ceassede, ñ the rayne dropped not vpõ the earth. But whã Pharao
The 1. Chapter.

And the LORDE said unto Moses: Go in vnto Pharaon, for I haue hardened his hert, and the hertes of his seruauntes. So Pharaos hert was hardened, ye he let not the childre of Israel go, euë as the LORDE had sayde by Moses.

Moses and Aaron wente in vnto Pharaon, and spake vnto hym: Thus sayeth the LORDE God of the Hebrues: How longe refuseth thou to submyt thy self vnto me, to let my people go, they maye serue me? If thou wilt not let my people go, beholde, tomorrow will I cause greshoppers to come vpon all places, they maye cower the lande, so ye the lande can not be sene, ye they shal eate vp thy hayle: ye shall eate vp all youre greene trees vpon the felde, ye shall fyll all thy seruauntes houses, ye all the Egipcians houses: such as thy fathers ye thy fathers fathers haue not sene, sens the tyne ye they were vpon earth vnto this daye. And he turned hym, ye wente out from Pharaon. Then saide Pharaos seruauntes vnto hym: How longe shall we be snared after this maner? Let the men go, that they may serue ye LORDE their God. Knowest thou not yet, ye Egipcie is destroyed? Moses and Aaron were brought agayne to Pharaon, vnto whom saide vnto them: Go youre waye, ye serue ye LORDE youre God. But who are they ye shall go? Moses sayde: We wil go with yonge ye olde, with sonnes and doughters, with shepe and oxë: for we haue a feast of the LORDE. He sayde vnto the: Let it be so, the LORDE be with you: shulde I let you go ye youre childre also? loke that ye haue not some myschefe in háde. Not so, but go ye that are men, and serue the LORDE, for that was youre desire. And they thrust them out from Pharaon.

The saide ye LORDE vnto Moses: Stretch out thine hande ouer ye londe of Egipcie, for the greshoppers, they maye come vpó ye londe of Egipcie, eate vp all the herbes in the londe, with all ye escaped the hayle. Moses stretched out his staff ouer ye lande of Egipcie, ye the LORDE brought an east wynde in to the londe all ye daye and all ye night, ye in the mornynge, the east wynde brought the greshoppers. And they came ouer the whole lande of Egipcie, and lighted in all places of Egipcie, so exceedinge many, that before tyme there were neuer soch, neither shalbe here after: for they covered the londe, and made it darcke. And they ate vp all the herbes in ye londe, ye all the frutes vpon the trees which remayned from ye hayle, ye left no grene thinge behinde in the trees ye herbes vpon the felde in all the lande of Egipcie.

Then Pharaon called for Moses and Aaron in all ye haist, ye saide: I haue synned against the LORDE youre God, ye agaynst you: forgeue me my synne this once also, ye pray the LORDE youre God, ye he maye take away fro me this death onely. And he wete out from Pharaon, ye prayed vnto the LORDE. Thee the LORDE turned a maruelous strege west wynde, and toke vp the greshoppers. They cast them in to the reed see, so that there was not one left in all the quarters of Egipcie. But the LORDE hardened Pharaos hert, that he let not the childre of Israel go. The LORDE sayde vnto Moses: Stretch out thine hâde towards heaven, that it be so darck in the londe of Egipcie, ye it maye be felt. And Moses stretched out his hâde towards heaven, the was there a thickke darknesse in all the londe of Egipcie three dayes, so ye in three dayes no ma sawe another, nor rose vp from ye place where he was. But with the childre of Israel there was light in their dwellings. Then Pharaon called for Moses, ye said: Go youre waye ye serue the LORDE: onely leaye youre shepe ye youre oxen here: let youre childre go with you also. Moses sayde: Thou must geue vs offeringes and brent offerynges, that we maye do sacrifice vnto the LORDE oure God. Oure catell shal go with vs, and there shal not one hoope be left behynde: for we must take therefor for the seruyce of the LORDE oure God. Morover we knowe not wherewithall we shal serue ye LORDE, till we come thither. But the LORDE hardened Pharaos hert, ye he wold.
not let them go. And Pharoah sayde vnto him: Get the hence fro me, v beware, that thou come nomore in my sight: For lke what daie so euer thou comest in my sight, thou shalt dye. Moses answered: Euc as thou hast sayde, I wil come no more in thy sight.

The ri. Chapter.

AND the LORDE sayde vnto Moses: I wil yet brynge a plage vpon Pharoah and Egipte: after shall he let you go from hence, shall not onely let all go, but also dye you hence. Therfore saye now vnto the people, every man borowe of his neiboure, every woman of her neibouresse, Jewels of syluer and golde: for the LORDE shall gene the people faoure in the sight of Egiptias. And Moses was a very greate man in the lande of Egipte, in sight of Pharoas seruantes, in the sight of the people.

And Moses sayde: Thus sayseth the LORDE: At mydnight wil I go out in the lande of Egipte, and all shall first borne in the lande of Egipte shall dye: from Pharoas first sonne (by sytteth vpon his soate) vnto the first sonne of the mayde seruante which is behynde my myll: all the first borne amonge the catell: there shall be a greate crie in all the lande of Egipte, soch as nother was, nor shalbe. But amonge all the chilดร of Israel there shall not a dogg quatch with his tonge, fro men vnto catell, ye ye maye knowe, howe the LORDE hath put a differenc betwixte Egipte Israel. Thé shall all these thy seruantes come downe vnto me, and shal at my fote, saye: Get the out, thou all the people that are vnder the. After that wyl I departe. And he wete fro Pharoah with a wroth full displeasure. The LORDE saide vnto Moses: Pharoah herkeneth not vnto you, many woders maye be done in lade of Egipte. And Moses and Aaron dyd all these woders before Pharoah: but the LORDE hardene his hert, he wolde not let chilдр of Israel go out of his londe.

The ri. Chapter.

THE LORDE sayde vnto Moses and Aaron in the londe of Egipte: This moneth shal be with you first moneth at it ye shall begynne the monethes of the yeare. Speake ye vnto all the congregacion of Israel, saye: Vpon tenth daye of this moneth let euery one take a labe (or a kydd) where a householder is, to euery house a labe. But if the householde be to few for a lambe, thee let him his neiboure is next vnto his house, take it according to the nombre of soules, and counte to the lambe, what euery man maye eate. But it shaull be a lambe without blemish, a male, of a yeare olde. From amonge the lambe labe goates shaull ye take it.

And ye shall kepe it vnto fourthene daye of the moneth. And euery man of the congregacion of Israel shal slaye it aboute the eueninge. And they shall take of his bloude, and stryke it on both the syde postes of the dore, and on the ypperdore post of the house, that they eate it in. And so shal they eate flesh same night, rosted at the fyre, unleuended bred, and shal eate it with swore sawse. Ye shaull not eate it rawe, ner sdden with water, but onely rosted at the fyre, his heade with his fete and pertenance. And ye shall leave nothyng of it ouer vntyll the mornynge: but any thinge be left ouer vntyll the mornynge, ye shaull burne it with fyre.

Of this maner shaull ye eate it: Ye shaull be gyrded aboute youre lbyname, and haue youre shues vpon youre fete, and stanes in youre handes, and ye shaull eate it with haist: for it is LORDES Passeeour. For in the same night wil I go thorow the londe of Egipte, and shaull eate all the firstborne in the londe of Egipte, from men vnto catell, vpon all the goddes of Egipte wil I do execucion. Even I the LORDE. And the bloude shaull be youre token, vpon the houses wherin ye are: when I se the bloude, I maye passe ouer, and that the plage happen not vnto you, to destroye you, when I smyte the londe of Egipte.

And this daye shaull ye haue for a remembran, and ye shaull kepe it holy for a feast vnto the LORDE, ye all youre posterities, for a perpetuall custome. Seven dayes shaull ye eate unleuended bred: namely, vpon the first daie shaull ye leaue of with leuended bred in youre houses. Who so euer eateth leuended bred from the first daie vnto seventhe soule shaull be roted out from Israel. The first daie shaull be called holy amongeth you, and the seuenthe also. No maner of worke

* Exo. 3. e. and 12. e.  9 Excl. 45. a.  * Joh. 1. d.
* Exo. 9. a.  9 Excl. 135. a.  4 Heb. 11. e.

* Exo. 23. b. and 34. c.
shall ye do therin, saue what belongeth to the
meate for all maner of soules, that onely maye
ye do for you. And kepe you to leuened bred.

For euen vpon that same daye wil I bryng
yore armies out of the londe of Egipte, therfoure shall ye and all youre posterityes kepe
this daye for a perpetuall custome. Vpon the
eftirte daye of the first moneth, "at euen,
shall ye eate vnleuened bred, vnto the one
and twentye daye of the moneth, at euen: so
that there be no leuened bred founde in
yore houses seuen dayes. For who so euer
eateth leuened bred, that soule shall be rote
out from the congregacion of Israel, whether
it be a strangeuer or borne in the londe.
Therfore eate no leuened bred, but onely
vnleuened bred in all youre dwelligynes.

And Moses called all the Elders of Israel,
and sayde: "Chose out, and take
to evey housholde a shepe, and kyll Passeouer
vnto the LORDE; and take a bunch of
ysope, and dypp it in the bloude in the basen,
and stryke it vpon the vpverposte and vpon
the two syde postes, and none of you goe out at
the dore of his house vntilly y mourninge, for
the LORDE wyll go aboute and plage the
Egipcians. And when he seyth the bloude
vpv the vpverposte, and vpon the two syde
postes, he wyll passe ouer the dore, and not
suffer the destroyer to come in to youre
houses to plage. Therfore kepe this custome
for the and thy children for euuer,

And when ye be come in to y londe that
the LORDE shal geue you, (as he hath
sayde) then kepe this seruice." And when
yore children saye vnto you: What seruice
is this, that ye haue? Ye shal saye: It is the
sacrifice of the LORDES Passeouer, which
passed ouer by the children of Israel in Egipte,
whan he plaged the Egipcians, and saueth ouer
ges. Then the people bowed them selues,
and worshipped. And the children of Israel
wente and dyd, as the LORDE had com-
manded Moses and Aaron.

"And at myndight the LORDE smote all
the firstborne in the londe of Egipte: from
Pharaos first sonne (which sat vpon his seate)
vntyll the first sonne of the presoner that was
in the preson, and all the firstborne of the
catell. Then Pharaos arose y same night, and
all his seruauntes, and all the Egipcians, &
there was a greate crye in Egipte: for there
was no house wherein there was not one deed.

And he called for Moses and Aaron in y
night, and sayde: "Get you vp, and departe out
from my people, ye and the children of Israel:
go youre waye, and serue the LORDE, as ye
haue sayde: and take youre shepe and youre
oxen with you, as ye haue sayde, and
departe, and blesse me also. And the Egip-
cians were feare vpon the people, to dryue
them haistely out of the londe, for they saide:
we are all but deed.

And the people toke the rawe dowre, before
it was leuened (for their foode) bounde in
their clothes vpon their shulders. And the
children of Israel had done as Moses sayde,
and borowed jewels of syluer and golde, and
clothes of the Egipcians: the LORDE also
had geuen the people fanoure in the sight of
the Egipcians, that they lent them, and so
they spoyled the Egipcians.

Thus y children of Israel toke their journey
from Rameses to Suchoth, sixe hundred
thousand men of fote, besyde childre. There
wente with them also moch como people, and
shepe, and oxen, and exceedinge many catell.

And of the rawe dowre that they brought
out of Egipte, they baked vnleuended cakes:
for it was not leuened, in so moch as they
were thrust out of Egipte, and coude not tary:
nether had they prepared them eny other
meate.

The tymre y children of Israel dwelt in
Egipte, is foure hundred and thirtie yeares.
Whan the same were ended, the whole hoost
of the LORDE wente out of the londe of
Egipte in one daye. Therfore shall this
night be kepte vnto the LORDE, because he
brought them out of the londe of Egipte:
And the children of Israel shall kepe it vnto
the LORDE, they and their posteritizes.

And the LORDE sayde vnto Moses and
Aaron: This is the maner of the kepynge of
Passeouer: There shal no straunger eate of it.
But who so is a bought seruaunt let him be
circumcyzed, then eate therof. A straunger
and an hyred seruaunt shal not eate of it.
In one house shal it be eate. Ye shal cary none
of his flesh out of the house, and ye shal not
breake a bone of him. The whole congre-
gacion of Israel shal do it.

a Leui. 23. a. Nu. 28. c. * Isai. 4. d. b Exo. 11. b.
Psal. 77. e. and 134. c. Sap. 18. c. c 1 Reg. 6. b. 

† Exo. 10. f. ‡ Exo. 3. e. and 11. a. § Num. 33. a.
Hebr. 11. e. ¶ Nu. 11. e. || Nu. 9. b. Iob. 19. d.
But if there dwel a stranger with the, & wil holde Passover vnto the LORDE, let him circumsyce euery one that is male, and then let him come first, and do it, and be as one that is borne in the londe: for there shal no vncircumsyced eate thereof. One maner of lawe be vnto him y is borne in the londe, & vnto the strangier y dwelleth amoge you. And all the childre of Israel dyd as the LORDE commaunded Moses & Aaron. So vpó one daye the LORDE brought the childre of Israel out of the lode of Egipte with their armyes.

The viij. Chapter.

A ND the LORDE spake vnto Moses, & saide: Sanctifie vnto me euery firstborne, & breaketh all maner of Matrices amonche the childre of Israel, both of men & catell: for they are myne. Then saide Moses vnto y people: Thinke vpó this daye, in the which ye are gone out of Egipte from the house of bódage, how y LORDE brought you out fró thence with a mightie hāde. Therfore shall ye eate no sowre dowe. This daye are ye gone out, euē in y moneth of Abib.

Now whā y LORDE hath brought y in to y lande of y Cananites, Hethites, Amorites, Huites & Iebusites, which he sware vnto thy fathers to gene y (euē a londe that floweth with mylke & hony) then shalt thou kepe this seruyce in this moneth. Seue dayes shalt thou eate vnleneued bred, & vpon the seuenth daye is the LORDES feast: therfore shalt thou eate vnleneued bred seue dayes, that be no sowre dowe, nor sowred bred sene in all thy quarters.

And thou shalt tell thy sonne at the same tyme, & saie: Because of that, which y LORDE dyd for me, when I departed out of Egipte. Therfore shalt it be a signe vnto y in thine hande, and a token of remembrance before thine eyes, that the lawe of y LORDE maye be in thy mouth, how that y LORDE brought the out of Egipte with a mightie hande: Therfore kepe this maner yearly in thy tyme.

When the LORDE now hath brought y in to y lande of the Cananities (which he sworne vnto the and thy fathers) & hath geuen it the, then shalt thou sunder out vnto the LORDE all that breaketh the Matrice, and firstborne amonge thy catell, soch as is male.

The firstborne of the Asse shal be taken out with a shape: but if thou reade it not, then breake his neck. All the firstborne of men amonge thy children shalt thou redeeme.

And when thy childe axeth the to daire or tomorrow: What is this? Thou shalt saye vnto him: The LORDE brought vs out of Egipte from the house of bondage with a mightie hande: for when Pharao was lost to let vs go, the LORDE slew all the firstborne in the londe of Egipte, from the firstborne of men vnto y firstborne of the catell: therfore I vnto the LORDE all that breaketh y Matrice, byngle a male, and y firstborne of my children I redeeme. And this shal be a signe vnto the in thine hande, and a token to thinke vpon before thine eyes, how that the LORDE brought vs out of Egipte with a mightie hande.

Now when Pharao had let y people go, God led them not the waye thorow the lode of the Philistynes, which was y nexte: for he thoughte: The people might repēt, whā they se warre, and so turne in agayne in to Egipte. Therfore led he the people aboute, euē the waye thorow the wyldernes by y reed see. And the childre of Israel emptyed out of the londe of Egipte. And Moses toke Josephs bones with him, & for he toke an oath of the children of Israel, and sayde: God will surely ryset you, therfore cayre awaye my bones with you from hence.

So they take their journey frō Suchoth, & pitched their tentes in Etha in y wyldernes. And y LORDE wete before the by daye in a piler of a cloude, to lede the y right waye: and by night in a piler of fyre, that he might shewe the light to walke both by daye and night. The piler of the cloude departed neuer from the people by daye, and the piler of fyre departed not from the the by night.

The viij. Chapter.

A ND the LORDE spake vnto Moses, & saide: Speake vnto the children of Israel, and byd them that they turne aboute, & pitch their tentes before the valley of Hyroth, betwixte Migdol y the see towards Baal Zephō, and there pitch y tentes right ouer by the see. For Pharao shall saye of
the children of Israel: They can not tell how to get out of the londe, the wyldernesse hath shut them in. And I wyll harden his hert, y he shal folowe after them, x I wil get me honoure vpon Phaara, and vpon all his power. And y Egipcias shal knowe, y I am the LORDE. And they dyd so.

And whan it was tolde y kinge of Egipte, y his people fled, his hert x his seruauntes were turned agaynst y people, x saide: Why haue we done this, that we haue let Israel go, y they shulde not serue vs? And he bounde his charrettes fast, and toke his people with him, and toke sixe huderth chosen charrettes, and the other charrettes besyde that were in Egipte, and the captaynes ouer all his: for the LORDE hardend y hert of Pharaon kyng of Egipte, that he folowed after the children of Israel. And the children of Israel wente out with an hye hande.

And the Egipcians folowed after the, x ouertokke them (where they had pitched by y see) with horses and charrettes, and horsmen, and with his power, in the valley of Hyrrath toward Baal Zephon. And whan Phaara came nuye them, x the children of Israel lift vp their eyes, and beholde, y Egipcians wente behinde the, and they were sore arrayed, and cried vnto the LORDE.

And sayde vnto Moses: Were there no graues in Egipte, y thou hast brought vs awaye to dye in the wyldernes? Wherfore hast thou done this vnto vs, that thou hast caried vs out of Egipte? Is not this it, that we sayde vnto the in Egipte? Leaue of, x let vs serue the Egipcians: for it were better for vs to serue the Egipcians, then to dye in the wyldernes? Moses sayde vnto the people: y Fear ye not, stonde still, and beholde, what a saluacon the LORDE shal shewe vpon you this daye: y ye Egipcians whom ye se this daye, shal ye neuer se more for euer: the LORDE shal fight for you, onely quyete your selues.

The LORDE sayde vnto Moses: Wherfore criest thou vnto me? Speake vnto y children of Israel, y they goe forwarde. But lift thou vp thy staf, x stretch out thine hädde ouer y see, y parte it asunder, y the children of Israel maye go in thorow y middest of it vpon the drye grounde. Beholde, I wyll harden y hert of the Egipcians, y they shall folowe after you. Thus wyll I get me honoure vpon Phaara, x vpon all his power, vpöz his charrettes and horsmen: and the Egipcians shal knowe, that I am the LORDE, when I haue gotten me honoure vpon Phaara, vpon his charrettes, and vpon his horsmen.

Then the angell of God y wente before the armies of Israel, removed, and gat him behynede them: and the cloudy pelier removed also from before them, and stode behinde the and came betwixte the armies of the Egipcians and the armies of Israel. It was a darke cloude, and gane light that night, so that all the night longe these and they coude not come together.

Wha Moses now stretched forth his hâde over y see, y the LORDE caused it to passe awaye thorow a mightie eastwynde all that night, and made the see drye, x and y water deuyded it self a sunder. And the children of Israel wente in thorow the middest of y see vpon the drye grounde: and y water was vnto them as a wall, vpon their right hande vpöz their lefte. And y Egipcians folowed, x wente in after the, all Pharaos horses, x charrettes, x horsmen, euë in to y middest of y see.

Now whan the mornynge watch came, the LORDE loked vpöz the armies of the Egipcians out the pelier of fire and y cloude, x troubled their armies, and smote the wheles from their charrettes, x ouerthrew them with a stome. Then sayde the Egipcians: y Let vs flye from Israel, the LORDE fighteth for the against the Egipcians.

But y LORDE saide vnto Moses: Stretch out thyne hande over the see, that y water maye come agayne vpon the Egipcians, vpon their charrettes, and horsmen. Then Moses stretched out his hande over the see, and the see came agayne before daye in his course and strength, and the Egipcians fled against it. Thus the LORDE ouerthrew them in the myddest of the see, so that the water came agayne, and couered y charrettes and horsmen, and all Pharaos power which folowed after them in to the see, so that there remayned not one of them. But the children of Israel x wente drye thorow y myddest of the

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Then sang Moses and the children of Israel this song unto the Lord, and they sang it from Egypt":

I will sing to the Lord a new song; I will sing praise to the Lord with my lyre. When I remember the deeds of the Lord, the things he has done for our fathers: he brought up Israel out of Egypt, his people who were oppressed; he led them with a cloud and protected them with his wings; they were not afraid of the fearsome things of the night: Repelling the envious one, he made the sea a path for them, and the mighty waters a way.

The Lord is my strength and my song, he has become my deliverance. This is my God, I will magnify him; he is my father's God, I will exalt him. The Lord is the right hand of war; the Lord is his name. The chariots of Pharaoh are like the sea; his horsemen like the waves; and the chariots of Pharaoh and his army he hurled into the sea. The Lord is my strength and my song; he has become my deliverance. 

The Lord is like a mighty man; he stands as a warrior before them. He rebukes the nations, he makes them tremble under his power. He filled the earth with his power, and by his might he ruled from the beginning. He broke the heads of lions, scattered the heads of dragons, he hurled them into the sea and said: What shall we drink? And Moses cried: Let me lay down to sleep. When thou stretchedest out thy right hand, the earth swallowed them up. Thou of thy very mercy hast led this people, whom thou hast delivered, and with thy strength hast brought them unto the dwelling of thy sanctuary.

When ye nacions heered this, they raged, sorowe came upon the Philistynes. Then were ye princes of Edom afrayed, tremblelyng came vpon ye mightie of Moab, all the indwellers of Canaan waxe faynte harte.

Let feare and drede fall vpon them thowor ye greate arme, that they maye be as styll as a stone, tyll thy people (O Lord) be gone thowor, tyll thy people whom thou hast gotten, be gone thowor. Brynge them in, and plante them vpon the mountayne of thy efterhitance, vnto thine place that thou hast made for thyne owne dwellynge: euen to thy temple (O Lord) which thy handes hase prepared. The Lord shall be kyng for euer a euer. For Pharaoh wente in to the see with horses, and charlettes, and horsemen, and the Lord made the see fall agayne vpon them.

But the children of Israel wete drye thowor the myddest of the see. And Miriam the prophetisse, Aarons sister, tolke a tymbrell in hir hande, and all the women folowed out after her with tymbrels in a daunce. And Miriam sang before thee: O let vs syng vnto the Lord, for he hath done gloriously, man and horse hath he ouer throwne in the see.

Moses caused the children of Israel to departe out from the reed see, vnto the wyldernes of Sur, they wente thre dayes in ye wildernes, they founde no water. Then came they to Marath, but they coude not drinke water byternees, for it was very byter. Therefore was it called Marah, (by is byternees.) Then they people murmured against Moses, and sayde: What shal we drynke? And Moses cried vnto the Lord, which shewed him a tre: this he put in ye water, the was it swete. There he made the a statute, and a lawe, and tempted them, and sayde: Ye thou wylt herken vnto the voyce of the Lord thy God, ye do that which is right in his sighte, and geue eare vnto his commandementes, ye kepe all his statutes, then wyll I laye vpon none of the sicknesses, that I laye vpon Egypte, for I am the Lord thy surgione.
AND they came vnsto Elim, where there were twelve wells of water, and seuentie palme trees, and there they pitched by water syde. From Elim they take their Journey, and the whole congregacion of the children of Israel came in to the wyldernes of Sin (where lyeth betwene Elim and Sinai) vpon the fiftene daye of the seconde moneth, after that they were departed out of the londe of Egipte. And the whole multitude of the children of Israel murmured agaynst Moses and Aaron in the wyldernes, and saide vnto them: Wolde God we had dyed in the londe of Egipte by the hande of the LORDE, when we sat by flesh pottes, and had bred euery nynge to eate: for ye haue brought vs out in to this wyldernes, to cause this whole multitude dye of honger.

The sayde the LORDE vnto Moses: beholde I wyll rayne you bred from heauen, and let the people go out, and gather daylye, what they neede, that I maye proue whether they walke in my lawe or not. But vpon the sixe daye they shal prepare the selues, that they maye brynge in twyse as moch as they gather daylye.

Moses and Aaron sayde vnto all the children of Israel: At euen ye shall knowe, that the LORDE hath brought you out of the londe of Egipte, and in the wyldernes shall ye se the glory of the LORDE: for he hath herde youre grudgings agaynst the LORDE. For what are we, that ye grudge agaynst vs?

Moses sayde moroeuer: At euen shal the LORDE geue you flesh to eate, and in the wyldernes bred euery nynge: because the LORDE hath herde youre grudgings, that ye haue grudged agaynst him. For what are we? Yore murmuring is not agaynst vs, but against the LORDE. And Moses sayde vnto Aaron: Speake vnto the whole multitude of the children of Israel: Come forth before the LORDE, for he hath herde youre murmuringes.

And whyle Aaron spake thus vnto the whole congregacion of the childre of Israel, they turned them towarde the wyldernes: and beholde, the glory of the LORDE appeared in a cloude, and the LORDE sayde vnto Moses: I haue herde the murmuringe of the children of Israel. Tell them: At euen shall ye haue flesh to eate, and in the mornynge shal ye be fylled with bred, & ye shall knowe, that I am the LORDE your God.

And at euen the quayles came vp, and couered the tentes: and in the mornynge the dewe layde rounde aboute the tentes. And whan the dew was fallë, beholde, there laye a thinge in the wyldernesse, thynne and small, as the horefrost vpon the grounde.

And whan the children of Israel sawe it, they saide one to another: This is Ma. For they wyst not what it was. But Moses sayde vnto them: It is the bred that the LORDE hath geue you to eate. This is it that the LORDE hath commaunded: Every one gather for himself as much as he eateth, and take a Gomor for every heade, acordinge to the nombre of the soules in his tente.

And the children of Israel dyd so, and gathered some more, some lesse. But whan it was measured out with the Gomor, he gathered moche, had not the more: and he gathered litle, wanted nothinge, but euery one gathered for himself, as much as he ate. And Moses sayde vnto them: Let no mainge ought therof vntyll the mornynge. But they harkened not vnto Moses. And some left of it vntyll the mornynge. Then waxed it full of worms and stanke. And Moses was angrie at them.

And euery mornynge they gathered for them selues, as moch as euery one at: but as soone as it was whote of the Sonne, it melted awaye. And vpon the sixe daye they gathered twyse as moch of bred, two Gomors for one. And all the rullers of the congre-gaciôn came in, and tolde Moses. And he sayde vnto them: This is it, that the LORDE hath sayde: Tomorow is the Sabbath of the holy rest of the LORDE: loke what ye wil bake, that bake: and what ye wil seethe, that seethe and that remayneth ouer, let it remayne, ye it maye be kepte vntyll the mornynge. And they let it remayne tyll the morow, as Moses commaunded. Then stanke it not, nether was there eny worme therin. Tho sayde Moses: Eate that to daye, for to daye is the Sabbath of the LORDE, to daye shal ye fynde none in the felde. Sixe dayes shal ye gather it, but the seuenth daye is the Sabbath, wherin there shal be none.

* Nu. 11. a.  Num. 11. d.  † Some reade: What is this?  2 Cor. 8. b.
But vpon the seuenth daye there wente out some of the people to gather, and founde no thinge. Then sayde þ LORDE vnto Moses: *How longe refuse ye to kepe my commandementes and lawes? Beholde, þ LORDE hath geuen you the Sabbath, therefore vpon the sixte daye he geuen you bred for two dayes: threfore let euery man now byde at home, and noman goe forth of his place vpon the seventh daye.

So the people rested vpo þ seventh daye. And the house of Israel called it Man, and it was like Coriander seede, and whyste, *and had a taist like symnels with hony.

And Moses sayde: This is it that þ LORDE hath commanded: Fill a Gomer therof to be kepte for youre posterities, þ they maye se the bred, wherewith I fed you, when I brought you out of þ y lande of Egipte. And Moses sayde vnto Aaron: Take a cruse, and put a Gomer full of Man therin, *and laye it vpon the LORDE, to be kepte for youre posterities, as the LORDE commanded Moses. So Aaron layed it vpon there for a testimonie to be kepte.

*And the children of Israel ate man fourty yeares,yll they came vnto a lande, where people dwelt: euyn vntyll they came to þ borders of the lande of Cannaate they Man. A Gomor is the tenth parte of an Epha.

The xvij. Chapter.

A

ND the whole multitude of the children of Israel wete on their journeies out of the wyldernes of Sin (as the LORDE comandeth þe) þ pitched in Raphidim. *Then had the people no water to drynke. And they choode with Moses, *sayde: Geue vs water, þ we maye drynke. Moses sayde vnto þe: Why chyde ye with me? Wherforetep te ye þ LORDE? But when the people thyrsted there for water, they murmured against Moses, *sayde: Wherfore hast thou causd vs to come out of Egipte? to let vs, oure children, and oure catell dye of honger?

Moses cried vnto the LORDE, and sayde: What shal I do with this people? They are all most ready to stone me. *The LORDE saide vnto him: Go before the people, *and take some of the elders of Israel with þ, and take in thine hande thy staff, wherwith thou smotest the water, and go thy waye: Beholde, *I will stonde before the vpon a rock in Horeb, there shalt thou smyte the rocke, so shall there water runne out, that the people maye drynke. Moses dyd so before the elders of Israel. *Then was that place called Massa Meriba, because of the chydninge of the children of Israel, and because they tempted þ LORDE, and sayde: Is the LORDE amonge vs, or not?

Then came Amaleck, *sought against Israel in Raphidim. And Moses sayde vnto Iosua: Chose vs out men, goe out, *and fight against Amaleck, tomorrow wil I stode vpo the toppe of the hyll, *and haue þ staff of God in my hande. And Iosua dyd as Moses bade him, *and fought against Amaleck. Moses *said Aaron, *Hyr wente vpo to þ toppe of the hyll. And whan Moses helde vp his hyde, Israel had the victory: *but whan he let downe his hande, Amalek had the victory.

But Moses haides were heuy, threfore toke they a stone, *and layed it vnder him, that he might syt vpon it. *And Aaron *Hyr stayed vp his haides, the one vpon the one syde, and the other vpon þ other syde. So his handes were stedfast vnto þ Sonne wente downe. And Iosua discomfited Amaleck, *his people thorow the edge of the swerde.

And þ LORDE sayde vnto Moses: Wryte this for a remembraunce in a boke, *and sette it vnto þ y eares of Iosua: *for I wyl null rote Amaleck from vnder heauen, so that he shall nomore be remembred. And Moses byyled an altar vnto the LORDE, and called it: *The LORDE Nissi, for he sayde: The battayll of the LORDE shalbe against Amaleck thorow an hande vnder the defence of God from childe to childe.

The xvij. Chapter.

A

ND whan Iethro *re prest in Madian, *Moses father in lawe herde of all þ God had done with Moses *his people of Israel, how þ the LORDE had brought Israel out of Egipte, he toke Zipora Moses wife, whom he had sent backe, with her two sones. The one was called Gerson, for he saide: *I am become a straunger in a straunge londe.

Deu. 9. d. *Jud. 4. c. *Nu. 24. d. 1 Re. 15. a. *That is: The LORDE is he that lifteth me vp.

*Exod. 2. d.
And the other was called Eliasar, for he sayde: The God of my fathers hath bene my helpe, and hath deliuered me from Pharaos swerde.

Now whā Íethro Moses father in lawe, and his sonnes and his wife came vnto him in the wyldernes by the mounte of God, where he had pitched his tent, he sent worde vnto Moses: I Íethro thy father in lawe am come vnto the, and thy wife and both hir children with her. Then wente Moses forth to mete him, and dyd obeysaunce vnto him, and kyssed him. And when they had saluted ech other, they wente in to the tente.

Then Moses tolde his father in lawe all that the LORDE had done vnto Pharao and the Egipcians for Israels sake, and all the tranayle that had happened them by y waye, and how the LORDE had deliuered them. Íethro rejoysed over all y good that the LORDE had done for Israel, y he had deliuered them from the hāde of the Egipcians. And Íethro sayde: Prayset be the LORDE, which hath deliuered you from the hande of the Egipcians and of Pharao, (and) that knoweth how to deliuer his people from the Egipcians hande. Now I knowe, that the LORDE is greater thē all goddes, because they dealt proudly with them. And Íethro toke brentofferynges, and offered vnto God. Then came Aaron and all y elders of Israel to eate bred with Moses father in lawe before God.

On the next morow sat Moses to judge the people, and the people stode rōide aboute Moses from the mornyng aboutyll y euene. But whan his father in lawe sawe all that he dyd with the people, he sayde: What is this, that thou doest with the people? Wherfore syttest thou alone, and all y people stonde rounde aboute from the morninge vntyll the euene? Moses answered him: The people come to me, ò axe counsell at God: for whan they haue eny thinge to do, they com to me, that I maye judge betwixte every one ò his neighbour, and shewe them the statutes of God, and his lawes.

His father in lawe sayde vnto him: It is not well that thou doest. Thou wearest thy self, and the people that is with the. This busynesse is to sore for the, thou canst not perfourme it alone. But herken vnto my voyce, I will geue the counsell, and God shalbe with the. Be thou vnto the people to God warde, and brynge the causes before God, and prouide them with statutes and lawes, that thou mayest shewe thē the waie wherein they shulde walke, and the workes that they shulde do.

But loke out amonge all the people, for honest men, that fear God, soch as are true, ò hate couetousenes: make these rulers ouer them, some ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten, that they maye alwaye judge the people. But where there is eny greate matter, ò that they bryngge the same vnto the, and judge the small causes them selues: so shall it be lighter for the, yf they bear the burthen with the. Yf thou shalte do this, then mayest thou endure the thinge that God chargeth the withall, and all this people maie go peaceably vnto their place.

Moses herkened vnto the voyce of his father in lawe, and dyd all that he sayde. And he chose honest men out of all Israel, and made them heads ouer the people, some ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten, that they might alwaye judge the people. As for soch causes as were herde, they brought them vnto Moses, and judged the small matters them selues. So Moses let his father in lawe departe in to his owne londe.

In the thirde moneth after that the children A of Israel were gone out of the londe of Egipte, they came the same daye in to the wyldernes of Sinai (for they were departed from Raphidim, and wold in to the wyldernes of Sinai) ò and there they pitched in the wyldernes ouer against the mounte. And Moses wente vp vnto God.

And the LORDE called vnto him out of the mount, and sayde: Thus shalt thou saye vnto the house of Iacob, and tell the children of Israel: Ye haue sene what I haue done vnto the Egipcians, and how I haue borne you vpon Aegles wynges, ò brought you vnto my self. Yf ye wyll harken now vnto my voyce, and kepe my couenant, ye shal be myne owne before all people: for the whole earth is myne: and ye shall be vnto me ò a presterly kingdome, and an holy people. These are the wordes that thou shalt saye vnto the children of Israel.

Moses came and called for the elders of the people, and layed before them all these wordes, that the LORDE had commanded. And all the people answered together, and sayde: *All that the LORDE hath sayde, will we do.

And Moses tolde the wordes of the people vnto the LORDE agaynse. And the LORDE sayde vnto Moses: Beholde, I will come vnto the in a thicke cloude, that the people maye heare my wordes, which I speake vnto the, and beleue the for euer. And Moses shewed the wordes of the people vnto the LORDE.

The LORDE sayde vnto Moses: Go vnto the people, and sanctifie the to daye and to morow, they they maye wash their clothes, and be ready against the thirde daye: for vpon the thirde daye shall the LORDE come downe vpon mount Sinai before all the people. And set markes rounde aboute the people, and saye vnto them: Beware, that ye go not vp in to mount, nor touch ye border of it. For who so euer toucheth mount, shal dye death. There shall no hide touch it, but he shall either be stone, or shot thorow: whether it be beest or man, it shall not lyue. When the horne bloweth, then shal they come vp vnto the mounte.

Moses wente downe from the mount vnto the people, and sanctified them. And they waszshed their clothes. And he sayde vnto them: Be ready agaynst the thirde daye, and no man come at his wife.

Now when the thirde daye came (and it was early) it beganne to thonder and lighten, and there was a thicke cloude vpon the mount, and a noyse of a trompet exceadinge mightie. And the people that were in the tentes, were afrrayde. *And Moses brought the people out of the tentes to mete with God, and they stode vnder the mount.

But all mount Sinai smoked, because mount Sinai came downe vp with fyre. And the smoke therof wente vp as the smoke of a fornace, so that the whole mount was exceadinge terrible. And the noyse of the trompet wente out, and was mightie. Moses spake, and God answered him loude. Now when the LORDE was come downe vpon mount Sinai, euon vpon the toppe of it, he called Moses vp vnto toppe of the mount. And Moses wente vp.

Then sayde the LORDE vnto him: Go downe, and charge the people, they they presse not vnto the LORDE to se him, and so many of them persihe. The rulers also that come nye vnto mount, shal sanctifie them seluues, lest the LORDE smyte the. But Moses sayde vnto the LORDE: The people can not come vp vpon mount Sinai, for thou hast charged vs, & sayde: Set markes aboute the mount, and sanctifie it.

The LORDE sayde vnto him: Go thy waye, get downe. Thou and Aaron with the shalt come vp: but the rulers and people shall not presse to come vp vnto mount, lest he smyte the. And Moses wente downe to the people, and tolde them.

The 17. Chapter.

AND the LORDE spake all these wordes, and sayde: *I am the LORDE thy God, which have brought the out of the londe of Egypte from house of bondage.

Thou shalt have none other Goddes in my sight. Thou shalt make no graven ymage ner eny symulitude, nether of it that is aboue in heauen, nether of it that is beneth vpon earth, nether of it that is in the water vnder the earth. Worshipe them not, and serue them not: for I the LORDE thy God am a gelouse God, vysitinge synne of the fathers vpon the children, vnto thirde and fourth generation, of them that hate me: And do mercye vpon many thousandes, that loue me, and kepe my commandements.

Thou shalt not take the name of mount LORDE thy God in vayne. *For the LORDE shal not holde him vngiltie, that taketh his name in vayne.

Remembre the Sabbath daie, that thou sanctifie it. *Sixe daies shalt thou labour and do all thy worke: But vpon the seuenthe daie is the Sabbath of the LORDE thy God: thou shalt do no maner worke in it, nether thou, ner thy sonne, ner thy daughter, ner thy seruaunt, ner thy mayde, ner thy catell, ner thy straunger that is within thy gates. For in sixe daies the LORDE made heauen and earth, and the see, and all that

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therin is, and rested vpon the seuenth daye: therefore the LORDE blessed the seuenth daye, & halowed it.

*Honoure thy father and thy mother, that thou mayest lyne longe in the londe, which the LORDE thy God shal geue the.

C Thou shalt not kyll.
    Thou shalt not breake wedlocke.
    Thou shalt not steale.
    Thou shalt beare no false wyntnesse agaynst thy neibbour.
    Thou shalt not *lust after thy neibbour's house.

    Thou shalt not lust after thy neibbour's wife, ner his seruaunt, ner his mayde, ner his oxe, ner his Asse, ner all that thy neibbour hath.

And all the people sawe the thonder and the lightennyge, and the noyse of the trompet, and how that the mountayne smoked, and were afrayed, and stackerd, & stode afrar of, and sayde vnto Moses: *Talke thou with vs, we wil heare: and let not God talke with vs, we might els dye. And Moses sayde vnto the people: Be not afrayed, for God is come to proue you, and that his feare maye be before youre eyes, & ye synne not.

D And the people stode afrar of. But Moses gat him in to the dareke cloude, where in God was. And the LORDE spake vnto him: Thus shalt thou saye vnto the children of Israel: Ye haue sene, that I haue talked with you from heauen: therfore shal ye make no thinge with me: goddes of syluer and golde shal ye not make you.

Make me an altare of earth, wher vpon thou mayest offer thy burntofferynges, & peaceofferynges, thy shepe and thine oxen. For loke in what place so euer I make ÿ remembranue of my name, there wil I come vnto the, and blesse the.

*And yf thou wilt make me an altare of stone, thou shalt not make it of hewen stone: For yf thou lift vp thy thole vpon it, thou shalt vnhalowe it. Morouer thou shalt not go vp vpon steppes vnto myne altare, that thy shame be not discovered before it.

The xxi. Chapter.

A THESE are the lawes, that thou shalt laye before them. *Yf thou bye a ser-


* Deu. 18. c.  Heb. 12. c.  * Deu. 27. a.  Isau. 8. g.
1 Mac. 4. f.  * Leuit. 23. f.  Deu. 13. b.  Iere. 34. b.

\+ Deu. 15. c.  * Leu. 14. d.  Matth. 5. c.  § Nu. 35. b.
with a staff, that he dye vnder his handes, the same shall suffer vengeance therefor. But yt he endure a daye or two, then shall he suffer no vengeancce therefor, for it is his money.

C Yf men stryue, and hytt a woman with childe, so that yt frute departe from her, and no harme happen vnto her, then shall he be punished for money, as much as the womans husbande layeth to his charge, and he shall geue it, according to the appointement of the dayes men. But yt there come harme vnto her there thorow, *then shall he paye soule for soule, eye for eye, toth for toth, hande for hande, fote for fote, burnynge for burnynge, wounde for wounde, strype for strype.

Yf a man smyte his seruant or his mayde in the eye, and destoye it, he shall let them go fre and lowse for the eye sake. In like maner yt he smyte out a toth of his seruant or mayde, he shall let them go fre and lowse for the tothes sake.

†Yf an oxe gorge a man or a woman, that he dye, then shall that oxe be stoned, and his flesh not eaten: so is the master of the oxe vngilte. But yt the oxe haue bene vset to push in tymes past, & it hath bene tolde his master, and he hath not kepe him, and besydes that slayeth a man or a woman, then shall yt oxe be stoned, and his master shall dye. But yt there be money set vpon him, then, looke what is put vpon him, that shall he gene, to deluyer his soule. Likewysse shall he be dealt withall, yt he gorge a sone or a daughter. But yt he gorge a seruant or a mayde, then shall he gene their master thirtie syluer Sycles: and the oxe shalle stoned.

Yf a man open a well, or dygge a pytt, and couer it not, and there fall an oxe or Ass therin, then shall the owner of the pytt make it good with money, and restore it vnto his master: but the deed carcase shalle his owne.

Yf one mans oxe gorge another, that he dye, then shall they sell the lyuynge oxe, and deuyde the money, and the deed carcase they deuyde also. But yt it be knowne, that the oxe haue bene vset to gorge afore, then shal he paye his oxe for the other, † the deed carcase shalbe his owne.

* Deu. 19. d. Matt. 5. e. † Gen. 9. a. * Pro. 6. d. ‡ 2 Re. 12. b. § 2 Re. 14. c. || 2 Mac. 3. c.

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The fift. Chapter.

YF a man steale an oxe or shepe, and a slaye it, or sell it, † he shall restore fyue oxen for an oxe, and ‡ foure shepe for a shepe.

Yf a thefe be taken breakinge in, a vpon that be smytten that he dye, then shall not he that smote him, be gilty of his bloude. But yt the sonne be gone vp vpó him, then hath he committed manslaughter, and he shal dye.

A thefe shall make restitution. Yf he haue nothinge, the let him be solde for his theft. But yt yt theft be founde by him alyue (from the oxe vnto the Ass or shepe) then shal he restore dybbel.

Yf a man hurte a felde or vynyarde, so yt he let his catell do harme in another mans felde, the same shall make restitution even of the best of his owne felde and vynyarde.

‡Yf a fyr come out, and take holde of yt thornes, so that the sheeues be consumed, or the corne that stondeth yet vpon the felde, he that kyndled the fyr shall make restitution.

IYf a man deluyer his neigbour money or vessells to kepe, and it be stollen from him out of his house: yt the thefe be founde, he shal restore dybble. But yt the thefe be not founde, then shall the good man of the house be brought before the † Goddes (and shal swere) that he hath not put his hande vnto his neigbourds good.

Yf one accese another in eny maner of trespass, whether it be for oxe, or Ass, or shepe, or rayment, what so euer it be that is lost: then shall both their causes come before the Goddes: Loke whom the Goddes condemne, the same shal restore dybbel vnto his neigboure.

Yf a man deluyer vnto his neigbour an Ass, or oxe or shepe, or eny maner of catell to kepe, and it dye, or be hurte, or dryuen awaye that no man se it, then shall there an ooth of the LORDE go betwene them, that he hath not put his hande vnto his neigbours good: and the owner of yt good shal accepte it, so that the other shall not make it good.

Yf a thefe steale it from him, then shal he make restitution vnto the owner therof. But yt it be ranshyed (of beastes) then shal he brynge recorde therof, and not make it good.

¶ Psal. 81. a. Ioh. 10. d.
Thou shalt not accepte a vayne tale, that thou woldest mainteyne the vngodly, and be a false wyntnesse.

Thou shalt not folowe the multitude vnto euell, ner answere at the lawe that thou woldest (to folowe the multitude) turne a syde from the right.

Thou shalt not paynte a poore mans cause.

Thou shalt not shalbe your downe, or Asse, goinge astraye, thou shalt bryng the same vnto him agayne.

Thou shalt not use the Asse of him that hateth the, lye vnder his burthen, thou shalt not let him lye, but shalt helpe him vp.

Thou shalt not weare the righte of thy poore in his cause. Kepe the farre from false matters.

Thou shalt not waste thyne enemies oxen or Asse, vnderinge astraye, thou shalt bryng the same vnto him agayne.

Ye shall not oppresse a stranger, for ye knowe the hert of strangers, for so moche as ye youre selues also haue bene strangers in the londe of Egipte.

Sixe yeares shalt thou sowe thy londe, and gather in the frute of the other.

Sixe yeares shalt thou let it rest and lye still, that the poore amoung thy people maye eate thereof: and loke what remayneth ouer, let ye beeestes of the felde eate it. Thus shalt thou do also with thy wynyarde and olyve trees.

Sixe dayes shalt thou do thy worke, but vpon the seventh daye thou shalt kepe holy daye, that thine ox and Asse maye rest, and that the sonne of thy handymen and the stranger maye refresh them selues.

All that I haue sayde vnto you, that kepe.

And as for the names of other goddes, ye shall not remembere them, and out of youre mouthes shal they not be herde.

Thre tymes in the yeare shalt thou kepe feast vnto me: namely the feast of vnleuended bred shalt thou kepe, that thou eate vnleuended bred seuen dayes (|| like as I commaundd thee) in the tyme of ye moneth Abib, for in the same westenst thou out of Egipte. (But
from the wyldernes vnto the water. For I will deliuer the indwellers of the londe in to thine hande, thou shalt dryue them out before the. Thou shalt make no couenaunt with them ner with their goddes, but let the not dwell in thy londe, that they make the not synne agaynst me. For thou serve their goddes, it wil surely be thy decaye.

The 1111. Chapter.

AND he sayde vnto Moses: Come vp vnto the LORDE thou Aaron, Nadab and Abihu, and the seuentie elders of Israel, and worshippe aferre of. But let Moses onely come vnto the LORDE, and let not them come nyce, and let not the people also come vp with him.

Moses came and tolde the people all the wordes of the LORDE, all the lawes. Then answered all the people with one voyce, and sayde: ¶ All these wordes that the LORDE hath sayde, wyl we do.

Then wrote Moses all the wordes of the LORDE, and gat him vp by tymes in the mornynge, and buylded an altare vnder a mount with twolue pilers, accordinge to the twolue trybes of Israel: and sent twolue yonge me of the children of Israel, to offre burntofferynges, and peace offerenges theron of bullockes vnto the LORDE.

And Moses toke the half parte of the bloude, and put it in a basen, the other half sprentkele he vpon the altare: and toke the boke of the couenaunt, and cried in the eares of the people. And when they had sayde: All these wordes that the LORDE hath sayde, wil we do, he herken vnto him: Moses toke the bloude, and sprentkele it vpon the people, and sayde: Beholde, this is bloude of the couenaunt that the LORDE maketh with you vpon all these wordes.

Then wente Moses Aaron, Nadab, and Abihu, and the seuentie elders of Israel vp, and sawe God of Israel. Vnder his fete it was like a stone worke of Saphyre, as the fashion of haueu, wha it is cleare, he put not his hande vp the pryncippall of Israel. And when they had sene God, they ate dronke.

And the LORDE sayde vnto Moses: Come vp vnto me vpon the mount, and remayne there, and maye geue the tables of stone, and lawe
comandaumëtes ɣ I have wrytten, which thou shalt teach thè. Then Moses gat hym vp τ his mynister Issua, τ wente vp in to the mount of God, τ sayde vnto the elders: Tary ye here,yll we come to you agayn: beholde, Aaron and Hur are with you, ɣf eny mii haue a matter to do, let him brynge it vnto them.

Now wha Moses came vp in to ɣ mout, a cloude couered ɣ mount: ɣ the glory of ɣ LORDE abode vpon mount Sinai, ɣ couered it with the cloude sixe dayes, ɣ vpon the seuenthe daye he called Moses out of ɣ cloude. And ɣ fashion of ɣ glory of ɣ LORDE was like a cōsmyngfe fyre vpon the topp of ɣ mount in the sight of the children of Israel. And Moses wente in to the myddest of the cloude, and ascended vp in to the mount, and abode vpon the mount fourtye dayes ɣ fourtye nightes. ɣ

The 17b. Chapter.

AND ɣ LORDE talked with Moses τ sayde: ɣSpeake vnto ɣ childdre of Israel, ɣthey geue me an Heue offerynge, ɣtake the some of every man, that hath a fyre endlynghe hert therto. And this is the Heue-offerynge that ye shal take of them: Golde, syluer, brasse, yalowe sylke, scarlet, purple, whyte tywned sylke, goates hayre, reed skynnes of rammes, doo skynnes, Fyrre tre, oyle for lampes, spyces for the anoynytynge oyle, and for swete incense. Onix stones and set stones for the ouerbody cote and for the brestlappe. And they shall make me a Sanctuary, that I maie dwell amongeth. Like as I shal shewe ɣ a patron of the Habitation, and of all the ornamentes therof, so shal ye make it.

Make an Arke of Fyrre tre two cubytes τ a half longe, ɣa cubyte τ a half brode, and a cubyte τ an half hye: this shalt thou ouer lye with pure golde within and without, τ make an hye vpó it a crowne of golde rounde aboute, and east fourynges of golde, τ put them in the four corners of it, so that two rynges be vpon the one syde, and two vpó the other syde. And make staines of Fyrre tre, and ouer laye them with golde, and put them in the rynges alongeth by the sydes of the Arke, to beare it withall: and they shal abyde stylly in the rynges, τ not be take out. And

in ɣ Arke thou shalt laye the wytnesse, that I wyl geue the. Thou shalt make a Mercyseate also of pure golde, two cubytes and a half longe, and a cubyte τ a half brode.

And thou shalt make two Cherubyns of beaten golde vpó both ɣ endes of the Mercyseate, ɣ the one Cherub maye be vpon the one ende, τ the other vpon the other ende, τ so to be two Cherubyns vpon the endes of the Mercyseate. And the Cherubyns shall sprede out their wynges ouer an hye, ɣ they maye couer ɣ Mercyseate with their wynges: ɣ ɣ either of their faces maye be right ouer one against another, and their faces shal loke vnto the Mercyseate.

And thou shalt set ɣ Mercyseate aboue vpon the Arke. And in the Arke thou shalt laye the wytnesse, ɣ I shal geue the. ɣ From ɣ place wyll I testifie vnto ɣ, and talke with the, namely, from ɣ Mercyseate (betwixte the two Cherubyns) which is vpon the Arke of wytnesse, of all that I wyl cómaunde ɣ vnto the children of Israel.

Thou shalt make a table also of Fyrre tre, two cubytes longe, and one cubyte brode, and a cubyte and a half hye, and ouerlaye it with pure golde, and make a crowne of golde rounde aboute it, and an whope of an hāde brede hye, and a crowne of golde vnto ɣ whope rounde aboute.

And vnto it thou shalt make foure rynges of golde, on the foure corners in the foure fete of it: harde vnder the whope shall ɣ rynges be, to put in staves and to beare the table with all: and thou shalt make the staines of Fyrre tre, τ ouerlaye them with golde, ɣ the table maye be borne therwith.

Thou shalt make also his diszhesh, spones, pottes, and flat peeces of pure golde, to poure out and in. ɣAnd vpon the table thou shalt all waye set shewbred before me.

Morouer thou shalt make a candelsticke of fyne beaten golde, ɣwhere vpon shall be the shaft with braunches, cuppes, knoppes, and floures. Sixe braunches shall procede out of the sydes of the candelsticke, out of euery syde thre braunches. Euery braunch shalt hau thee cuppes, (like allmondes) thre knoppes, and thre floures. These shalbe the sixe braunches of the candelsticke. But the shaft of the candelsticke it selfe shall haure
cuppes, knoppes and flourres, and alwaie a knoppe under two braunches, of the sixe that proconede out of the candilisticke. For both the knoppes and braunches shall proconede out of the shaft, all one pece of fyue beaten golde.

And thou shalt make seuen lampes aboue there on, that they maye geue light one ouer agaynst another, and snoffers and out quenchers of pure golde. Out of an hundreth pounde weight of pure golde shalt thou make it, with all this apparell. *And se that thou make it after the patrone that thou hast sene in the mount.

The 76vi. Chapter.

And thou shalt make a coueringe also of goates helyer for a tente ouer the habitacion, *of euery curteynes. The length of one curteyne shalbe eight and twentye cubytes, and all the shalbe like, and shalbe coupled fyue and fyue together, one vnto the other. And thou shalt make loupes of yalowe slyke by the edge of euery curteyne, where they shalbe coupled together, that there maye be euere two and two fastened together vpon their edges: fiftie loupes vpon euery curteyne, that one maye fasten the other together. And thou shalt make fiftie buttons of golde, wherwith the curteynes maye be coupled together, one to the other, that it maye be one couerynge.

Thou shalt make a couerynge also of euery curteyne shalbe thirtie cubytes, the brede foure cubytes. And all the euery shalbe alike grete: fyue shalt thou couple together by the selues, sixe also by them selues, thou mayest dubble the sixte curteyne in the fore front of the Tabernacle. And vpon euery curteyne thou shalt make fiftie loupes vpon the edges of them, that they maie be coupled together by the edges. And fiftie buttons of brasse shalt thou make, and put the buttons in to the loupes, that the tent maye be coupled together, and be one couerynge.

As for the remnaunt of the curteynes of the tente, thou shalt let the halfe parte hange ouer behynde the tente, vpon both the sydes a cubyte longe, the resydue maye be vpon the sydes of the Tabernacle, couer it vpon both the sydes.

Besydes this couerynge thou shalt make a couerynge of reed skynnes of rammes. And aboue this a couerynge of doo skynnes.

Thou shalt make bordes also for the habitacion, of Fyrre tre, which shall stonde: one borde shalbe ten cubytes longe, a cubyte a halfe brode. Two fete shal be one borde haue, that one maye be set by the other.

Thus shalt thou make all the bordes for the Tabernacle: Twentye of them shalt stode towaerde the south, which shalt haue fourtye sokettes vnder them, two sokettes vnder euery borde for his two fete.

Likewise vpon the other syde towaerde the north there shall stonde twentye bordes also, and fourtye sokettes of syluer, two sokettes vnder euery borde.

But behynde the habitacion towaerde the west thou shalt make sixe bordes, and two bordes mo for the two corners of the habitacion, that euery one of them both maye be coupled from vnder vp with his corner borde, and aboue vpon the heade to come euene together with a clape: so that there be eight bordes with their syluer sokettes, wherof there shalbe sixtene, two vnder euery borde.

And thou shalt make barres of fyre tre, fyue for the bordes vpon the one syde of the Tabernacle, and fyue for the bordes vpon the other syde of the Tabernacle, and fyue for the bordes behindie the Tabernacle towaerde the west. And the barres shalt thou shute thorow myydest of the bordes, and faste alltogether from one corner to the other. And thou shalt ouerlaye the bordes with golde, and make their rynges of golde, that the barres maye be put therin. And the barres shalt thou ouerlaye with golde, and so shalt thou set vp the Tabernacle, acordinge to the fashion as thou hast sene vpon the mount.

And thou shalt make a vayle of yalowe slyke, scarlet, purple, whyte twyned sylke. And Cherubyns shalt thou make theron of broderd worke, and shalt hange it vpon foure pilers of Fyrre tre which are ouerlayed with golde, hauyng knoppes of golde, and foure sokettes of syluer. And the vayle shalt thou festen with buttons, and set the Arke of wyntes within the vayle, that it maye be vnto

* Heb. 8. a. Acto. 7. f.  
* Exo. 36. c.
you a difference betwixte the holy and the Most holy.

And thou shalt set the Mercy seate vpon the Arke of wytnesse in the Most holy. But set the table without the vayle, and the candlesticke ouer agaynst ý table vpon ý south syde of the Tabernacle, that the table maie stonde on the north syde.

And in the dore of the Tabernacle thou shalt make an hanginge, of yalowe sulke, purple, scarlet and whyte twyned sulke. And for the same hanginge thou shalt make fyue PILERS of Fyrre tre, ouerlayed with golde, with knoppes of golde. And shalt cast fyue sokettes of brasse for them.

The xviii. Chapter.

AND thou shalt make an ALTARE of Firre tre, "fyue cubytes longe g brode, ý it maye be foure square, g thre cubytes hye: thou shalt make hornes vpon the foure corners of it, g shalt ouer laye it with brasse. Make ashpânes, shoues, basens, fleshokes, cole pânes. All ý apparell therof shalt thou make of brasse. Thou shalt make a gredyron also like a net, of brasse, g foure brasen rynges vpon the foure corners of it: from vnder vp aboute the altare thou shalt make it, so that the gredyron reach vnto ý mynddest of the altare. Thou shalt make stauas also for the altare, of Firre tre, ouer layed with golde, and shalt put the stauas in the rynges, that the stauas maye be on both the sydes of ý altare, to beare it withall. And holowe with bordes shalt thou make it, like as it is shewed the in the mount.

And to ý habitacion thou shalt make a courte, an hangyng of whyte twyned sulke: vpô ý one syde an C. cubytes lóge towarde the south, g xx. PILERS vpon xx. brasen sokettes, g the knoppes with their wholes of sulyer. Likeweys vpon ý north syde there shall be an hanginge of an C. cubytes lóge, twenty PILERS vpon twenty brasen sokettes, and their knoppes with their wholes of sulyer.

But vpon the west syde the breth of ý courte shall haue an hanginge of fiftie cubytes longe, g ten PILERS vpon ten sokettes. VPô the east syde also shall the breth of the courte haue fiftie cubytes, so that the hangyng haue vpon one syde fyfiene cubites, and thre PILERS vpô thre sokettes: And vpon ý other syde fiftene cubytes also, and thre PILERS vpô thre sokettes.

And in the courte gate there shalbe an hangyng twenty cubytes breode, of yalowe sulke, scarlet, purple, and whyte twyned sulke, wrought with nedle worke, and foure PILERS vpon their foure Sokettes. All the PILERS rounde aboute the courte shall haue sulyer whopes, g sulyer knoppes, g sokettes of brasse. And the length of ý courte shall be an húdred cubytes, the breth fiftie cubytes, the heygth fyue cubytes, of whyte twyned sulke and ý sokettes therof shalbe of brasse. All ý vessels also of the habitacion to all maner seruycy, and all the nailes of it, and all the nailes of the courte shalbe of brasse.

Commaunde ý children of Israel, ý they bringe vnto ý the most cleare g pure oyle oyle beaten, to gene lighte, ý it maye all waye be put in the lapes in the Tabernacle of wytnes without the vayle, that hangeth before the wytnes. And Aaro and his sonnes shal dresse it from the euenyng vntyll ý mornynge before the LORDE. This shalbe vnto you a perpetuall custome for youre posterities amonge the children of Israel.

The xviii. Chapter.

AND thou shalt take vnto the Aaron thy brother and his sonnes fro amonge the childre of Israel, that he maye be my prest: namely Aaron g his sonnes Naðab, Abiðu, Eleazer and Ithamar: g thou shalt make holy clothes for Aaró thy brother, honorable and glorious, g shalt speake vnto all them that are wise of hert, whom I haue fyllen with the sprete of wiszdom, that they make garmentes to Aaron for his consecration, that he maye be my prest.

These are ý garmentes which they shall make: a brestlapp, an ouerbode cote, a tunycle, an albe, a myter and a girdell. Thus shal they make holy garmentes for thy brother Aaró and his sonnes, that he maye be my prest. They shall take therto golde, yalow silke, scarlet, purple, and whyte sulke.

The ouerbody cote shal they make of golde, yalow sulke, scarlet, purple, g whyte twyned sulke of broderl worke, that it maye be festened together vpon both the sydes by ý edges therof. And his gyrdell vpô it shal be of ý same workmaschipp g stuff, euon of golde.

* Exo. 38. a. Eze. 43. d.

* Leu. 24. a.
yallowe sylke, scarlet, purple, ᵖ whyte twyned sylke. And thou shalt take two Onix stones, and grave in them the names of the children of Israel. Syxe names vpon the one stone, and the sixe other names vpon the other stone acordinge to the order of their age. This shalt thou do by the stonegrauers that grave signettes, so that they maye be stones of remembrance for the children of Israel, that Aaron maye beare their names vpon both his shulders before the LORDE for a remembrance.

Thou shalt make hokes of golde also, and two wretche cheynes of pure golde, and shalt fasten them vnto the hokes.

The brestlape of judgment shalt thou make of broderd worke, euens after the worke of the ouerbody cote: of golde, yalow sylke, scarlet, purple, and whyte twyned sylke. Foure square shall it be and dubble, an hande breth longe, and an handebreth broke. And thou shalt fill it with foure rowes full of stones. Let the first rowe be a Sardis, a Topas, and a Smaragde. The seconde: a Ruby, a Saphyre, and a Dyamonde. The thirde: a Ligurios, an Achat, and an Ametyst. The fourth: a Turcas, an Onix, and a Iaspis. In golde shall they be sett in all the rowes, and shal stonde acordinge to ᵗ twelue names of the children of Israel, grauen of the stonegrauers, euery one with his name acordinge to the twelue trybes.

And vpon the brestlape shalt thou make wretchen cheynes by ᵗ corners of pure golde, and two golde rynges, so, that thou faste the same two rynges vnto two edges of the brestlape, and put the two wretche cheynes of golde in the same two rynges, that are in two edges of the brestlape. But the two endes of ᵗ two wretchen cheynes shalt thou fasten in the two hokes vpon the ouerbody cote one ouer agaynst another.

And thou shalt make two other rynges of golde, and fasten them vnto ᵗ other two edges of ᵗ brestlape, namely to ᵗ borders thereof, wherwith it maye hange on the ynsyde vpon the ouerbody cote. And yet shalt thou make two rynges of golde, and fasten them vpon the two edges beneth to the ouerbody cote, vpon the outsyde one ouer agaynst another, where the ouerbody cote ioyneth together. And the brestlape shall be fastened by his rynges vnto the rynges of the ouerbody cote with a yalow lace, that it maye lye close vpon the ouerbody cote, and that the brestlape be not lowed from the ouerbody cote.

Thus shall Aaron beare the names of the children of Israel in ᵗ brestlape of judgment vpon his hert, when he goeth in to the Sanctuary, for a remembrance before the LORDE allwaye. And in the brestlape of judgment thou shalt put ᵗ light and perfectnesse, that they be vpon Aarons hert, when he goeth in before the LORDE, and that he maye beare the judgment of the children of Israel vpon his hert before the LORDE allwaye.

Thou shalt make the tunykle also to the ouerbody cote all of yallowe sylke, and aboue in the myddest there shall be an hole, and a bonde folden together rounde aboute the hole, that it rente not. And beneth vpon the hemme thou shalt make pomgranates of yallowe sylke, scarlet, purple rounde aboute, and belles of golde betwixte the same rounde aboute: that there be euere a golden bell and a pomgranate, a golden bell and a pomgranate rounde aboute the hemme of the same tunycle. And Aaron shall haue it vpon him whā he mynistrēth, that the soude therof maye be herde, when he goeth out and in at the Sanctuary before the LORDE, that he dye not.

Thou shalt make a foreheade plate also of pure golde, and grave therin (after the workmanshipe of the stone grauer): the holynes of the LORDE, ᵖ with a yalow lace shalt thou fasten it vnto the fore front of the myter vpon Aarons fore heade, ᵗ Aaron maie so beare ᵗ synne of the holy thinges, which the childrē of Israel halowe in all their giftes and Sanctuary. And it shall be allwaye vpon his fore heade, that he maye reconcyle them before the LORDE.

Thou shalt make an albe also of whyte sylke, and a myter of whyte sylke, and a gyrdle of nedle worke.

And for Aarons sonnes thou shalt make cotes, gyrdles and bonetes, honorable and glorious, and shalt put them vpon thy brother Aaron and his sonnes, and shalt anoynte them, and fyll their handes, and consecrate them, that they maye be my prestes. And
thou shalt make them lymen breches, to couer the flesh of their preuities, from the loynes vnto the thyes. And Aaron and his sones shall haue them on, when they go in to the Tabernacle of wytnesse, or go vnto the altare to mynister in the Holy, that they beare not their synne, and dye. This shalbe a perpetuall custome for him, and his sene after him.

\* THIS is it also, that thou shalt do vnto them, that they maye be consecrat prestes vnto me. \* Take a yonge bullocke, and two rammes without blemish, vnleuended bred, \& vnleuended cakes myxte with oyle, and waferes of swete bred tempered with oyle: Of wheate floure shalt thou make them all, and put them in a maunde, \& brynge them in the maunde, with the bullocke \& two rammes.

And thou shalt brynge Aaron \& his sones vnto the dore of the Tabernacle of winnesse, \& wash them with water, \& take the garments, and put vpon Aaron the albe and the tunycle, \& the ouer body cote, \& the brestlapphe to \& ouer body cote, \& shalt gyrdle him on the out syde vpon the ouer body cote, and set the myter vpon his heade, and the holy crowne vpon the myter: and shalt take the anointinge oyle, and pour it vpon his heade, and anoynte him.

Thou shalt brynge forth his sones also, \& put the albes vpon them, and gyrdle both Aaron \& them with gyrdles, \& set the bonnetes vpon their heades, that they maye have the presthode for a perpetuall custome.

And thou shalt fyll the hides of Aaron and his sones, and brynge forth the bullocke before the Tabernacle of wytnesse. \* And Aaron and his sones shall laye their hides vpon the heade of the bullocke, and thou shalt shely the bullocke before the LORDE, at the dore of the tabernacle of wytnesse, and shalt take of his bloude, and put it vpon the hornes of the altare with thy fynger, and poure all the other bloude vpon the botome of the altare.

And thou shalt take all the fat that couereth the bowelles and the nett vpon the leuer, and the two kyndes with the fat that is aboue them, and burne them vpon the altare. But the bullockes flesh, skynne and donge, shalt thou burne with fyre without the hoost: for it is a synneofferynge.

\The one ramme shalt thou take also, and \(Aaron with his sones shall laye their handes vpon his heade. Then shalt thou sleye him, and take of his bloude, and sprenkelle it vpon the altare rounde aboute. But the ramme shalt thou deuyde in peces, and wash his bowelles and his legges, and laye them vpon the peces and the heade, and burne the whole ramme vpon the altare: for it is a burnt-offerynge, and a swete sauoure of the sacrifice vnto the LORDE.

\* As for the other ramme, thou shalt take him, and Aaron with his sones shall laye their handes vpon his heade, and thou shalt slaye him, and take of his bloude, and put it vpon the typphe of the right eare of Aaron and his sones, and vpon \(thombe of their right handes, and vpon the greate too of their right fete, and thou shalt sprenkelle the bloude vpon the altare rounde aboute, and shalt take of the bloude vpon the altare and the anointinge oyle, and sprenkelle it vpon Aaron and his vestymentes, vpon his sones and their vestymentes. So shall he and his clothes, his sones and their clothes be consecrat.

\*Then shalt thou take the fat of the ramme, the rompe, and the fatt that couereth \(bowelles, the net vpon the leuer, and the two kyndes with the fatt that is aboute them, and the right shulder (for it is a ramme of consecration) and a symmel of bred, and an oyled cake, and a wafer out of the maunde of the vnleuended bred \(that stondeth before \(LORDE, and put all in to the handes of Aaron and of his sones, and waue it vnto the LORDE. The take it out of their handes, and burne it vpon the altare for a burnt offerynge, to be a swete sauoure vnto \(LORDE. For it is the LORDES sacrifice.

\And thou shalt take the brest of the ramme of Aarons consecration, \& shalt waue it before \(LORDE, \(shall be his parte. And thus shalt thou halowe \(Wanobrest \& \Heueshulder (\& waue \& heauen) of \(ramme of the consecration of Aaron \& his sones: And it shalbe a perpetuall custome for Aarons and his sones of \(children of Israel: for it is an Heue offerynge, and the Heue offerynge shalbe the LORDES dewte of the children of Israel, in their deade offerynges and Heue offerynges which they do vnto the LORDE.

\* Some call the peace offeringes.
And the holy garments of Aaron shall his sons haue after him, that they maie be anoynted therin, t y their handes maye be fyllled. a Looke which of his sonsse shalbe prest in his steade, the same shall put them on seue dayes, that he maye go in to the Tabernacle of wytnesse, to mynister in the Sanctuary. But the ramme of consecracion shalt thou take, and seeth his flesh in an holy place. And Aaron with his sones shall eat the flesh of the same ramme with the bred in the maunde, at the dore of the Tabernacle of wytnesse: for there is an attonement made therwith, to fyll their handes, that they maye be consecrated. A straunger shall not eate thereof, for it is holy.

But yf eny of the flesh of the consecracion, and of the bred remaine vntyll the mornynge, thou shalt burne it with fyre, and not let it be eaten, for it is holy. And thus shalt thou do with Aaron and his sones all that I haue commaunded y. Seuen dayes shalt thou fyll their handes, and offer a bullocke daylie for a synne offerynge, because of them y shal be reconciled. And thou shalt halowe the altare, when thou reconclyest it: t shalt anoynte it, that it maye be consecrated. Seuen dayes shalt thou reconycle the altare, t consecrate it, that it maye be an altare of the Most holy. Who so wyl touch the altare, must be consecrated.

And this shalt thou do with the altare: c Two lambe of one yeare olde shalt thou offer every daye vpon it: the one lambe in the mornynge, and the other at euenn. And to one lambe a tenthe deale of wheate flour, meanged with y fourth parte of an Hin of beaten oyle, and y fourth parte of an Hin of wine for a drynk offerynge. With the other lambe at euenn shalt thou do like as with y meate offerynge and drynk offerynge in the mornynge, for a swete saunoure of sacrifice vnto t LORDE. This is the daylie burntofferinge amongethe your posteritie, at the dore of the Tabernacle of wytnesse before the LORDE, where I will proteste vnto you, and talke with the. There will I proteste vnto the children of Israel, and be sanctified in my glory, and wyl halowe the Tabernacle of wytnes and the altare, and consecrate Aarô and his sones, to be my prestes. And I

wyl dwell amonge the children of Israel, t wyl be their God: so y they shall knowe, how that I am the LORDE their God, which brought them out of the londe of Egipte, that I might dwell amonge them, euon I the LORDE their God.

The Chapter.

THOU shalt make also an incense altare A to burne incense, of Fyrre tre, a cubyte longe t brode, eauen foure squared, and two cubytes hye with his hornes, t shalt ouerlaye it with pure golde, the rofe t the walles of it rounde aboute, and the hornes thereof, t a crowne of golde shalt thou make rounde aboute it, and two golde rynges on ether syde vnder the crowne, that there maye be stanes put therin, to beare it with all.

The stanes shalt thou make of Fyrre tre also, and ouerlaye the with golde: and shalt set it before the vylye, that hangeth before the Arke of wytnesse, and before the Mercy seate y is vpon the wytnesse, from whence I wyl proteste vnto the. And Aaron shall burne swete incense theron euery morninge, which he dresseth the lampes. In like maner when he lighteth the lampes at euenn, he shall burne soch incense also. This shall be the daylie incense before the LORDE amongethe youre posteritie.

Ye shall put no strange incense therin, t offer no burntofferbye, ner meatofferynge, nether drynkofferynge theron. And vpon y hornes of it shall Aaron reconcile once in a yeare, with y bloude of the synneofferynge, which they shall offer that are reconcyled. This shall be done amongethe youre posteritie for this is the most holy vnto the LORDE.

And the LORDE spake vnto Moses, and sayde: When thou nombrest the heads of the children of Israel, then shall euery one gene vnto the LORDE the reconcilelinge of his soule, y there happ not a plagge vnto them, when they are nombred. Euery one that is tolde in the nombre, shall gene half a Sycle, after the Sycle of the Sanctuary: t one Sycle is worth twentye Geras. This half Sycle shalbe y LORDES Heue offerynge. Whoso is in the nombre from twenty yeare and above, shall gene this Heue offerynge vnto y LORDE. The riche shall not gene more,
and the poor shall not be under less in the half
Sufficient, which is given unto the Lord to be an Hebraic offering for the reconciliation of
their souls.

And this money of recollection shall thou take of the children of Israel, and put it to the
Gods service of the Tabernacle of testimony, that it may be a remembrance unto the
children of Israel, before the Lord, that he may let himself be reconciled over their
souls.

And the Lord spake unto Moses, and said: "Thou shalt make a brassen laver also
with a fote of brass to wash, and shall set it betwixt the Tabernacle of testimony and the
altar, and put water therein, that Aaron and his sons may wash their hands and feet therout,
when they go in to the Tabernacle of testimony, or to the altar, to minister unto the
Lord, with offerings in sacrifice, they dye not. This shall be a perpetual custom for
him and his sons among his posterity.

And the Lord spake unto Moses, and said: "Take unto the spices the best, fyu
hundred Sycles of Myrrh, and of Cynamō half so much, even two hundred and fiftye, and
of Kalmus two hundred and fiftye, and of Cassia fyu hundred (after the Sycle of the
Sanctuary) an Hin of oyle olye, and make an holy anointinge oyle, after the craft
of the Apotecary.

And there shall be thow anointe the Tabernacle of testimony, the Ark of testimony,
the laver with his apparel, candlesticke with his apparel, the altar of incense, the altar of
burnt offerencies with all his apparel, the laver with his fote: and thus shalt thou consecrate them, that they
may be most holy: for who so wil touch the, must be consecrated. Thou shalt anointe
Aaron also, and his sons, and consecrate them to be my preste.

And thou shalt speake unto the children of Israel, and saye: This oyle shall be an holy
oymeunt vnto me amonge your posterity: It shall not be poured vpon mans body, nether
shall thou make any soch like it, for it is holy: therfore shall it be holy vnto you. Who so
maketh any soch like, or eueth a straunger therof, the same shalbe roted out from amonge his people.

And the Lord spake unto Moses: Take vnto the spices: Balme, Stacte, Gal-
ban, and pure frankencense, of one as much as of another, and make incense thereof (after
the craft of the Apotecary) mingled together, that it maye be pure holy. And thou
shall beat it to powder, and shalt put of the same before the wyntes in the Tabernacle of
wyntes, from whence I wil proteste vnto the, but it shall be holy vnto the for the Lord.
Who so maketh soch to cense therwith, shalbe roted out from amoghe his people.

The Lord spake unto Moses, and said: "I haue called by name Bezaleel the
sonne of Uri the sonne of Hur, of the tribe of Iuda, and haue filled him with such wisdom and
knowlege, and to worke with all manner of connyng worke, in golde, syluer, brasse, to
graue stones connyngly, and to set them, to earne well in tymbre, and to make all
maner worke. And beholde, I haue geuen him Ahaliab the sonne of Ahisamach of the
tribe of Dan, to be his companyon, and haue geuen wysdome in to the hertes of all that
are wyse, that they shall make all that I haue commanded the: the Tabernacle of testimony,
the Ark of testimony, the Mercyseate theron, and all the ornamentes of the Taberna-
ucle: the table and his apparell, the candlesticke and all his apparell, the altar of
incense, the altar of burnt offerencies with all his apparell, the laver with his fote, the
mynistrye vestimentes of Aaron preest, and the garmentes of his sonnes to serue like
preste, the anointinge oyle, and the incees of spyces for the Sanctuary. All that I haue
commanded the, shal they make.

And the Lord spake unto Moses, and said: Speake vnto the children of Israel, and
saye: "Kepe my Sabbath, for it is a token betwene me and you, and youre posterity,
that ye maye knowe, how that I am the Lord which haloweth you: therfore
kepe my Sabbath, for it shall be holy vnto you. Who so vnhaloweth it, shal die the death:
For who so doth eny worke therin, shalbe roted out from amonghe his people.

Sixe daies shall men worke, but vpon the Sabbath.
seventh daye is the Sabbath * the holy rest of the LORDE. Who so doth any worke vpon the Sabbath daye, shall dye the death.

Therefore shall the children of Israel kepe the Sabbath, that they maye kepe it also amonge their posteritie for an euerlastynge comenaut. An euerlastynge token is it betwixte me and the children of Israel. For in sixe dayes made the LORDE heauēa daye, but vpon ye seventh daye he rested, and was refreshed.

"And when the LORDE had made an ende of talkinge with Moses vpon the mount Sinai, he gave him two tables of witnesse, which were of stone, and wrytten with the fyinger of God.

The rrieve. Chapter.

But when the people sawe that Moses made lõge taryenge to come downe fro the mount, they gathered the together against Aaron, & sayde vnto him: 
"Vp, and make vs goddes, to go before vs, for we can not tell what is become of this man Moses, that brought vs out of Egipte. Aaron sayde vnto them: 
"Plucke of the golden earynges from the eares of youre wyues, of youre sonses, & of youre doughters, brynge them vnto me. Then all the people pluckte of their golden earynges from their eares, & brought them vnto Aaron. And he toke them of their handes, & fashioned it with a grauer. d And they made a molten calfe, and sayde: These are thy goddes (O Israel) that brought the out of the londe of Egipte.

When Aaron saved that, he buylded an altare before him, and caused it be proclaimed, and sayde: Tomorrow is the LORDES feast. And they arose vp early in the mornynge, and offred burntofferynge, and brought dead-offerynge also: Then the people set them dounne to eate and drynke, & rose vp to playe.

"But the LORDE sayde vnto Moses: Go get the dounne, for thy people whom thou broughtest out of the londe of Egipte, have marred all: they are soone gone out of the waie, which I commanued them. They have made them a molten calfe, and have worshipped it, & offred vnto it, & sayde: These are thy goddes (O Israel) that brought the out of the londe of Egipte.

And the LORDE sayde vnto Moses: I se, 

"that it is a styffnecked people, and now suffer me, that my wrath maye waie whote ouer them, & that I maye consume them, so wil I make a greate people of the.

But Moses was sought the LORDE his God, & sayde: Oh LORDE, wherfore wil thy wrath waie whote ouer thy people, whom thou hast brought out of the lode of Egipte with great power, & a mightie hande? Wherfore shulde the Egipcians speake, & saye: He hath brought the for their myschefe, to slaye them in the mountaynes, and to destroye the vterly from the earth? O turne the from the feareness of thy wrath, & be gracious ouer the wickednesse of thy people. Remembre thy seruantes Abraham, Isaac, & Israel, vnto whom thou wast earst by thynke owne self, and saydest: I wil multiplye youre sade as the starres of heauen, and all the londe that I haue promysed you, wil I gene vnto youre sade, & they shall inheret it for euer. Thus the LORDE repented of the euell, which he sayde he wolde do vnto his people.

Moses turned him, & wente dounne from the mount, and in his hande he had the two tables of wytnesse, which were wrytte vpon both the sydes, and were Gods worke, & the wrytinge was the wryttinge of God therin. Now whan Iosua herde the noyse of þe people, as they shouted, he sayde vnto Moses: This is a noyse of warre in the hoost. He answered: It is not a noyse of them that haue the victorie, and of them that haue the worse, but I heare a noyse of synginge at a daunse.

Whan he came naye vnto the hoost, and sawe the calfe, and the daunseyng, he was moued with wrath, and cast the tables out of his hande, and brake them beneth the mount.

And he toke the calfe that they had made, and brennt it with fyre, and stamped it vnto poulder, and strowed it in the water, & gaue it vnto the children of Israel to drynke, & sayde vnto Aaron: What dyd this people vnto the, that thou hast brought so greate a synne vpon them?

Aaron sayde: Let not the wrath of my lorde waie feare: thou knowest, that this is
a wicked people. They sayde vnto me: Make vs goddes to go before vs, for we can not tell what is become of this man Moses, I brought vs out of the londe of Egipte. I sayde vnto them: Who so hath golde, let him plucke it of, and geue it me: and I cast it in the fyre, therof came this calfe.

Now when Moses sawe, that the people were nacked (for Aaron, whan he set them vp, made them nacked to their shame) he wete in to the gate of the hoost, and sayde: who so belongeth vnto the LORDE, let him come hither vnto me. Then all the children of Leui gathered them selues vnto him, and he sayde vnto them: Thus sayeth the LORDE the God of Israel: Euerie man put his swerde by his syde, and go thorow in and out from one gate to another in the hoost, and slaye euery man his brother, frende, a neghbour.

The children of Leui dyd, as Moses sayde vnto them. And there fell of the people the same daye thre thousande men. The sayde Moses: Cosecrate youre handes this daie vnto the LORDE, euery man vpon his sonne and brother, that the prayse maye be geuen ouer you this daie.

On the morow Moses sayde vnto the people: Ye haue done a greate synne. Now I wil go vp vnto the LORDE, ye peraduenture I maye make an attonement for youre synnes.

Now wha Moses came agayne vnto ye LORDE, he sayde: Oh this people haue done a greate synne, a haue made them goddes of golde. *Now for geue them their synne: ye not, the wype me out of thy boke, that thou hast wryten. The LORDE sayde vnto Moses: What? Him that synneth against me, wil I wype out of my boke. Go thou th thy waye therfore, and bryng ye people thither as I haue sayde vnto the, §Beholde, myne angell shall go before the. But in the daye of my visitacion I wyll yset their synnes vpon them. So the LORDE plaged the people, because they made ¥ calfe which Aaron made.

**The 13th Chapter.**

The LORDE sayde vnto Moses: Go, departe hence, thou and the people, whom thou hast brought out of the londe of Egipte, vnto ¥ londe that I sware vnto Abra-

ham, Isaac and Jacob, and sayde: ¥ vnto thy sede wil I geue it, § and I wyll sende an angell before the (and cast out the Cananites, Amorites, Hethites, Pherezites, Heites and Iebrus-ites) in to the londe that floweth with mylke and hony, for I wyll not go vp with the: § for thou art an hardnecked people, I might consume the by the waye. Whan the people herde this enuell tydings, they sorrowed, and no man put on his best rayment.

And ¥ LORDE sayde vnto Moses: Speake vnto the children of Israel: Ye are a styfnecked people, I must once come sodenly vpon thee, and make an ende of the. And now put of thy goodly araye from the, ¥ I maie knowe what to do vnto the. So the children of Israel laied their goodly araye from the, euyn before the mount Horeb.

Moses toke the Tabernacle, ¥ pitched it without afarre of from ¥ hoost, and called it the Tabernacle of wytnesse. And who so euery wilded axe any question at the LORDE, wente out vnto the Tabernacle of wytnesse before the hoost. And whan Moses wente out vnto the Tabernacle, all the people rose vp, and stode euery one in his tent dore, and loked after Moses, tyll he was gone in to the Tabernacle. ¶ And whan Moses entred in to the Tabernacle, the cloudy pyler came downe, and stode in the dore of the Tabernacle, and he talked with Moses. And all the people sawe the cloudy pyler stonde in the dore of the Tabernacle, and rose vp, and worshipped, euery one in his tent dore.

And the LORDE spake vnto Moses face to face, as a man speakeyth vnto his frende. And whan he turned agayne to the hoost, ¥ yonge mæ Iosua ¥ synne of Nun ¥ his minister, departed not out of ¥ Tabernacle. And Moses sayde vnto the LORDE: Beholde, thou saydest vnto me: Bryng ye people vp, and lettest me not knowe, whom thou wilt sende with me, § yet hast thou sayde: I knowe the by name, and thou hast founde grace in my sight. Let me knowe thy waye therfore, whereby I maye be certified, ¥ I fynde grace in thy sight: And consyder yet, that this people is thy people.

He sayde: My presence shal goe before the, there with wyll I lede the. But he sayde vnto him: ¥ thy presence goe not, then cary

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*a Ro. 9. a. † Psal. 68. d. \ Exo. 13. a. and 23. c.\n2 Gene. 22. c. \ Exo. 23. d. Deut. 7. d. Isou. 24. c\n\ Exo. 32. c. \ Deut. 31. d. \ Nu. 12. a. \ 1 Par. 8. c.\n
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vs not vp from hence: for wherby shal it be knowne, y I and thy people hauie founde favour in thy sight, but in y thou goest with vs? that I a thy people maye hauie some preemynence before all people that are vpon the face of the earth. The LORDE sayde vnto Moses: I wyll do this also that thou hast sayde, for thou hast founde grace in my sight, and I knowe the by name.

He sayde: Oh let me thē se thy glory. And he sayde: I wyll cause all my good go ouer before thy face, and wyll let the name of y LORDE be called vpon before the. "And I shewe mercy, to whom I shewe mercy: and haue compassion, on whom I haue compassion. And he sayde morouer: Thou mayest not se my face, * for there shall no mā lyue, y seyth me. And y LORDE sayde farthermore: beholde, there is a place by me, there shal thou stōde vpon the rocke. Now whan my glory goeth forth, I wil put y in a clīfte of y rocke, a my hande shal holde styll vpō the, tyll I be passed by. And when I take awaye myne hande from the, thou shalt se my back partes, but my face shal not be sene.

The 1. Chapter.

And the LORDE sayde vnto Moses: Hewe the two tables of stone, b like as y first were, that I maye wryte in them the wordes, y were in the first tables, which thou brakest: and be ready in the mornynge, that thou mayest come vp early vnto mount Sinai, and stonde me vpon the toppe of the mount. And let no man come vp with the, that there be no man sene thowere all y mount: and let nether shepe ner oxen fede before the mount.

And Moses hewed two tables of stone, like as the first were, a arose early in the mornynge, a wente vp vnto mount Sinai, as y LORDE commaunded him, a toke y two tables of stone in his ūbde. Thē came the LORDE downe in a cloude. And there he stepte vnto him, a called vpō y name of y LORDE. And whan y LORDE passèd by before his face, he eryed: LORDE LORDE, God, mercifull a gracious, a longe sufferinge, and of greate mercy and truth, thou that kepest mercy in stoeare for thousandes, and forgesteuen wickednes,
trespace and synne (before whom there is no man innocent) b thou that visitest the wickedenesse of the fathers vpon y children and children children, vnto the thirde and fourth generation.

And Moses bowed him self downe vnto the earth, and worshiped him, and sayde: LORDE, yf I haue founde grace in thy sight, the let the LORDE go with vs (for it is an hard necked people) that thou mayest haue mercy vpon oure wickednes and synnes, and let vs be thyne inheritance.

And he sayde: Beholde, I make a couenaunt before all thy people, a wil do wonders, such as haue not bene done in all londes, and amounge all people. And all y people amōge whom thou art, shal se y worke of y LORDE, for a terrnyble thinge shall it be, y I wyl do with the. Kepe that I commaunde y this daye. Beholde, I wyl east out before the: y Amorites, Cananites, Hethites, Phæretes, Huytes and Iebusites. ¶ Bewarre, that thou make no couenaunt with the indwellers of the lande y thou commest in to, lest they be cause of thy ryue in the myddest of the: but their alters shalt thou ouerthrowe, a breake downe their goddes, and rote out their groaues: for thou shalt worship no other god. For y LORDE is called gelous, because he is a gelous God: lest (yf thou make any agreement with the indwellers of the loude, and whan they go a whoringe after their goddes, and do sacrifice vnto their goddes) they s call y, and thou eate of their sacrifice, and lest thou take of their daughters vnto thy sonnes to wyues, and the same go a whoringe after their goddes, a make thy sonnes go a whoringe after their goddes also.

Thou shalt make y no goddes of metall. ¶ The feast of swete bred shalt thou kepe. Seuen daies shalt thou eate unleaued bred, like as I commaunded the in the tyrne of the moneth Abib: for in the moneth Abib thou wentest out of Egipte. All y first breaketh the Matrix, is myyne, soch as shalbe male amōge thy catell, y breake the Matrix, whether it be oxe or shepe. But the first of thyne Asse shalt thou bye out with a shepe: yf thou redeeme it not, then breake his necke. All the first borne of thy children shalt thou redeeme.

"And se that no man appeare before me emptye.

Sixe dayes shalt thou laboure, vpon ye seuenth daye shalt thou rest both from plowinge and reapyng. The feast of newes shalt thou kepe with the firstlings of the wheate harvest: and the feast of yngaderynge at ye yeares ende. Thryse in a yeare shall all youre men children appeare before the Gouernoure, euyn the LORDE and God of Israel.

When I shall cast out the Heithen before the, 3 enlarge thy borders, there shall no man desire thy lode: for so much as thou goest vp thre tymes in the yeare, to appeare before ye LORDE thy God. Thou shalt not offer the bloude of my sacrifice with leued bred. And the offerynge of the Easterfeast shall not remayne ouer night vntill the mornynge. The firstlings of ye first frutes of thy lode shalt thou brynge in to the house of the LORDE thy God. 4 Thou shalt not seith a kydd, whyle it is yet in his mothers mylke.

And the LORDE saide vnto Moses: wyyte these worde, for because of these worde haue I made a couenaunt with the 4 with Israel. And he was there with the LORDE fourtie dayes and fourtynye nightes, and ate no bred, and dranke no water. And he wrote in the tables the wordes of the couenaunt, euyn ten verses.

Now wha Moses came downe fro mount Sinai, he had the two tables of wytnesse in his hande, 5 wyster not ye skynye of his face shyned, because he had talked with him. And wha Aaron 6 all the childre of Israel sawe ye skynye of his face shyned, they were afrayed to come nye him. The Moses called them. And they returned vnto him, both Aaron 7 all the cheifest of the coggregacion. And he talked with them. Afterwarde came all the childre of Israel vnto him. And he commaundeth, 8 all ye LORDE had sayde vnto him vpon the mount Sinai. Now when he had made an ende of talkyng with th6, 9 he put a couerynge vpó his face. And when he wete in before 9 LORDE to talke with him, he toke ye couerynge of, till he wete out agayn. And when he came forth 9 spake with the childre of Israel what was commaundeth him, th6 the childre of Israel sawe his face, how ye skynye of his face shyned: so he put the couerynge vpó his face agayn,yll he wente in agayn to talke with him.

The 136. Chapter.

A ND Moses gathered all the coggregacion a of childre of Israel together, and sayde vnto them: This is it, 7 the LORDE hath commaunded you to do: 8 Sixe dayes shall ye worke, but the seventh daye shall ye kepe holy: a Sabbath of the LORDES rest. Who so euer doeth any worke therin, shall dye. Ye shal kyndle no fyre vpon the Sabbath daye in all youre dwellynges.

And Moses sayde vnto 8 whole coggregacion of the childre of Israel: This is it, that the LORDE hath commaunded: 9 Geue from amonge you Heue offerynes vnto 8 LORDE, so that every one brynge the LORDES Heue offerynes with a fre hert: golde, syluer, brasse, yallowe sylke, scarlet, purple, whyte sylke, and goates hayre, reed skynnes of rammes, doo skynnes, and Fyrre tre, oyle for the lampes, and spycyes for the amoyntinge oyle and for swete incense. Onix stones, and stones to be set in 8 ouerbody cote, and for the brestlappe.

And who so is wyse of hert amongst you, let him come, 9 make what the LORDE hath commaunded: namely, the Habitacion with the tent 8 couerynge thereof, the rynges, bordes, barres, pilers 10 sokettes: The Arke with the staves thereof, the Mercyseate 8 the vayle: the table with his stanes 8 all his apparell: 8 the shewbred: The caldilsticke of light and his apparell, and his lampes, 8 the oyle for the lightes: The altare of incense with his staines: The amoyntinge oyle and spycyes for incense: The hangynge before 8 Tabernacle dore: The alter of burntofferynge with his brasen gredyon, staves and all his apparell: The laver with his fote: The hanginges of the courte, with the pilers and sokettes therof, 9 the hangynge of the courte dore: The nales of the habitacion and of 9 courte with their coardes: The mynistringe garmente for the servyce in the Holy, 9 holy vestimentes of Aaron the prest with the vestimentes of his sonnes for 9 prestes office.

Then wente all the coggregacion of the childre of Israel out fro Moses, 9 enery one brought the gift of his hert: 9 all that they
And hee auer foide by him yalow slyke, scarlet, purple, whyte slyke, goates hayre, reed skynnes of rames, and Doo skynnes, brought it. And who so auer houe up slyuer a brasse, brought it for Heue offerynge vnto the LORDE. And who so auer founde Fyrre tre by him, brought it for all maner of worke of the Gods seruice. And soch wemen as were wyse herted, spanne with their hades, and brought their sponne worke of yalow slyke, scarlet, purple, and whyte slyke. And soch wemen as had hye vnderstondinge in wyszdome, spanne goates hayre.

As for prynces, they brought Onix stones, and set stones, for ouerbody coate, and for the brystlappe, and spyces, and oyle for lightes, and for the anoynfinge oyle, and for swete incense. Thus the children of Israel brought fre wylynge offerynge, both man and wemen, for all maner of worke, that the LORDE had commanded by Moses, to be made.

And Moses saide vnto the childrë of Israel: Beholde, LORDE hath called by name Bezaleel sonne of Vri, sonne of Hur of the trybe of Iuda, hath fylled him with the sprete of God, that he maie haue wyszdome, vnderstondinge, knowledge for all maner of worke, to worke conynglyngel golyne, slyuer and brasse, to grane precious stones and to set them, to carue in wodd, to make all maner of conynge worke, and hath geue instrucion in his hert, both him and Ahaliab the sonne of Ahisanach of the trybe of Dan. These hath he fylled with wyszdome of hert, to make all maner of worke, to carue, to broder, to worke with nedle worke, with yalow slyke, scarlet, purple and whyte slyke, and with weuyngge to make all maner of worke, and to deuyse conynge worke.

Then wrought Bezaleel and Ahaliab all the wyse herted men, vnto whom the LORDE had geuen wyszdome and vnderstondinge to knowe, how they shulde make all maner worke for the seruice of the Sanctuary, acordinge vnto all the LORDE commaunded. And Moses called for Bezaleel and Ahaliab, all the wyse herted men, vnto whom the LORDE had geuen wyszdome in their hertes, namely, all sox as wyllingly offered them selues there, came to laboure in the worke. And they receaued of Moses all the Heue offerynge, that the children of Israel had brought for the worke of the seruice of the Sanctuary, that it might be made: every morninge brought they their willinge offerynes vnto him.

Then came all the wyse men wrought in the worke of the Sanctuary, every one fro his worke that he made, and every vnto Moses: The people bryngeth to moch, more the nede is for the worke of this seruice, which the LORDE hath commaunded to make. The commaunded Moses, that it shulde be proclaimed thorow out the hoost: No man bryngeth more to the Heue offerynge of the Sanctuary. Then were the people forbydden to bryngeth: for there was stuff ynoough for all maner of worke, that was to be made, and to moch.

So all wyse herted men amonge the wrought in worke of the Habitation, made ten curtaynes of whyte twyned slyke, yalow slyke, scarlet, purple, with Cherubyns of brodered worke. The length of one curtayne was eight and twentye cubites, and the breeth foure cubites, were all of one measure: he coupled the curtaynes fyue and fyue together one to the other.

And made yalow loupes a longe by edge of every curtayne, where they shulde be coupled together: fiftie loupes vp euery curtayne, whereby one might be coupled to another. And made fiftie buttons of golde, and with the buttons he coupled the curtaynes together one to the other, that it might be one couerynge.

And he made curtaynes of goates hayre (for the tent ounte the habitation) of thirtie cubytes longe, foure cubytes brode, all of one measure, coupled fuyre together by them selues, and sixe by them selues, made fiftie loupes a longe by edge of euery curtayne, whereby they might be coupled together, made fiftie buttons of brasse, to couple fuyre together withall. And made ouer tent a couerynge of reed skynnes of rammes, and ouer that a couerynge of Doo skynnes.
And made stondinge bordes for the Habitation, of Fyrre tre, evry one ten cubytes longe, and a cubyte and a half brode, and two fete vnto every one, wherby one might be ioyned to another: that on the south syde there stode twentye of the same bordes: and made fortye syluer sokettes there vnder, vnder evrye bordo two sokettes for his two fete. In like maner for the other syde of the Habitation toward the north, he made twentye bordes also with fortye syluer sokettes, vnder evrye bordo two sokettes: But behynde the Habitation vpon the west syde, he made sixe bordes, and two other for the corners of the Habitation behynde, that either of them both might be ioyned with his corner bordore from vnder vp, and aboue vpon the heade to come together with a clame: so that there were eight bordes, and sixtene sokettes of syluer, vnder evrye one two sokettes.

And he made barres of Fyrre tre, fyne for the bordes vpon the one syde of the Habitation, and fyne vpon the other syde, and fyne behynde toward the west: and made the barres to shute thorow the bordes, from the one ende to the other, and ouerlayde the bordes with golde. But their rynges made he of golde for the barres, and ouerlayde them with golde.

And made Cherubyns vpon the hangyng with broderd worke, of yalow sylke, scarlet, purple, whyte twyned sylke. And made for the same, foure pilers of Fyrre tre, and ouerlayde them with golde, and their knoppes of golde, and cast foure sokettes of syluer for them.

And made an hanginge in the Tabernacle dore, of yalow sylke, scarlet, purple, and whyte twyned sylke, of nedle worke, and fyne pilers therto with their knoppes (vpon ouerlayde their knoppes and whopes with golde) and fyne sokettes of brasse there to.

The 1736. Chapter.

And Bezaleel made the Arke of Fyrre tre, two cubytes and a half loge, a cubyte and a half brode, and a cubyte a half hye, and ouerlayde it with fyne golde within and without, and made a crowne of golde vnto it rounde aboute, and cast for it foure rynges of golde to the foure corners of it, vpon every syde two. And made staves of Fyrre tre, and ouerlayde the on with golde, and put them in the rynges a longe by the sydes of the Arke, to beare it withall. And he made Mercyseate of pure golde two cubytes and a half longe, and a cubyte and a half brode, made two Cherubyns of fyne beaten golde vpon the two endes of the Mercyseate: One Cherub vpon the one ende, and the other Cherub vpon the other ende: and the Cherubyns spredde out their wynges aboue an hye, and couered the Mercyseate ther with: and their faces stode one ouer agaynst the other, and loked vnto the Mercyseate.

And he made a table of Fyrre tre, two cubytes longe, a cubyte brode, and a cubyte a half hye, and ouerlayde it with fyne golde, and made there a crowne of golde rounde aboute, and made vnto it an whoope of an hande bredth hye, and made a crowne of golde rounde aboute the whoope. And for it he cast foure golde rynges, put them in the foure corners by the fete harde by the whoope, that the staves might be therin, to beare the table withall: made the staves of Fyrre tre, and ouerlayde the with golde, to beare the staves withall. And the vessels vpon the table made he also of fyne golde: the disshes, spones, flat peces and pottes, to pour in and out withall.

And he made the candilistick of fyne beaten golde, where vpon was the shaft with braunches, cuppes, knoppes, flooure. Sixe braunches proceaded out of the sydes therto, vpon either syde thre braunches: vpon every braunch were thre cuppes like allmôdes, with knoppes and floour. Vpon the candilistick self were foure cuppes with knoppes and floours, vnder every two braunches a knopp. The knoppes braunches therto proceaded out of it, and were all one pce of fyne beaten golde. And he made the seuen lampes with their snoffers with outquenchers of pure golde. Of an hidreth weight of golde made he it, and all the apparell thereof.

He made also the altare of incense, of Fyrre tre, a cubyte longe and brode, eauen foure squared, and two cubytes hye with the hornes of it, and ouerlayde it with fyne golde, the toppe and the sydes of it rounde aboute, and the hornes therto, and made a crowne vnto it rounde aboute of pure golde, two golde rynges vnder the crowne on both the sydes, to put the staves therin, and to beare it withall: the stanes mad he of Fyrre tre, and ouerlayde them with golde.

a Exo. 26. c. b Exo. 25. b. c Exo. 25. c. d Exo. 25. a.
And he made the holy anointinge oyle, \( \tau \) the incense of pure spyces, after \( \beta \) craft of the Apotecary.

The rr\text{rviiij}. Chapter.

A ND the altare of burntoffrynges made he of Fyrre tre, \( \varphi \) fyue cubytes loge \( \zeta \) brode, eauen foure squared, \( \zeta \) thre cubytes hye. And made foure homes, which proceeded out of the foure corners therof, and ouerlaied it with brasse. And he made all maner of vessels for the altare, cauldrons, shouels, basens, fleshokes, and colepannes all of brasse. And vnto the altare he made a brasen gredyon of net worke rounde aboute, from vnder vp vnto the myddest of the altare, \( \zeta \) cast foure rynges in the foure corners of the brasen gredyon, for the stanes: which he made of Fyrre tre, and ouerlaied them with brasse, and put them in the rynges by the sydes of the altare, to beare it withall, and made it holowe with bordes.

And he made the Lauer of brasse, \( \tau \) his fote also of brasse vpon the place of \( \delta \) hooft, that laye before the dore of the Tabernacle of wytnesse.

And he made the courtre on \( \delta \) south syde: hangynges an hundreth cubytes longe, of whyte twyned sylke, with the twyte pilers therof, and twentye sokettes of brasse: but the knoppes and whoopes of syluer. In like maner vpon the north syde an hundreth cubytes with twentye pilers, and twentye sokettes of brasse, but their knoppes \( \tau \) whoopes of syluer. Vpon the west syde fiftie cubytes with ten pilers and \( \tau \) sokettes, but their knoppes and whoopes of syluer. Vpon the East syde fiftie cubytes. Fiftene cubytes vpon either syde of the courte dore, with thre pilers and thre sokettes: So that all the hanginges of the courte were of whyte twyned sylke, and the sokettes of the pilers were of brasse, \( \zeta \) their knoppes and whoopes of syluer: their heads were ouerlaied with syluer, \( \tau \) all the pilers of the courte were whooped aboute with syluer.

And the hangyng in \( \delta \) courte gate made he with nedle worke, of yalowe sylke, scarlet, \( \zeta \) purple, \( \beta \) whyte twyned sylke, twentye cubytes longe, \( \varphi \) fyue cubytes hye, after the measure of the hanginges of the courtre: foure pilers also therto, \( \tau \) foure sokettes of brasse, and their knoppes of syluer, and their heads ouerlaied, and their whoopes of syluer. And all the nales of the Habitation and of the courte rounde aboute, were of brasse.

This is now the summe of the Habitation of wytnesse (which was counted at the c\-maundem\-et of Moses to \( \delta \) Gods seruice of the Leuites vnder the h\-ade of Ithamar the sonne of Aaron the prest) which Bezaleel the sonne of Vri, the sonne of Hur of the trybe of Iuda made, all as the LORDE com\-manded Moses. And with him Ahalia\-y the sonne of Ahisamach of the trybe of Dan, a connyng grauer, to worke nedle worke, with yalowe sylke, scarlet, purple, \( \beta \) whyte sylke.

All the golde \( \varphi \) was wrought in all this worke of the Sanctuary (which was geuen to the Wawe offerlyng) is nyne \( \tau \) twenty hundreth weight, seuen hundreth \( \zeta \) thirtie Sycles, after \( \delta \) Sycle of \( \delta \) Sanctuary. * The syluer \( \varphi \) came of the congregacion, was fyue score hundreth weight, a thousande, seuen hundreth, fyue and seuentye Sycles, after \( \delta \) Sycle of the Sanctuary: so many heads so many half Sycles, after the Sycle of the Sanctuary, of all that were nombred from twenty yeare olde and aboue, euen syxe hundreth thousande, thre thousande, fyue hundreth and fiftie.

Of the fyue score hundreth weight of syluer, were cast the sokettes of the Sanctuary, and the sokettes of the mayle, an hundreth sokettes of the fyue score hundreth weight, an hundreth weight to euery sokett. Of the thousande, seuen hundreth and fyue and seuentye Sycles were made the knoppes of the pilers (and their heads ouerlaied) and their whoopes.

As for the Wawe offerlyng of brasse, it was seuentye hundreth weight, two thousande and foure hundreth Sycles: Whereof were made the sokettes in the dore of the Tabernacle of wytnesse, and the brasen altare, and the brasen gredyon therto, and all the vessels of the altare, and the sokettes of \( \delta \) courte rounde aboute, and the sokettes of \( \delta \) courte gate, all \( \delta \) nales of the Habitation, \( \tau \) all \( \delta \) nales of \( \delta \) courte rounde aboute.

The rr\text{rviiij}. Chapter.

O f the yalowe sylke, scarlet, \( \zeta \) purple, they \( \alpha \) made Aarons mynstringe vestimentes, to do seruyce in the Sanctuary, as \( \delta \) LORDE comaunded Moses.

And he made the ouer body cote, of golde, yalowe sylke, scarlet, purple, \( \beta \) whyte twyned sylke, and bett the golde in to thinne plates, and cut it in to wyres, that it might be

wrought among the yelowe sylke, scarlet, purple and whyte sylke, a made it so, that y ouerbody cote came together by the edges on both the sydes. And his gyrdel was after the same craft a worke: euë of golde, yelowe sylke, scarlet, purple and whyte twyned sylke, as the LORDE commanded Moses.

And they wrought two Onix stones, set rounde aboute with golde, grauen by the stone grauer with the names of the children of Israel: and fastened them vpö the shullders of the ouerbody cote, that they might be stones of remembrance vnto the children of Israel, as the LORDE commanded Moses.

And they made the brestlappe after the craft a worke of the ouerbody cote: of golde, yelowe sylke, scarlet, purple, a whyte twyned sylke, so that it was four square a dubble, an hande breth longe and brode, and fyllèd it with foure rowes of chynes. The firste rowe was: a Sardis, a Topas, and a Smaragde. The seconde: a Ruby, a Saphyre, and a Dyo-

And the brestlappe they made wrythen cheynes of pure golde, and two hokes of golde, a two golde rynges, and fastened the two rynges vpö the two edges of the brest-
appe: and y two wrythen cheynes put they in the two rynges vpö the corners of the brestlappe. But the two endes of y wrythen cheynes put they to the two hokes, a fastened them vpö the corners of the ouer body cote, one ouer agaynst another.

And they made two other rynges of golde, a fastened them to the other two corners of the brestlappe by the edge of it, that it might hange vpö the out syde of the ouerbody cote. And they made yet two other golde rynges, which they put beneth vpö the two corners of the ouerbody cote, one ouer agaynst another, where the ouerbody cote ioyneth together, that the brestlappe might be fastened by his rynges vnto y rynges of the ouerbody cote with a yelowe lace, that it might lye close vpö y ouerbody cote, and not be lowesed from y ouerbody cote, as the LORDE commanded Moses.

And he made the tunycle vnto the ouerbody cote, wrought all of yelowe sylke, a the hole therof abone in the myddest, a a bonde foldé together rounde aboute the hole, that it shulde not rente. And beneth vpö y hemme of it, they made pomgranates of yelow sylke, scarlet, purple, a whyte twyned sylke: a they made bellés of pure golde, which they put betwixte y pomgranates rounde aboute vpon the hemme of the tunycle, a bell a pomgranate, a bell a pomgranate rounde aboute, to do seruice in, as the LORDE commanded Moses.

And they made abes also wrought of whyte sylke for Aaron a his sonnes, a y myter of whyte sylke, and the goodly bonetts of whyte sylke, and breeches of twyned whyte lynnen, and the girdle of nedle worke euyn of whyte twyned sylke, yelow sylke, scarlet, and purple, as the LORDE commanded Moses.

They made the fore heade plate also to y holy crowne, of pure golde, and wrote therin with grauen worke: the holynes of the LORDE, and fastened a yelowe lace theron, to tye it vnto the myter aboue, as the LORDE commanded Moses.

Thus the whole worke of y Habitacion of y Tabernacle of wytnesse, was fynished. And the children of Israel dyd all that the LORDE commanded Moses, a brought the Habitacion vnto Moses: the Tabernacle a all the apparell therof, the buttons, bordes, barres, pilers, sokettes, y couerynge of reed skynnes of rammes, the couerynge of doo skynnes, a the vayle, y Arke of wytnesse with the staues therof, the Mercyseate, the table a all his apparell, a the shewbred, the candilistcke, with the lampes prepared, and all his apparell, a oyle for the lightes, the golden altare, the anoyntinge oyle a incense, the hanginge in the Tabernacle dore, the brasen altare, a his brasen gredyron with his staues, a all his apparell, a lauer with his foote, the hangynge of y courte with the pilers a sokettes therof, y hanginge in the courte gate with his pilers a nales, a all the ordynance for the seruice of the Habitacion of y Tabernacle of wytnesse, y mynistring vestiments of Aaro y prest, to do seruice in y Sanctuary, a the garmetes of his sonnes, y they might execute y prestes office. Acordinge to all that y LORDE commanded Moses, euë so dyd the children of Israel in all this seruice. And Moses sawe all y worke, y they dyd it euë as y LORDE had commanded, and he blessed them.
The 11. Chapter.

AND the LORDE spake vnto Moses, saying: In the fyrste dayes of the first moneth shalt thou set vp the Tabernacle of the Habitacion of wynteses, and shal put the Arke of wyntes therin, and hange the vayle before the Arke. And thou shalt bringe in the table, and garnish it, and brynge in the candlestickes, and put the lampes theron. And goldc altare of incense shalt thou set before the Arke of wyntesse, and hange vp the hanginge in the dore of the Habitacion. But the alate of burntofferynges shalt thou set before the dore of the Habitacion of the Tabernacle of wyntesse: and the lauer betwixte the Tabernacle of wyntesse and the altare, and put water therin, set the courte rounde aboute, and hange vp the hanginge in the courte gate.

And thou shalt take the anointynge oyle, and anoynte the Habitacion and all that is there in, and shalt consecrate it, and all the apparell therof, that it maye be holy. And thou shalt anoynte the altare of burntofferynges and all his vessels, and consecrate it, that it maye be most holy. The lauer also his fote shalt thou anoynte consecrate.

And thou shalt bryngé Aaron his sonnes vnto the dore of the Tabernacle of wyntesse, and wash them with water, put the holy vestimentes vpon Aaron, and anoynte him, and consecrate him, that he maye be my prest. And thou shalt bryngé his sonnes also, and put the albes vpon them, and anoynte them, as thou hast anoynted their father, they maye be my prestes. And this anointynge shall they haue for an everlastinge presthede amonge their posteritie.

And Moses dyd all as the LORDE commaunded him.

Thus was the Tabernacle set vp in the seconde yeare vpon the first daye of the first moneth. And when Moses reared it vp, he fastened the sokettes and the bordes, and barres, and set vp the pilers, and spred out the tent over the Habitacion, and put the cornerynge of the tent aboue an hye, as the LORDE commaunded him. And he take the wyntesse, and layed it in the Arke, and put the staues in the Arke, and set the Mercysate aboue vpon the Arke, and brought the Arke in to the Habitacion, and hanged the vayle before the Arke of wyntes, as the LORDE commaunded him.

And he set the table in the Tabernacle of wyntesse, in the corner of the Habitacion vpon the north syde without the vayle, and prepared bred theron before the LORDE as the LORDE commaunded him.

And he set in the candilistickes also, euene ouer agaynst the table, in the corner of the Habitacion vpon the south syde, and put the lampes theron before the LORDE, as the LORDE commaunded him. And the golden altare set he in also before the vayle, and brenet sweete incense theron, as the LORDE commaunded him. And hanged vp the hanginge in the Tabernacle dore. As for the altare of burntofferynges, he set it before the dore of the Habitacion of the Tabernacle of wyntesse, and offred burntofferynges and meate offerfrynges theron, as the LORDE commaunded him.

And the lauer set he betwixte the Tabernacle of wyntesse and the altare, and put water therin to wash withall. And Moses, Aaron and his sonnes washed their hades and fete ther at: for they ought to wash the, when they wente in to the Tabernacle of wyntesse, or when they wente vnto the altare, as the LORDE commaunded him.

And he set vp the courte rounde aboute the Habitacion and the altare, and hanged vp the hanginge in the courte gate. Thus Moses fynished the whole worke.

Then a cloude covered the Tabernacle of wyntesse, and the glory of the LORDE filled the Habitacion. And Moses could not go in to the Tabernacle of wyntesse, whyle the cloude abode theron, and the glory of the LORDE filled the Habitacion.

And whan the cloude remoued from the Habitacion, then wente the children of Israel forth, as oft as they toke their iournye. But if the cloude remoued not, then toke not they their iournye, tyll the daie that it remoued: for in the daye tyme was the cloude of the LORDE vpon the Habitacion, in the night season was fyre therin, in the sight of all house of Israel, in all their iournies.

The ende of the seconde boke of Moses, called Exodus.
The thirde boke of Moses, called Leuiticus.

What this boke containeth.

<table>
<thead>
<tr>
<th>Chap. I.</th>
<th>Chap. XI.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The ordre and use of burnt-offerynges, whether it be of small or greate catell, or of foules.</td>
<td>Of cleane and vnclene beasts &amp; foules.</td>
</tr>
<tr>
<td>Chap. II.</td>
<td>Chap. XII.</td>
</tr>
<tr>
<td>Of meat-offerynges with fyne floure, &amp;c.</td>
<td>Of the vnclennesse of a woman in childe bedd, of hir clensynge or purificacion &amp; of hir offerynge.</td>
</tr>
<tr>
<td>Chap. III.</td>
<td>Chap. XIII.</td>
</tr>
<tr>
<td>Of deed-offerynges, otherwyse called health-offerynges, peace offeringes, or thank-offerynges, and of the fett.</td>
<td>Of Leprosy or Mezel.</td>
</tr>
<tr>
<td>Chap. IV.</td>
<td>Chap. XIV.</td>
</tr>
<tr>
<td>The offerynge for the sinne of a prest, of the whole congregacion, of the ruler, or of any other meane man.</td>
<td>The clensynge of lepers, and of their offerynge.</td>
</tr>
<tr>
<td>Chap. V.</td>
<td>Chap. XV.</td>
</tr>
<tr>
<td>The offerynge for swearinge, for an erreoure or ignorance.</td>
<td>Of all maner of vnclene fluxes or yssues, both of men and wemen.</td>
</tr>
<tr>
<td>Chap. VI.</td>
<td>Chap. XVI.</td>
</tr>
<tr>
<td>Of daylie burnt-offerynges &amp; other obligacions: The offerynge of the prest in the daye of his anoyntinge.</td>
<td>Aarō might not alwaie go in to the Sanctuary. Of the two goates. Of fastinge in the seuenth moneth.</td>
</tr>
<tr>
<td>Chap. VII.</td>
<td>Chap. XVII.</td>
</tr>
<tr>
<td>Of thank-offerynges. Of the fat &amp; bloude, and of the anoyntinge of the prestes.</td>
<td>All offerynes were first brought to the Tabernacle dore. No bloude ner deed caryon was to be eaten.</td>
</tr>
<tr>
<td>Chap. VIII.</td>
<td>Chap. XVIII.</td>
</tr>
<tr>
<td>Of the anoyntinge and consecratynge of Aaron and of his sonnes.</td>
<td>The degrees of consanguynite and affynite: And what wemen men ought not to marye.</td>
</tr>
<tr>
<td>Chap. IX.</td>
<td>Chap. XIX.</td>
</tr>
<tr>
<td>How Aaron and his sonnes offerd for synne, &amp; how the fyre of God consumed the burnt-offerynge.</td>
<td>Dyuerse and many commaundemētes and statutes.</td>
</tr>
<tr>
<td>Chap. X.</td>
<td>Chap. XX.</td>
</tr>
<tr>
<td>The death of Nadab &amp; Abihu. The prestes were forbydden to drynke wyne, and their porcion of the offerynge appoynted them.</td>
<td>To gene sede vnto Moloch, &amp; other vnlauffull things are forbydden.</td>
</tr>
</tbody>
</table>
The first Chapter.

And the LORDE called Moses, and spake vnto him out of the Tabernacle of wytnesse, and sayde: Speake vnto thy childre of Israel, saie vnto them: Who so euer amoge you wyl brynge an offerynge vnto the LORDE, let him brynge it of thy catell, euen of the oxen, of the shepe.

If he wyl brynge a burnt-offerynge of thy oxen (or greate catell) th[e] let him of a male without a blemish, before the dore of the Tabernacle of wytnesse, to reconyle him self before the LORDE, let him laye his hande vpon the heade of the burnt-offerynge, then shal he be reconyled, so God shalbe mercifull vnto hym.

And he shall kyll the yonge oxe before the LORDE: and the prestes Aarons sonnes shal bryngye the bloude, and sprengle it rounde aboute vpon the altare, that is before the dore of the Tabernacle of wytnesse. And the skynne shalbe layde from of the burnt-offerynge, and it shalbe hewen in peces. And the sonnes of Aaron the prest shal make a fyre vpon the altare, and laye wod abowe theron: and the peces, the heade, and the falt shal they laye vpon the wodd that lyeth vpon the fyre on the altare. But the bowels, legs, and bowels shal be waszshen with water, and the prest shal burne alltogether vpon the altare for a burnt-sacrifice:

this is an offerynge of a swete sauoure vnto the LORDE.

If he wyl ofere a burnt-sacrifice of the small catell, that is, of the lambe or goate, then let hym ofere a male without a blemish. And he shall kyll it before the LORDE, euyn at the corner of the altare on the norte syde before the LORDE. And the prestes Aarons sonnes shal sprengle his bloude rounde aboute vpon the altare, and it shal be hewen in peces. And the prest shall laye them with the heade and the falt, vpon the wodd that lyeth vpon the fyre on the altare. But the bowels and the legges shal be waszshen with water. And the prest shal ofere it alltogether, and burne it vpon the altare for a burnt-sacrifice. This is an offerynge of a swete sauoure vnto the LORDE.

But if he wyl offere a burnt-sacrifice of foules vnto the LORDE, then let hym ofere it of the turtill doues or of yonge pigeons. And the prest shal brynge it vnto the altare, and wrynge the neck of it a sander, that it maye be burnt vpon the altare, and let the bloude of it runne out vpon the sydes of the altare, and the cropp of it with the fetheres shalbe cast vpon the heape of aszshes byside the altare towaerde the east, and he shall deuyde the wynge of it, but not breke the cleane of. And thus shall the prest burne it vpon the altare, euyn vpon the wodd that lyeth vpon the fyre, for a burnt-sacrifice. This is an offerynge of a swete sauoure vnto the LORDE.

* Exo. 29. g.  † Exo. 29. b.  Leui. 3. a.
WHAN a soule wyll offre a meatoffer-
ynge vnto the LORDE, then shal it
be of fyne floure, and he shal poure oyle vpon
it, and put frankencense theron, so brynge
it vnto Aarons sonnes the prestes. Then
shal one of them take his hande full of
the same floure, and oyle with all the frankècense,
and burne it for a remembrance vpon the
altar. This is an offeringe of a swete sauoure
vnto the LORDE. *As for *y remnant of
the meatofferenge, it shalbe Aarons and his
sonnes. This shalbe *y most holy of the
offerenges of the LORDE.

But *y he wyll brynge a meatofferenge
of that which is baken in the ouen, then let him
take swete cakes of wheate, mixte with oyle,
and vnleuended wafers anoynted with oyle.
Neuertheles *y thy meatofferenge be eny
thinge of that which is fryed in the panne,
then shal it be of fyne swete floure myxte
with oyle: And thou shalt cut it in peces, *y
poure oyle theron: so is it a meatofferenge.
But *y thy meatofferenge be ought broyled on
the gredyon, then shalt thou make it of fyne
floure with oyle. And the meatofferenge
that thou wilt make of suche thinges for the
LORDE, shalt thou brynge vnto *y prest,
which shal brynge it vnto the altar, *y shal
Heue vp the same meatofferenge for a remem-
braunce, and burne it vpon the altar. This
is an offerenge of a swete sauoure vnto the
LORDE. *As for the remnant, it shal be
Aarons and his sonnes. This shal be the
most holy of the offerenges of the LORDE.
All the meatofferenges that ye wil offre
vnto the LORDE, shal ye make without leue.
For there shal no leue nor hony be burnt for
an offerenge vnto the LORDE. But for the
offerenge of the firstlinges shal ye offer the
vnto the LORDE. Neuertheles they shal
come vpon no altar for a swete sauoure.

All thy meatofferenges shalt thou *t salt.
And thy meatofferenge shalt neuer be with-
out *t salt of the couenaunt of thy God: for
in all thy offerenges shalt thou offre salt.

But *y thou wilt offre a meatofferenge of
the first frutes vnto *y LORDE, then shalt
thou drye that which is grene, by the fyre, *y
beate it small, and so offre the meatofferenge
of thy first frutes. And thou shalt put oyle
vpon it, and laye frankencense theron, so is it
a meatofferenge. And then shall the prest
beate it, and burne of the oyle with all the
frankècense for a remembrance. This is an
offerenge vnto the LORDE.

BUT *y his offerenge be a deedofferenge
of greate catell (whether it be oxe or
cowe) then shal he offre soch as is without
blemish before the LORDE, *y shall laye his
hande vpon the heade of it, and kyll it before
the dore of the Tabernacle of wytnesse. And
the prestes Aarons sonnes, shall sprenkle the
bloude rounde aboute vpon the altar, and shal
offre of *y deedofferenge vnto the LORDE:
namely, all the fat that is within, and the two
kydneys with the fat that is theron vpon
the loynes, and the nett on the leuer vpó the
kydneys also. And Aarons sonnes shall burne
it vpon the altar for a burnotfferenge, even
upon the wod that lyeth on the fyre. This is
an offerenge of a swete sauoure vnto the
LORDE.

*Y his deedofferenge be of small catell, 
whether it be male or female, it shal be with-
out blemish: *Yf it be a lambe, then shall he
brynge it before the LORDE, *y shall laye his
hande vpon the heade of it, and sleye it before
the Tabernacle of wytnesse. And Aarons
sonnes shal sprenkle his bloude rounde aboute
upon the altar, and so offre of the deed-
offerenge vnto the LORDE: namely, all the fat
that is within, and the two kydneys with the
fat that is theron vpon the loynes, *y the nett
on the leuer vpon the kydneys also. And
the prest shall burne it vpon the altar, for *y
meate of the offerenge vnto *y LORDE.

But *yf his offerenge be a goate, and bringeth
it before the LORDE, he shal laye his hande
upon the heade of it, and kyll it before the
Tabernacle of wytnesse. And Aarons sonnes
shall sprèkle the bloude rounde aboute vpó
the altar, *y shall offer therof a sacrifice vnto
the LORDE: namely, the fat *y couereth the
bowels, and all the fat *y is within, the
two kydneys with the fat that is theron vpon
the loynes, *y the net on the leuer vpon
the kydneys. And the prest shall burne it vpó

the altare, for the meate of the sacrifice to a swete sauoure.

*All the fat is the LORDES. Let this be a perpetuall lawe amonge youre posteritie in all youre dwellyngees, that ye eate no fatt, ner bloude.

The iii. Chapter.

A ND the LORDE spake vnto Moses, & sayde: Speake vnto the childrē of Israel, and saye: Whan a soule synneth thorow ignorauence in any commandement of the LORDE, which he ought not to do: As namely, ye a prest which is anoynted, synne, that he make the people do amyse, he shall bryng for synne that he hath done, a yonge bullocke without blemyshe vnto the LORDE for a synofferynge. And the bullocke shal he bryng to the dore of the Tabernacle of wytnesse before the LORDE, & laie his hāde vpō his heade, & kyll him before be LORDE. And ye prest ye is anoynted, shall take of his bloude, & bryng it in to the Tabernacle of wytnesse. And he shall dyppe his fynger in to the bloude, & sprenkle therwith seue tymes before the LORDE, towards the vayle of ye Holy. And he shall put of the same bloude vpon the horns of the altere of incense, y stondeth before be LORDE in the Tabernacle of wytnesse: & all the bloude of the bullocke shal he poure vpon the botome of the altar of burntofferinges, y stondeth at the entrine in of ye Tabernacle of wytnesse. And all the fat of the synofferynge shal he Heue vp: namely, the fat y couereth the bowels, & all the fat y is within, y two kydeynes with the fat that is thron vpon the lōynes, and the net on the leuer vpon the kydeynes also (like as he Heueth it from the oxe in the deadofferynge) and shall burne it vpon the altar of burntofferinges. But the skynne of the bullocke, & all the flesh, with the heade & legges, & the bowels and the donge, shall he cary altogether out of the hoost, in to a cleane place, where y aszshes are poured out, & shal burne it vpō wodd with fyre.

Whan the whole congregacion of Israel synneth thorow ignorauence, & the dede be hyd from their eyes, so y they do ought agaynst any of the commandementes of the LORDE, which they shulde not do, & come afterwaerde to the knowledge of the synne that they haue done, they shall bringe a yonge bullocke for a synofferynge, and set him before ye dore of ye Tabernacle of wytnesse. And the Elders of the congregacion shall laye their handes vpon his heade before the LORDE, κ kyll y bullocke before the LORDE. And ye prest ye is anoynted shal bryng of ye bullockes bloude in to the Tabernacle of wytnesse, κ dyppe ther in with his fynger, and sprenkle therwith seven tymes before the LORDE, euë before the vayle of the Holy. And shall put of the bloude vpon the horns of the altar, y stondeth before the LORDE, in the Tabernacle of wytnesse: & all y other bloude shal he poure vpō the botome of ye altar of burntofferinges, y stondeth before the dore of ye Tabernacle of wytnesse. But all his fett shal he Heue vp, & burne it vpō the altar: ye shal do with this bullocke, as he dyd with ye bullocke of the synofferynge: Thus the prest shall make an attoneuent for them, & it shall be forgenen them. And the bullocke shall he bryng without the hoost, and burne him, as he brenet ye first bullocke. This shalbe ye synofferynge of the congregacion. Whan a prynce synneth, & doth agaynst the commandement of the LORDE his God, ye he ought not to do, ye offendeth ignorauently, ye commeth to the knowledge of his synne ye he hath done, he shall bringe for his offeringe an he goate without blemyshe, ye laye his hande vpō the goates heade, ye slaye him in ye place where ye burntofferinges are slayne before ye LORDE. Thē shal ye prest take of ye bloude of ye synofferynge with his fynger, and put it vpon the altar of burntofferinges, ye poure the other bloude vpon the botome of the altar of burntofferinges. But all the fat of it shal he burne vpō the altar, like as the fat of the healthofferynge. And so the prest shall make an attoneuent for his synne, and it shall be forgenen him.

Whāi a soule of ye comon people synneth ignorauently, doinge any thinge agaynst the commandement of the LORDE, ye he ought not to do, ye so offendeth, ye commeth to ye knowledge of the synne ye he hath done, he shall bringe for his offeringe a she goate without blemyshe, for the synne ye he hath done, and shal laye his hande vpon the heade of the synofferynge, ye slaye it in the place of the burntofferinges. And the prest shall take of
The bloude with his fynge, \( \text{\&} \) put it vpon the
hones of \( \text{\&} \) | altare of burntofferynges, \( \text{\&} \) | pour
all the bloude vpon the botome of the altar.
But all the fat of it shal he take awaie, like
as he taketh awaie the fat of the dead
offerynge, and shal burne it vpon the altar
for a swete sauoure vnto the LORDE. And
so shal the prest make an attonement for him,
and it shal be forgenue him.

But \( \text{\&} \) he brynge a lambe for a synofferynge,
then let him brynge a female without blemyshe,
and laye his hande vpon the heade of the
synofferynge, \( \text{\&} \) kyll it for a synofferynge, in
the place where the burntofferynges are slyayne.
And the prest shall take of \( \text{\&} \) | bloude with his
fynge, \( \text{\&} \) put it vpon the hones of the altar of
burntofferynges, \( \text{\&} \) pour all the bloude
vpon the botome of the altar. But all \( \text{\&} \) fat
therof shall he take fro it, like as he dyd
the fat of the lambe of the healthofferyng, \( \text{\&} \) shall
burne it vpon \( \text{\&} \) altare for the LORDES
sacrifice. And so \( \text{\&} \) prest shal make an at
tonement for the synne that he hath done,
and it shal be forgenue him.

The b. Chapter.

WHAN a soule synneth, \( \text{\&} \) he hære a
cursynge, and is wytnesse therof, or
hath sene it, or knowe it, \( \text{\&} \) telleth it not, \( \text{\&} \) he
is gillie of a trespace. Or when a soule
* toucheth eny vnclene thighe, whether it be \( \text{\&} \)
carion of an vnclene beast, or catell, or
worme, \( \text{\&} \) was not awarre of it, he is vnclene,
and hath offended. Or when he toucheth an
vnclene man (what vn clenesse so euer a
man is defyled withall) \( \text{\&} \) was not awarre of it,
\( \text{\&} \) afterwarde cometh to \( \text{\&} \) knowelege therof,
\( \text{\&} \) same hath offended. Or when a soule
swareth, so \( \text{\&} \) he pronounceth with his mouth
to do euell or good (what so euer it be that a
man pronounceth with an oath) \( \text{\&} \) was not
awarre of it, \( \text{\&} \) afterwarde cometh to the know
lege therof, he hath offended in one of these.

Now whan it so is, \( \text{\&} \) he hath offended in
one of these, \( \text{\&} \) is enfourmed therof, what he
hath synned, he shal bringe vnto \( \text{\&} \) LORDE
for his trespace of this his synne \( \text{\&} \) he hath
done, a female from the flocke, either a yewe
or a she goate for a synofferynge: so shal the
prest make an attonement for him concernynge
his synne. \( \text{\&} \) But \( \text{\&} \) he be not able to brynge a
shepe, then let him brynge vnto \( \text{\&} \) LORDE

\( \text{\&} \) Leui. 24. c. \( \text{\&} \) Agg. 2. b. \( \text{\&} \) 2 Cor. 6. c. \( \text{\&} \) Leui. 12. d. \( \text{\&} \) Exo. 30. b. 

for his offence that he hath done, two turtill
doues or two yonge pigeons: one for a syn
offerynge, the other for a burntofferynge, and
brynge them to the prest: Which shal make
the first a synofferynge, and fyst wringe the
neck of it, so that he plucke it not cleane of,
and sprenkle with the bloude vpon the sydes
of the altar, and let the residue of the bloude
blyde out vpon the botome of the altar:

This is the synofferynge. As for the other,
he shal make it a burntofferynge, after the
maner therof. And thus shal the prest make
an attonement for him concernynge the synne
that he hath done, \( \text{\&} \) it shall be forgenue him.

But \( \text{\&} \) he be not able to brynge two turtill
doues or two yonge pigeons, then let him
brynge his offeringe for his synne, a tenth
deale of an Epha of fyne floure for a syn
offerynge. But he shall put no oyle theron,
ner laye frankenciene vpon it, for it is a syn
offerynge. And he shal brynge it vnto the
prest, \( \text{\&} \) prest shal take his hād full of it for a
remembrance, and burne it vpon the altar
for an offeringe vnto the LORDE. This is
a synofferinge. And so shal the prest make
an attonement for him, concernynge his synne
that he hath done, \( \text{\&} \) it shal be forgenue him.

And the remaunt shall be the prestes, like a
meatofferynge.

And the LORDE spake vnto Moses, \( \text{\&} \) sayde:
| If a soule trespace, so \( \text{\&} \) thorow ignoraunce
he offendeth in any thinge \( \text{\&} \) is
halowed vnto the LORDE, he shal brynge his
trespaceofferinge vnto the LORDE, euen a
ramme from \( \text{\&} \) flocke without blemyshe, worth
two Sycle of syluer; after the Sycle of the
Sanctuary, for a trespace offerenge: and loke
what he hath offended in the halowed thinge,
he shall make restitucion, \( \text{\&} \) gene the fifth
parte more thereto. And he shall deluyer it
vnto \( \text{\&} \) prest, which shall make an attonement
for him with the ramme of the trespace
offeringe, \( \text{\&} \) it shall be forgenue him.

Whan a soule synneth, and doth ought agaynst eny
comanaundement of the LORDE, \( \text{\&} \) he shulde not do, \( \text{\&} \) is infourmed therof, he
hath trespassed, \( \text{\&} \) is giltie of the synne. And
he shal brynge from the flocke a ramme with
out blemyshe (that is worth a trespaceofferinge)
vnto the prest, which shal make an at
tonement for him concernynge his ignoraunce
which he dyd, and was not awarre, and it
shalle forgen him. This is the trespace-offerynge, because he trespaied agaynst the LORDE.

Ye And y LORDE talked with Moses, and sayde: Whan a soule synned, or trespaied agaynst the LORDE, so that he denuyed vnto his ne Nabour that which he gaued him to kepe, or that was put vnder his hande, or that he hath violently taken awaye, or gotten vnrighteously, or founde that was lost, and denyth it with a false ooth, what so euer it be, wherin a man synned agaynst his ne Nabour. Now whan it commeth so to passe, "that he synned after this manner, or trespaied, he shal restore agayne that he toke violently awaye, or gat wrongeously, or that was geuen him to kepe, or that he hath founde, or what so euer it be aboute y which he hath sorne falsely, he shall restore it agane whole altogether, and geue the fift parte more therto, even to him that it belonged vnto, the same daye that he synned his trespace offerynge. But for his trespace he shall brynge for the LORDE (euen vnto the prest) a ramme from the flocke without blemyshe, that is worth a trespass offerynge. Then shal the prest make an attonement for him before the LORDE, and all that he hath synned in, shalbe forgen him.

The 6th Chapter.

And the LORDE spake vnto Moses, and sayde: Commaunde Aaron and his sonnes, and sayde: This is the lawe of the burntofferynge. The burntofferynge shall burne vpon the altaile all night vntyll the mornynge. But the fyre of the altaile onely shall burne tharon. And prest shall put on his lyen albe, and his lyen breches vpon his flesh, and shal take vp the asishes, that the fyre of the burntofferynge vpon the altaile hath made, and shal pour them beside the altaile. Then shal he put of his rayment, and put on other rayment, and carry out the asishes without the hoost, in to a cleane place. The fyre vpon the altaile shal burne, and neuer go out. The prest shall kyndle wod theron euery mornynge, and dresse the burntofferynge vpon it, and burne the fur of the deed offerynges tharon. The fyre shal euere burne vpon the altaile, and neuer go out.

And this is the lawe of the meatofferynge, which Aarons sonnes shall offer before the LORDE vpon the altaile. One of them shall Heue his handfull of fyne floure of y meatofferynge, and of the oyle, and all the frankencense that lyeth vpon the meatofferynge, and shall burne it vpon the altaile for a sweate saunoure a remembrance vnto the LORDE. As for the remnauent, Aaron and his sonnes shall eat it, and vnleuued shall they eat it in the holy place, namely, in the courte of the Tabernacle of witnesse. With lesch shall they not bake their porcion, which I haue geuen them of my offerynges. It shalbe vnto them most holy, as the synofferynge and trespass offerynge. All the males amonge the children of Aaron shall eate of it. Let this be a perpetuall lawe for youre posteritie in the sacrifices of the LORDE. No man shall touch it, excepte he be consecrated.

And the LORDE spake vnto Moses, and sayde: This shalbe the offerynge of Aaron and of his sonnes, which they shall offer vnto the LORDE in the daie of their anoyntinge. The tenth parte of an Epha of fyne floure for a meatofferynge daylie, the one half parte in the mornynge, the other half parte at euyn. In the panne with oyle thou shalt make it, and brynge it fryed, and in peces shalt thou offer it for the sweate saunoure of the LORDE. And the prest which amonge his sonnes shalbe anoynted in his steade, shall do this. This is a perpetuall dewtye vnto the LORDE. It shalbe burnt alltogether: for all the meatofferynges of the prest shalbe consumed with the fyre, and not be eaten.

And y LORDE talked with Moses, and sayde: Speake vnto Aaron and his sonnes, and sayde: This is the lawe of the synofferynge: In the place where thou slayest y burntofferynge, shalt thou slaye the synofferynge also before the LORDE. This is most holy.

The prest that offereth the synofferynge, shal eat it in the holy place, in the courte of y Tabernacle of wytnesse. No man shal touch y flesh therof, excepte he be halowed. And yf euy garment be sprenkled with the bloude of it, it shalbe washe in the holy place, And the earthe pot that it is sodden in, shalbe broken. But yf it be a brasen pot, it shalbe scoured, and resed with water. All y males amonge the prestes shall eate therof, for it is most holy. Notwithstandinge all 

- Num. 5. a.  
- Exo. 28. g.  
- Num. 15. a. Leui. 2. a.  
- Ose. 4. b.  
- Leui. 11. e. and 15. b.
synofferynge whose bloude is brought in to the Tabernacle of wytnesse to make an attone-
ment, shall not be eaten, but burnt with fyre.

The vii. Chapter.

A ND this is the lawe of the trespace-
offerynge, and it shal be most holy. In the
place where the burntofferynge is slayne,
shall the trespaceofferynge be slayne also, q
there shall of his bloude be sprenkled rounde
aboute vpon the altare. And all his fat shal
shalbe offered: the rompe and the fat \( \tilde{y} \) couereth the
bowels, the two kyndneys with the fat \( \tilde{y} \) is
theron vpon the loynes, and the net on the
leuer vpon the kyndneys also. And the prest
shall burne it vpon the altare for an offerynge
vnto the LORDE. This is a trespace-
offerynge.

All the males amonge the prestes shal eate
it in the holy place, for it is most holy: euen
as the synofferynge, so shall the trespace-
offerynge be also, they shall both haue one
lawe: and it shal be the prestes, that recon-
cyleth with thyr. Loke which prest offereth
eny mans burntofferynge, the skynne of the
same burntoffrynge that he hath offered, shalbe
his. And euery meatofferynge that is baken
in the ouen, rosted vpon the gredyron, or
fryed in the panne, shalbe the prestes \( \tilde{y} \)
offereth it. And euery meatofferynge \( \tilde{y} \) is
myngled with oyle, or drye, shal belongeth vnto
all Aaron sonnes, vnto one as well as another.
And this is \( \tilde{y} \) lawe of the healthoffo-
rynge, that is offerd vnto the LORDE. * If they
wyll offer a sacrifice of thankesgeyngynge, then
shal they offer vnleuended cakes mingled with
oyle, and sweete waferes straked over with oyle,
and fryed cakes of fyne flourre mingled with
oyle. This offerygynge also shal they brynge
vpon a cake of leuended bred, to the than-
kofferynge of his healthofferynge: and of them
all he shal offer one for an Heuereofferynge
vnto the LORDE. And it shalbe the prestes,
that sprenkleth the bloude of the health-
offerynge. And the flesh of the thankofferynge
in his healthofferynges, shalbe eaten the same
daye that it is offerd, and there shall nothinge
be left ouer vntyll the morningyng.

And whether it be a vowe or a fre wyl-
offerynge, it shalbe eaten the same daye that
it is offerd: \( \tilde{y} \) ought be left ouer vntyll the
mornynge, yet maye it be eaten. But loke

what remayneth vnto \( \tilde{y} \) thirde daye of the
flesh that is offerd, it shalbe brennt with the
fyre. And \( \tilde{y} \) eny man vpon the thirde daie
eate of \( \tilde{y} \) offerd flesh of his healthofferynge,
he shal not be accepted that offerd it. Nether
shall it be rekened vnto him, but it shalbe
refused. And loke which soule eateh therof,
the same is giltie of a mystede.

And the flesh that tooucheth eny vnclene
thinge, shal not be eaten, but burnt with the
fyre. But who so euer is cleane of body, shal
eate of the flesh: and the soule that eath of
\( \tilde{y} \) flesh of \( \tilde{y} \) healthofferynge which belongeth
vnto the LORDE, his vnclenas be vpon
him, and he shalbe roted out from amonge
his people.

And when a soule toucheth eny vnclene
thinge, whether it be an vnclene man, catell,
or eny other abomination that is, and eath of
the flesh of the burntofferynge, that be-
longeth vnto the LORDE, the same shalbe
roted out from amonge his people.

And the LORDE talketh with Moses, and
sayde: Speake vnto the children of Israel, 
* Ye shall eate no fat of oxen, lambes,
and goates: nevertheless the fat of it that
dyeth alone, and of soch as is torne of wyldbe
beastes, that maye ye occypye to all maner of
vses, but ye shal not eate it.

For who so euer eateh the fat of \( \tilde{y} \) beest
that is geuen vnto the LORDE for an offer-
yngynge, the same soule shalbe roted out from his
people. Morover, \( \tilde{y} \) ye shal eate no bloude,
nether of catell, ner of foules, where so euer
ye dwell. What soule eateh eny bloude, the
same shall be roted out from his people.

And the LORDE talked with Moses, and
sayde: Speake vnto the children of Israel, and
saye: Who so wyll offer his healthofferynge
vnto the LORDE, the same shal also brynge
with all, that belongeth vnto \( \tilde{y} \) healthofferynge
for the LORDE. But he shal brynge it
with his hande for the offerygynge of the
LORDE: namely the fat vpon the brest shal
be brynge, with the brest, to be a Wauoffery-
ynge before the LORDE. And the prest
shall burne the fat vpon the altare, and the
brest shalbe Aarons and his sonnes.

And the right shulder shal they gene vnto
the prest for a gift of their healthofferynges.
And loke which of Aarons sonnes offereth
the bloude of the healthofferynges, and the fat,
"A

ND the LORDE spake vnto Moses, saying: Take Aaron and his sonnes with him, and their vestimentes, and the anointinge oyle, and a bullocke for a synoffryenge, two rammes, and a maunde with vuleuended brede, and call the whole congregacion together, before the dore of the Tabernacle of wytnesse. Moses dyd as the LORDE commaunded him, and gathered the congregacion together vnto the dore of the Tabernacle of wytnesse, and sayde vnto them: This is it, that the LORDE hath commaunded to do."

And he toke Aaron and his sonnes, and waszshed them with water, and put the albe vpon him, and girde him with the girdell, and put vpon him the yalowe tunicle, and put the ouerbody cote vpon him, and girde him vpon the ouerbody cote, and put the brestlappo theron, and in the brestlappo light and perfectnesse: And set the mytery vpon his heade. And vpon the mytery euens above his forehead, put he a plate of golde on the holy crowne: as the LORDE commaunded Moses. And Moses toke the anointinge oyle, and anointed the Habitacion, and all that was therein, and consecrated it, and sprinkelde thercwith euens tymes vpon the altar, and anoynted the altare with all his vessels, the laver with his fote, that it might be consecrated: and poured the anointinge oyle vpon Aarons heade, and anoynted him, that he might be consecrated.

And he brought Aarons sonnes, and put albes vpon them, and girde them with the girdelle, and put bonettes vpon their heads, as the LORDE commaunded him.

And he caused bringe a bullocke for a syn offryenge. And Aaron with his sonnes layed their handes vpon his heade, and then was he slayyne. And Moses toke of the bloude, and put it vpon the horns of the altar rounde aboute with his fynger, and purified the altar, and poured the bloude vpon the botome of the altar, and consecrated it, that he might reconcyle it. And took all the fat vpó the bowels, the nett vpon the leuer, and the two kyndes with the fat theron, and burned it vpon the altar. But the bullocke with his skynne, flesh, albes, burned he with fyre without the hoost, as the LORDE commaunded him.

And he brought a ramme for a burntofferynge. And Aaron with his sonnes layed their handes vpon his heade, and then was he slayyne. And Moses sprinkelde of the bloude vpon the altar rounde aboute, hewed the ramme in peces, and burned the heade, the peces, and the fât. And waszshed the bowels and the legges with water, and so burned the whole ramme vpó the altar. This was a burntofferynge for a sweete saunoure, euens a sacrifice vnto the LORDE, as the LORDE commaunded him.

He brought also the other ramme of the offerynge of the consecracjon. And Aaron with his sonnes layed their handes vpon his heade, and then was it slayne. And Moses toke of his bloude, and put it vpon the type of Aarons right eare, and vpon the thomb of his right hande, and vpon the greate too of his right fote.

And he brought Aarons sonnes, and put of the bloude vpon the type of the right eare of them, and vpon the thombes of their righte handes, and vpon the greate toes of their righte fete, and poured the resydue of the bloude vpon the altar rounde aboute. And he toke the fat and the rompe, and all the fat vpon the bowels, and the nett vpon the

* Num. 18. c. ‡ Exo. 29. a. | Exo. 30. d. § Psal.

leuer, the two kyndens with the fat theron, and the righte shulder. And out of the maunde of vnleuended bred before the LORDE, he toke an vnleued cake, and a cake of oyled bred, and a wafer, and layed them vpò the fat, and vpò the righte shulder, and put aliogether vpò the handes of Aaron and of his sonnes, and wauned it for a Wauofferynge before the LORDE.

And afterwarde toke he all agaynve from their hondes, and burned them on the altar, euyn vpò the burntofferynge: for it is an offerynge of consecration for a swete saunoure, euyn a sacrifice vnto y LORDE. And Moses toke the brest, and wauned it a Wauofferynge before the LORDE, of the ramme of the offerynge of consecration: the same was Moses parte, as the LORDE commanded Moses. And Moses toke of y anoyntinge oyle, of the bloude vpò the altar, sprenckled it vpò Aaron his vestimentes, vpò his sonnes vpò their vestimentes, and so cosecrated Aaron his vestimentes, his sonnes and their vestimentes with him.

And he sayde vnto Aaron his sonnes: Seeth y flesh before the dore of the Tabernacle of wytnesse, there eate it, of the bred vpò the altar, sprenckled it vpò Aaron his vestimentes, vpò his sonnes vpò their vestimentes, and it is cosecrated me, sayde: Aaron his sonnes shall eate it. As for y which remayneth of the flesh vpò the altar, ye shal burne it with fyre. And in seue dayes shall ye not departe from y dore of the Tabernacle of wytnesse, vntyll the daye, the dayes of youre consecration offerynges be at an ende: for seue dayes must youre handes be cosecrated, as it is come to passe this daye: The LORDE hath cosecrated to do it, that ye might be reconcled. And ye shal tary before the Tabernacle of wytnesse daye and night seuen dayes longe, shal kepe y watch of LORDE, that ye dye not, for thys am I cosecrated. And Aaron with his sonnes dyd all, that y LORDE commanded by Moses.

The 8. Chapter.

And vpon the eight daye Moses called Aaron and his sonnes, and the Elders in Israel, and sayde vnto Aaron: Take vnto the a yonge calfe for a synofferynge, and a ramme for a burntofferynge, both without blemsh, and brynge them before the LORDE, and speake vnto the children of Israel, and saye: Take an he goate for a synofferynge: and a calfe, and a shepe, both of a yeare olde, and without blemsh for a burntofferynge: and an oxe and a ramme for an healthofferynge, that we maye ofrfe before the LORDE: and a meatofferynge myngled with oyle. For to daye shal the LORDE appeare vnto you.

And they toke what Moses commanded before y dore of the Tabernacle of wytnesse, and the whole cogregation came nye, and stode before the LORDE. Then sayde Moses: This is it, which the LORDE commanded that ye shulde do, and then shall the glory of y LORDE appeare vnto you. And Moses sayde vnto Aaron: Go vnto y altar, and offer thy synofferynge and thy burntofferynge, and make an attionemct for the and for the people. Then offer the peoples ofrfferynge, and reconcle them also, as the LORDE hath commanded.

And Aaron wente vnto the altar, and slewe y calfe for his synofferynge, his sonnes brought the bloude vnto him. And he dypte his fynger in the bloude, and put it vpò the horns of the altar, and poured y bloude vpò y botome of the altar. As for the fat and the kyndens the net vpò the leuer of the synofferynge, he burnt the vpò the altar, as the LORDE commanded Moses. The flesh also and the hyde burnt he with fyre without the hoost.

Afterwarde he slewe the burntofferynge, and Aarons sonnes brought the bloude vnto him, sprenckled it rounde aboute vpò the altar. And they brought him the burntofferynge in peces, the heade: he burnt it vpò the altar. And he washed the bowels and the legges, and burnt them aboue vpò the burntofferynge on the altar.

Then brought he the ofrfferynge of the people, and toke the goate, that synofferynge of the people, and slewe it, and made a synofferynge therof, as of the fyrst. And brought the burntofferynge, and dyd as the lawe is: and brought the meatofferynge, and toke his handfull, and burnt it vpò the altar, besyde the burntofferynge of the mornynge.

Afterwarde slewe he the oxe and the ramme for the healthofferynge of the people. And his sonnes brought him the bloude, which he
sprenkled vpon the altar ronde aboute. But the fat of the ox e of the ramme, the rompe, and the fat that couereth the bowels, e the kyndeyes, e the net vpon the heuer, all soch fat laied they vpon the brest, and burnt the fat vpon the altar. But the brest and the *right shulder waued Aaron for a Wauedeforreyenge before the LORDE, as the LORDE commaunded Moses.

And Aaron lift vp his hide ouer the people, and blessed them, and came downe from the worke of the synofferynge, burntofferynge, and healthofferynge. And Moses and Aaron went in to the Tabernacle of wytnesse. And when they came out agayne, they blessed the people. Then appeared the glory of the LORDE vnto all the people. For there came *a fyre from the LORDE, and vpon the altar it consumed the burutofferynge and the fat. Whan all the people sawe that, they rejoysed, and fell vpon their faces.

The r. Chapter.

A ND þ sonnes of Aaron, Nadab and Abihu, *toke ether of the his censoure, e put fyre therin, e layd incens e vpon it, and brought strange fyre before the LORDE, e which he commaundde them not. Then wente there out a fyre from þ LORDE, and consumed them, so that they dyed before the LORDE. Then sayde Moses vnto Aaron: This is it, that the LORDE sayde: I wil be sanctified vpó them that come nye me, and before all the people wil I be glorified. And Aaron helde his peace.

Moses called Misaell and Elzaphan the sonnes of Vsiel Aarons vnCLE, and sayde vnto them: Go to, and carie youre brethren out of the Sanctuary, without the hooe. And they wente, and caried them forth in their albes without the hooe, as Moses sayde.

Then sayde Moses vnto Aaron e to his sonnes Eleasar and Ithamar: *Ye shall not vnconer youre heads, ner rente youre clothes, that ye dye not, and the wrath come vpon the whole congregacion: Let youre brethren of the whole house of Israel bewepe this burngyne, which the LORDE hath done. As for you, ye shall not go out from the dore of the Tabernacle of wytnesse, lest ye dye: for the anoynt-

inge oyle of the LORDE is vpon you. And they dyd as Moses sayde.

The LORDE spake vnto Aaron, e sayde: *Thou e thy sonnes with the shal drinke no wyne ner stronge drynke, whan ye go in to the Tabernacle of wytnesse: that ye dye not. Let this be a perpetuall lawe vnto all youre posterities: þ ye maye haue knowlege to discerne, what is holy and vnholye, what is cleane e vnCLEane: þ that ye maye teach the children of Israel all the lawes, which the LORDE hath spoken vnto you by Moses.

And Moses sayde vnto Aaron, and vnto Eleasar and Ithamar his sonnes that were left: *Take the remnaunt of the meatofferyng in the sacrifices of þ LORDE, and eate it without leuen besyde the altar, for it is most holy, even in the holy place shal ye eate it. For it is thy dutie and thy sonnes dutie in the sacrifices of the LORDE: for thus am I commaundde. But the Wauebrest and the Heueshulder shal be eate, and thy sonnes and thy daughters with the in a cleane place. For this dutie is geuen vnto the and thy children in the deedofferynges of the children of Israel. For the Heueshulder and the Wauebrest to the offerynes of the fat, shalbe brought in, that they maye be waue for a Waueofferenge before the LORDE. Therefore is it thine and thy childrens for a perpetuall dutie, as the LORDE commaundde.

And Moses sought for the goate of the synofferynge, and founde it burnt. And he was angrie at Eleasar and Ithamar þ sonnes of Aaron, which were left aluye, and sayde: Wherfore haue ye not eaten the synofferynge in the holy place? for it is most holy, þ he hath geuen it you, that ye mighte beare þ synne of the congregacion, to make agrement for them before the LORDE. Beholde, the bloude of it came not in to the Sanctuary: Ye shalde haue eaten it in the Sanctuary, as I was comaundde.

Aaron sayde vnto Moses: Beholde, this daye haue they offerd their synofferynge þ their burntofferynge before þ LORDE. And it is chaume me after this maner. And shalde I eate of the synofferynge to daye, þ be mery before the LORDE? Whan Moses herde that, he was content.

AND § LORDE talked with Moses & Aaron & sayde: Speake vnto & childre of Israel, and saye: “These are the beestes which ye shal eate amōge all ye beestes vpo earth: What so euer hath hoffe, d deuydeth it in to two claves, c cheweth cud amongst the beestes, that shal ye eate. But loke what cheweth cud d hath hoffe, a deuydeth it not, as the Camell, the same is vn cleane vnto you, & ye shal not eate it. The Conyes chew cud, but they deuyde not the hoffe in to two claves, therafore are they vn cleane vnto you. The Hare cheweth cud also, but deuydeth not h hoffe in to two claves, therafore is he vn cleane vnto you. And the Swayne deuydeth h hoffe in to two claves, but cheweth not the cud, therafore is it vn cleane vnto you. Of the flesh of these shall ye not eate, ner touch their carcasses, for they are vn cleane vnto you.

These shall ye eate of all that are in the waters: What so euer hath fynnes and scales in the waters, sees ryuers, that shal ye eate. But what so euer hath not fynnes and scales in the sees and ryuers, amongst all moue in the waters, of all that lyue in the waters, it shalbe an abominacion vnto you, so that ye eate not of their flesh, and that ye abhorre their carcasses. For all that haue not fynnes scales in the waters, shall ye abhorre.

And these shal ye abhorre amongst foules, so that ye eate them not: The Agle, the Goshauke, the Cormoraunte, the Vultur, Kyte, and all his kynde, and all Rauens with their kynde: the Estrich, Nighterow, the Cocow, the Sparow haue with his kynde, the little Oule, the Storke, the greate Oule, Backe, the Pellycane, the Swanne, the Pye, the Heron, laye with his kynde, the Lapwynge, and Swalowe. And what so euer crepeth amongst the foules, and goeth vpon foure fete, shalbe an abominacion vnto you. Yet these shal ye eate of the foules that crepe and go vpon foure fete: euene those that haue no knyes abone vpon legges, to hoppe wodd vpon earth. Of these maye ye eate, as there is the Arbe with his kynde, and the Selaam with his kynde, & the Hargol with his kynde, & the Hagab with his kynde. But what so euer els hath foure fete amongst the foules, it shalbe an abominacion vnto you,

and ye shal take it for vn cleane. § Who so euer toucheth the carcasse of soch, shall be vn cleane vntill § euene: and who so euer beareth the carcasse of eny of these, shall wash his clothes, and shalbe vn cleane vntyll the euene.

Therfore euerie beest that hath hoffe, and deuydeth it not in to two claves, c cheweth not cud, shalbe vn cleane vnto you. Who so euer toucheth soch, shalbe vn cleane. And what so euer goeth vpon handes amongst ye beestes that go vpon foure fete, shalbe vn cleane vnto you. Who so euer toucheth the carcasses of the, shalbe vn cleane vntyll euene. And he ye beareth their carcasse, shall wash his clothes, and be vn cleane vntyll the euene: For soch are vn cleane vnto you.

These shalbe vn cleane vnto you also, amongst the beestes that crepe vpon earth: Welles, the Mouse, the Tode, euery one with his kynde, the Hedgehogge, the Stellio, the Lacerte, the Snaile, and the Moule, these are vn cleane vnto you amongst all that crepe. Who so euer toucheth the deed carcasse of the, shalbe vn cleane vntyll euene. And what so euer eny soch deed carcasse falleth vpon, it shalbe vn cleane, what so euer vessell of wodd it be, or rayment, or skynne, or bagge. And euery vessell that eny thinge is occupied withall, shalbe put in the water, and is vn cleane vntyll the euene, and then shal it be cleane. § All maner of earthen vessell that eny soch carcasse falleth in to, shal all be vn cleane that therin is, ye ye shal breake it. All meate which is eate, that eny soch water commeth in to, is vn cleane: § all maner of drynke that is dronke in all maner of soch vessell, is vn cleane. And what so euer eny soch carcasse falleth vpon, it shalbe vn cleane, whether it be ouen or kettell, so shal it be brokè, for it is vn cleane, and shalbe vn cleane vnto you. Neuertheless the fountaynes, welles, poundes of water are cleane. But who so euer toucheth their carcasses, is vn cleane.

And though the deed carcasse of eny soch fell vpon the sede that is sowne, yet is it cleane. But whan there is water poured vpon the sede, and afterwarde eny soch deed carcasse falleth theron, then shal it be vn cleane vnto you.

When a beest dyeth that ye maye eate, he that toucheth the deed carcasse therof, is
Who so eateth of unclean carcase, shall wash his clothes, and be unclean vntyll the euen. Likewyse he that beareth unclean carcase, shall wash his clothes, and be unclean vntyll the euen.

What so euer crepeth vpon earth, shall be an abomination vnto you, and shall not be eaten. And what so euer crepeth vpon ye belly, or all that goeth vpon four ye or mo fete, amōge all that crepeth vpon earth, shall ye not eate, for it shalbe an abomination vnto you. Make not youre soules abominable, and defyle you not in them, to stayne youre selues: for I am the LORDE youre God. Therefore shal ye sanctifie youre selues, that ye maye be holy, for I am holy. And ye shal not defyle youre selues on any maner of crepyng beest, that crepeth vpon earth: for I am the LORDE, which brought you out of the lande of Egipte, that I might bee youre God: therfore shal ye be holy, for I am holy.

This is the lawe ouer ye beestcs and soules, * all maner of soules of crepyng beestes in the waters, and all maner of soules ye crepe vpon earth: that ye maie knowe to discerne what is vncleane * cleane, and what maner of beestes are to be eaten, and which are not to be eaten.

The riez. Chapter.

And the LORDE spake vnto Moses * a Aaron, * sayde: Whan there ryseth vp any thinge in the skynne of a mans fleshe, whether it be a scabbe or a glisteringe whyte (as though there wolde be a leprosy in the skynne of his fleshe) shal he be brought vnto Aaron the prest, or to one of his sonnes amongst ye prestes. And whan the prest seyth the plage vpon the skynne of the fleshe, that the hayres are turned to whyte, and it seme deper in that place then the other skynne of his fleshe, then is it surely a leprosy, therefore shal the prest loke vpon him, and iudge him vncleane.

But whan there is eny whyte plecke in the skynne of his fleshe, and yet seme no deper then the other skynne of the fleshe, and the hayres be not turned to whyte, the shal the prest shut him vp seuen dayes, and on seuenthe daye loke vpon hym: ye the plage seme vnto hym as afore, * hath frett no deper in the skynne, then shal the prest shut him vp yet seuen dayes mo. And whan he loketh on hym agayne vpon the seuenthe daye, and fyndeth, that the plage be darkish, and hath frett no deper in the skynne, the shal he iudge him cleane, for it is but a skyrfe, and he shal wash his clothes, * then is he cleane.

But whan the scabbe fretteth farther in the skynne (after that he is sene of the prest, and judged cleane) and he be now sene of the prest agayne: whan the prest seyth the, ye the scabbe hath frett farther in the skynne, he shal iudge hym vncleane, for it is surely a leprosy.

Whan a plague of leprosy is vys a man, he shalbe brought vnto the prest. Whan he seyth and fyndeth, that there is whyte rysen vp in the skynne, and the hayre turned vnto whyte, and there be rawe fleshe in the sore,
Chap. xxxii.

The xii. boke of Moses.

The is it surely an olde leprosy in þe skynne of his flesh, therfore shal the prest judge him vnclaene, and not shut him vp, for he is vnclaene alreadie.

But whan the leprosy breaketh out in the skynne, and coureeth the whole skynne, from the heade vnto the fote, all that the prest can se, So whan the prest loketh vpon it, and fyndeth, that þe leprosy hath couered all the flesh, he shall judge him cleane, for so mouch as it is turned all in to whyte vpon him, for he is cleane.

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Notwithstondinge þf there be rawe flesh there, in the daye whan he is loked vpon, þe is he vnclaene. And whan the prest seyth þf rawe flesh, he shall judge him vnclaene, for he is vnclaene, it is surely a leprosy. But þf the rawe flesh chaunge agayne, and be turned in to whyte, then shall he come vnto the prest. And whan the prest loketh vpon him, and fyndeth, that the plage is turned to whyte, he shall judge him cleane, for he is cleane.

Whan there is a byle in the skynne of eny mans flesh, and healeth agayne, and afterwarde in the same place there arysse vp eny whyte thinge, or a glysterynge whyte somewhat reedish, he shal be sene of the prest. So whan the prest, seyth, that it appeareth to be lower then the other skynne, and the hayre turned to whyte, then shall he judge him vnclaene, for it is surely a plage of leprosy broken out of the byle. But þf the prest se and fynde, that the hayres are not whyte, and it not lower then the other skynne, and is darkish, he shal shut him vp seuen dayes. 

Ýf it hath fretter farther in the skynne, then shal he judge him vnclaene, for it is surely a plage of leprosy. But þf the glysterynge whyte abyde styll, and freate no farther, þe is it but a prynte of the byle, and the prest shal judge him cleane.

Whan the skynne of eny mans flesh is hurt with fyre, and the prynte of the burninge be reedish or whyte, and the prest loketh vpon him, and fyndeth the hayre turned to whyte vpon the mark of the burnynge, þe it appeare deper then the other skynne, þe is there surely a leprosy brokë out of þy prynte of þy burnynge: therfore shal þy prest judge hi vnclaene, for it is a plage of leprosy. But þf the prest se and fynde, that þe hayre vpon the prynte of the burninge is not turned vnto whyte, þ is no lower then the other skynne, and is darkish also, he shall shut him vp seuen dayes.

And vpon the seuenth daye he shall loke vpon him: ÿf it hath fretter farther in þe skynne, then shal he judge him vnclaene, for it is a leprosy. But þf it stode styll vpò the mark of the burnynge, and fret no farther in the skynne, and is darkish, then is it a sore in þe mark of the burnynge, þe prest shal judge him cleane, for it is but the prynte of the burnynge.

Whan a man or woman is skyruye vpon the heade or beerd, and the prest seyth the mark, and fyndeth that it appeareth deper then the other skynne, and the hayre be there golde and thynne, then shal be judge vnclaene: for it is a skyrfe of leprosy of the heade or of the beerd. But þf the prest se that þe skyrfe appeare no deper þe the skynne, and that the hayre is not of a pale colour, he shall shut him vp seuen dayes. And vpon the seuenth daye whan he loketh, and fyndeth, that the skyrfe hath fretter no farther, and there be no golden hayre there, and that the skyrfe appeare no deper then the other skynne, then he shal shut him vp yet seuen dayes moy. And vpon the seuenthe daye wha he loketh, and fyndeth that the skyrfe hath fretter no farther in the skynne, and that it appeareth no deper then the other skynne, then shal he judge him cleane. And he shal wash his clothes, for he is cleane. But þf the scabbe freate farther in the skynne (after þe he is judged cleane) and the prest loketh, and fyndeth, that þe scabbe hath fretter farther in the skynne, then shal he seke nomore for golden hayres, for he is vnclaene.

Neuerthelessse þf he se that the scabbe stondeth styll, þe that pale hayres are there ryseen vp, þen is þe scabbe holde, and he is cleane, therfore shal þe prest judge him to be cleane.

Wha there is eny glysterynge whyte vpon the skynne of the flesh of a man or woman, and the prest seyth there that the glysterynge whyte vanisheth: then is it but a whyte scabbe ryseen vp in þe skynne, þ is he is cleane.

Whan the hayres fall out of the heade of a man or a woman, so that he is balde, the same is cleane. Ýf they fall out of his fore heade, then is he fore heade balde þ cleane. But þf there be a whyte reedish sore in the balde
head, or balde fore heade, then is there a
leprosy rysen vp in the balde heade or balde
foreheade: therfore shal \( \tilde{y} \) prest loke vp
on him. And whan he fyndeth the whyte reediysh
sore rysen vp in his balde heade or balde fore
heade, then shall \( \tilde{y} \) skynne of the fleshe be as
leporous, therfore is he a leporous man and
vnclene. And the prest shall judge him vn-
clene, because of \( \tilde{y} \) same sore vp\( \tilde{o} \) his heade.

Who so now is leporous, his clothes shall be
rent, and the heade bare, \( \tilde{y} \) the lippes moffled,
and shall in euere wyse be called vnclene.

"And as longe as the sore is vp on him, he
shall be vnclene, dwell alone, and haue his
dwellinge without the hoost.

When the plagge of leprosy is in a cloth,
whether it be wollen or lynnen, in the warpe
or weft, whether it be lynnen or wollen, or in
a skynne, or in euere maner thynge that is
made of skynne. And when \( y \) plagge is pale or
reedish in the cloth or skynne, either in the
warpe or weft, or in euere maner thynge that is
made of skynne, the same is surely the plagge
of leprosy, therfore shall the prest loke vp on
it. And when he seyth the plagge, he shall
shut vp seuen daies. And vp\( o \) on the seuenthe
daye when he seyth that \( y \) plagge hath frett
farther in the cloth, in the warpe or weft, in
a skynne or in euere maner thynge that is made
of skynne, then is it a fretinge plagge of leprosy,
and is vnclene. And the cloth shall be burnt,
either warpe or weft, whether it be wollen or
lynne, or euere thynge made of skynne, wherin
is euere such plagge. For it is a plagge of leprosy,
and shall be burnt with fyre.

But \( y \) the prest se that the plagge hath frett
no farther in \( y \) cloth, either in the warpe or
weft, or euere thinge made of skynne, then shall
he commaunde to wash the thinge that the
plagge is in, and shall shut vp other seuen
daies. And when the prest seyth (after that
the plagge is waszshen) \( y \) the plagge is not
chaughe before his eyes, and hath frett no
farther also, yet is it vnclene, \( y \) shall be burnt
with fyre: for it is depe freted inwarde, and
hath made skyrfes. Neuertheles when the
prest seyth that the prynte is vanished after
the washinge of it, then shall he rente it out of
the cloth, and of the skynne, out of the
warpe or weft. But \( y \) it appeare eny more
in the clothe (either in the warpe, or in the
weft) or euere maner thinge made of skynne,
slye the lambe, where the synofferynge and burntofferynge are slyne, namely, in the holy place. For as the synofferynge, so is the trespace offerynge the prestes also, for it is most holy.

And the prest shall take of the bloude of the trespace offerynge, and put it vpon the typp of ý right eare of him that is clensed, and vpon the thombe of his right hande, and vpon the greate too of his right fote. Afterwa rde shall he take of the oyle out of the Logg, and poure it in to his awne left hande, and dyppe his right fynger in the oyle that is in his left hande, and sprenke the oyle with his fynger seuen tymes before the LORDE. As for the remaunt of the oyle in his hande, he shall put it vpon the typp of the right eare of him that is clensed, and vpon the thombe of his right hande, ý vpon the greate too of his right fote. Afterwa rde shall he take of the oyle out of the Logg, and poure it in to his awne left hande, and dyppe his right fynger in the oyle that is in his left hande, and sprenke the oyle with his fynger seuen tymes before the LORDE. But the remaunt of the oyle in his hande, shall he poure vpon the heade of him that is clensed, and make an attonnement for him before the LORDE. And he shall make the synofferynge, and reconeyle him that is clensed, because of his vnclennesse. And afterwa rde shall he slewe the burntofferynge, and shall ofre it vpon the alter with the meatofferynge, and make an attonnement for him, ý than is he cleane.

But ýf he be poore, and gette no moch with his hande, then let him take one lambe for a trespaceofferynge to wane it, to make an attonnement for him, and a tenth deale of fyne flour myngled with oyle for a meatofferynge, and a Logg of oyle, ý two turtyll doues, or two yonge pigeons which he is able to get with his hande, let the one be a synofferynge, the other a burntofferynge: and let him brynge them vpon the eights daye of his clensyng vnto the prest before the dore of the Tabernacle of wytnesse before the LORDE.

Then shall the prest take the lambe for the synofferynge, and the Logg of oyle, and shall wane them all before the LORDE, and sley the lambe of the trespace offerynge: and take of ý bloude of the same trespaceofferynge, and put it vpon the typp of the right eare of him that is clensed, and vpon the thombe of his right hande, and vpon the greate too of his righte fote, and poure of the oyle in to his awne lefte hande, and with his right fynger sprenke the oyle that is in his left hande, seuen tymes before the LORDE.

As for the remaunt of the oyle in his hande, he shall put it vpon the typp of the right eare of him that is clensed, and vpon the thombe of his right hande, ý vpon the greate too of his right fote, euyn aboue vpon the bloude of ý trespaceofferynge. The other oyle in his hæde shall he poure vpon the heade of him ý is clensed, to make an attonnement for him before the LORDE. And afterwa rde of the one of the turtill doues or yonge pigeons (according as his handes are able to get) he shall make a synofferynge, of ý other a burntofferynge, with the meatofferynge: and so shall the prest make an attonnement for him that is clensed before the LORDE.

Let this be the lawe for the leper, which is not able with his hande to get, that belongeth vnto his clensyng.

And the LORDE spake vnto Moses and Aaron, and sayde: Whan ye are come in to the lande of Canaan, which I geue you to possesse: and ýf there happen a plauge of leprosy in any house of youre possession, then shal he that owneth the house, come and tell the prest, and saye: Me thynke there is as it were a plauge of leprosy in my house. Then shal the prest commaunde to rydde all thynge out of the house or euer the prest go in to se ý pluge, lest all that is in the house be made vnclene. Afterwa rde shall ý prest go in, to se the pluge.

Now whan he loketh, and fyndeth ý there be holowe strakes yalowe or reedish in the walles of the house, ý they sene to be lower then the wall byside, then shall he go out at the dore of the house, and shut vp the house for seuenthe dayes. And vpon the seuenthe daye whan he commeth, and seyth that the pluge hath fretten farther in the walles of the house, the shall he commaunde to breake out the stones wherin the pluge is, ý to cast the in a foule place without the cite, ý the house to be scraped with rounde aboute, and the dust ý is scraped of, to be poured without ý cite in an vnclene place, ý to take other stones, and put them in the place of the other, and to take other playster, and playster the house.

Whan the pluge then commeth agayne, and breake forth in the house, after ý the stones are broké out, the playster scraped of, and the
A

D the LORDE talked with Moses and Aaron, and sayde: Speake to the children of Israel, and saie vnto hym: Whan a man hath a runnyng yssue from out of his flesh, þy same is vn cleane: but þe is he vn cleane by the reason of this yssue, whan his flesh is fretten of þy yssue or wunde. Every bed where on he lyeth, þ what so euer he sytteth vpon, shalbe vn cleane.

And he that toucheth his bed shall wash his clothes, and bathe him self with water, and be vn cleane vntyll the euę. And he þ sytteth where he sat, shal wash his clothes, and bathe him self with water, and be vn cleane vntyll the euę. Who so toucheth his flesh, shal wash his clothes, þ bathe him self with water, and be vn cleane vntyll the euę. Whan he sytteth vpon him that is cleane, þ y some shal wash his clothes, and bathe him self with water, þ be vn cleane vntyll the euę.

Whan he hath the bloude ysse of his flesh, she shalbe vnto him, and all clothes, and every skynne that is stained with soch sede, shalbe wash with water, þ be vn cleane vntyll the euę. A woman, by whom soch one lyeth, shalbe bathe her self with water, and be vn cleane vntyll the euę. Whan a woman hath the bloude ysse of her flesh, she shalbe put a parte vij. daies in to a sondrie place. Whan so euer toucheth her, shal be vn cleane vntyll the euę. And all that she lyeth vpon (as longe as she is put parte) shalbe vn cleane. And that she syt-
teth vpon, shalbe vn cleane. And whan so euer shalbe hir bed, shal wash his clothes, and bathe him self with water, and be vn cleane vntyll the euę. And whan so euer toucheth eny maner thing that she hath sytted vpon, shal wash his clothes, and bathe him self with water, and be vn cleane vntyll the euę.

* Leuit. 6. d. and 11. c.
And if a man lye with her (whyte she is put a parte) he shal be vncleane seven dayes, and the bed that he laye vpon, shalbe vncleane.

But when a woman hath hir blokke yssue a longe season, not onely at the tyme of hir naturall course, but also out of the tyme of hir naturall course, then shall she be vncleane so longe as she hath the yssue: euë as she is at the tyme when she is put aparte, so shall she be vncleane here also. What so euer she lyseth vpon all the tyme of hir yssue, shalbe as hir bed, when she is put aparte. And all that she sytteth vpon, shalbe vncleane, as is hir vnclenesse, when she is put aparte. Who so euer toucheth any of them, shal be vncleane, and shal wash his clothes, and bathe him self with water, me be vncleane vntyll the euen.

But if she be cleane of hir yssue, the shal she nome seuen dayes, afterwarde shall she be cleane: and vpon the eight daye shall she take two turtell doues, or two yonge pigeons, and bynye them vnto the prest before the dore of the Tabernacle of wyntesse. And the prest shall make of the one a synofferynge, of the other a burntofferynge, and make an attonement for her before the LORDE, as concernynge the yssue of hir vnclenesse.

Thus shal ye se that the childre of Israel kepe them selues from their vnclenesse, that they dye not in their vnclenesse, whan they defyle my habitation, which is amoge you. This is the lawe ouer hir that hath a runnyge sore, me him whose sede departeth from hir in slepe, so that he is vncleane therof. And ouer her that hath hir bloude yssue, and who so euer hath a runnyge sore, whether it be man or woman, and when a man lyeth with her that is vnclean.

The xvi. Chapter.

And the LORDE spake vnto Moses (after that Aarons two sonnes were deed, * when they offered before the LORDE) & sayde: Speake vnto Aaron thy brother, y he go not at all tymes in to the ynamner Sanctuary, within the vale before the Mercyseate, which is vpon the Arke, y he dye not: for I will appeare in a cloude vpon y Mercyseate. But herewithall shal he go in, euen with a yonge bullocke for a synofferynge, and with a ramme for a burntofferynge, and shal put on the holy lymmen albe, and haue lymmen breches vpon his flesh, and gyrdle him with a lymne girdell, and haue the lymmen myter vpon his heade.

For these are y holy garmentes: & he shal bathe his flesh with water, & put them on: & of the cogenesis of the childre of Israel he shal take two he goates for a synofferynge, and a ramme for a burntofferynge.

And Aaron shal bynye the bullocke his owne synofferynge, & make an attonement for himself and his house: and afterwarde shal he take the two goates, and present them before the LORDE, euene before the dore of the Tabernacle of witnesse, and shall cast lottes ouer the two goates: the lot of the one goate for the LORDE, and the other for the fre goate. And the goate that y LORDES lot fell vpon, shal he offer for a synofferynge. But the goate, that the fre goates lot fell vpon, shal he present alyue before y LORDE, to make an attonement for him, and to let the fre goate go in to y wyldernes. And so shal he bynye the bullocke of his synofferynge, and make an attonement for him and his housholde, and shal kyll him.

And he shal take a censor full of coales from the altare that stondeth before the LORDE, and his handfull of beaten incense, and bynye them in within y vayle, and put the incense vpon the fyre before y LORDE, that the cloude of the incense maye couer the Mercyseate, which is vpon the witnesse, that he dye not. & he shal take of the bloude of the bullocke, and sprenkyle it with his fynger toward the Mercyseate on the foreyesde. Seuen tymes shal he sprenkyle of the bloude thus with his fynger before the Mercyseate. Thë shal he kyll the goate which is the peoples synofferynge, & bynye in of his bloude within the vayle, & shall do with his bloude, as he dyd with the bloude of the bullocke, and sprenkyle therwith also on the foysyde toward the Mercyseate, and so shal he reconcile the Sactuary from the vnclenesse of the childre of Israel, and frõ their trespasses in all their synnes. Thus shal he do vnto the Tabernacle of wyntesse, which is the habitation with them amog thei vnclenesses.

No man shalbe in the Tabernacle of witnesse, when he goeth in to make an attone-

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\* Exo. 40. c.  3 Re. 8. b.  † Heb. 9. b.  ‡ Leui. 4. a.
And when he hath made an end of reconciling the Sanctuary, and the Tabernacle of witness, and the altar, he shall bring the heifer goate.

The shalt Aaron laye both his hades vpó ý heade of him, ę confess euere him all the mysdedes of ý childre of Israel, ę all their trespaces in their synnes, ą shall laye the vpó ý heade of the goate, ę by some man ý is at hande, shalt he let him runne in to the wildernes: ý the goate maye so bearre all their mysdedes vpó the him to ý wyldernesse, and he shall leave him in the wyldernesse.

And Aaron shall go in to the Tabernacle of witness, and put of the lymenes clothes, which he put on whâ he wente in to ý Sanctuary, and shall leave them there, and bathe his flesh with water in the holy place, and put on his awne rayment.

And he shall go forth, and make his burnt-offeringe, and the burnt-offeringe of the people, and make an attonement both for himself and for the people, and burne the fat of the syn-offerynge vpó the altar. But he ý carried out the fre goate, shal wash his clothes, and bathe him self with water, ą then come in to the hoost.

The bullocke of the syn-offerynge, and ý goate of the syn-offerynge (whose bloude was brought in to the Sanctuary to make an attonemént) shalbe carried out of ý hoost, ą brent with fyre, both their skynnes, flesh, and donge. And he that burneth them, shal wash his clothes, and bathe him self with water, and then come in to the hoost.

And this shalbe a perpetuall lawe vpó you: ą Upon the tenth daye of the seventh moneth shalt ye humble youre soules, and do no worke, whether it be one of youre selues, or a strauner amonge you. For in this daye is yourattonemént made, that ye maye be elensed from all youre synnes before the LORDE: therfore shall it be a fre Sabbath vpó you, and ye shall humble youre soules. Let this be a perpetuall lawe.

But the prest that is anoynted, and whose hande was yyllen to be prest in his fathers steade, shall make this attonement, and shall put on the lynnen clothes, namely the holy vestimentes, so shall he recóyele the holy Sactuary, and the Tabernacle of wytnesse, and the altar, and ý prestes, and all the people of the congregacion. ą This shall be a perpetuall lawe vpó you, that ye reconcile ý children of Israel from all their synnes once a yeare. And Moses dyd, as the LORDE commaunded him.

The Chapter.

And ý LORDE talked with Moses, ą and sayde: Speake vpó Aaron ý his sonnes, ą to all ý childre of Israel, ą saye vpó them: This is it that ý LORDE hath commaunded: What so euere he be of ý house of Israel, ý kylleth an oxe, or lâbe, or goate in the hoost, or out of the hoost, and bryngeth it not before the dore of the Tabernacle of wytnesse, that it maye be brought vpó the LORDE for an offerenge before the Habitacion of ý LORDE, the same shall be gitle of bloude, as though he had shed bloude, and soch a man shall be roted out from amonge his people.

Therfore shall the children of Israel brynge their offerenges (that they will offer vpó the wyde felde) before the LORDE, even before the dore of the Tabernacle of witness, vpó the prest, ą there offer their health-offerenges vpó the LORDE. And the prest shall sprenkle the bloude vpó the altar of the LORDE before the dore of the Tabernacle of wytnesse, and burne the fat for a swete saouore vpó the LORDE: and they shall offer their offerenges nomore vnto deuels, with whom they go a whorynge. This shalbe a perpetuall lawe vpó them amonge their posterities.

Therfore shalt thou saie vpó thè: What man so euere he be of the house of Israel, or a strauner also that is amonge you, which offereth a burnt-offerenge or any other offerenge, and bringeth it not before the dore of the Tabernacle of wytnesse to offer it vpó the...
LORDE, he shall be roted out from among his people.

And what man so euer it be (either of the house of Israel, or a straunger amonge you) that eateth eny maner of bloude, agaynyst hym wyll I set my face, and wil rote him out from amonge his people: for the soule of that body is in the bloude, and I haue geuen it you for the altare, that youre soules maye be reconcyled ther with: For the bloude that is in the soule maketh attouement. Therfore haue I sayde vnto the children of Israel: No soule amonge you shall eate bloude, no ner eny straunger that dwelleth amonge you.

And what man so euer it be amonge you (whether he be of the house of Israel, or a straunger amonge you) that at the hustynge taketh a beest or foule which maye be eaten, he shall poure out the bloude of the same, and couer it with earth: for all flesh lyueth in the bloude.

And I haue sayde vnto the children of Israel: Ye shall eate the bloude of no body: for the life of all flesh is in his bloude. Who so euer eateth it, shalbe roted out. And what so euer soule eateth that which dyed alone, or that was torne of wylde beestes (whether he be one of youre selues or a straunger) the same shal wash his clothes, and bathe himself with water, and be vnclaene vntyll the euyn, and then is he cleane. But ye he wash not his clothes, nor bathe him self, then shal he beare his synne.

The xvii. Chapter.

AND the LORDE talked with Moses, and saide: Speake vnto the childe of Israel, and saye vnto them: I am the LORDE your God, Ye shall not do after thy worke of the lande of Egypte, wherin ye dwelt: nether after the doynges of the lande of Canaan, in to the which I will brynge you. Ye shall not walke after their customes, but after my lawes shall ye do, and my statutes shal ye kepe, that ye meye walke therin: for I am the LORDE your God. Therfore shal ye kepe my statutes and my lawes. For the man that doth the same, shal liue therin, for I am the LORDE.

No man shall come at his nexte kynswoman, to vncover hir preuytie: for I am the LORDE.
Thou shalt lye with no maner of beest, to defyle thy self therwith. And no woman shall haue to do with a beest, for it is abhominacion.

Ye shall defyle youre selues in none of these things. For ye Heithen (whom I wil cast out before you) haue stayned them selues in all these, and the londe is defyled there thorow. And their wickednesse vy I vsyet vpó them, so that the londe shal spue out the indwellers therof. Therfore kepe ye my statutes and lawes, and do not one of these abhominacions, nether one of youre awne selues nyr the straunger amonge you (for all soch abhominacions haue ye people of this lode done which were before you, and haue defyled the lande) that the lande spue not you out also, when ye haue defyled it, as it spewed out the Heythë, that were there before you. For who so euer commytte these abhominacions, the same soules shalbe roted out from amonge their people. Therfore kepe ye my statutes, that ye do not after ye abhominable customs, which were before you, that ye be not defyled therwith: For I am the LORDE youre God.

The 2d Chapter.

And the LORDE spake to Moses, and sayde: Speake to the whole congregation of the children of Israel, and saye vnsto them: Ye shall be holy, for I am holy, euen the LORDE youre God. Euerie one feare his father and his mother. Kepe my holy dayes: for I am the LORDE youre God. Ye shall not turne youre selues vnto Idols, ye shall make you no goddes of metall: for I am the LORDE youre God.

And when ye wyll offer healthofferynges vnto the LORDE, then shal ye offer the, that he maye be mercifull vnto you, and ye shal eate the same daye that ye offer them, and on the morow: what so euer is left on the thirde daye, shalbe burnt with fyre. But ye euy man eate therof vpon the thirde daye, then is he vnholie, and shal not be accepted, and the same eater shal beare his synne, because he hath vnhaulew the Sanctuary of the LORDE: and soch a soule shalbe roted out from amonge his people.

When thou reapest thy londe, thou shalt not reap downe the vttmost borders of it rounte aboute, ner gather it all cleane vp. Euen so likewise thou shalt not placce thy vnyarde cleane also, ner gather vp the grapes that are fallen downe, but shalbe leate them for ye poore and straungers: for I am the LORDE youre God.

Ye shal not steale, nether lye, ner deale falsely one with another.

Ye shall not swere falsely by my name, so to vnhalowe the name of thy God: for I am the LORDE.

Thou shalt do thy neibbour no wronge, ner robbe him: The workmen's laboure shal not byde with the vntyll the morynge.

Thou shalt not curse the dead. Thou shalt put no stombligne blocke before ye blinde, but shalfe thy God: for I am the LORDE.

Ye shall not deale wrongeously in judgment, nether shal ye accepte the persone of the poore, ner honour the parsonne of the greate, but thou shalt judge thy neibbour righteously.

Thou shalt let no preuy accuser go anowe thy people. Nether shalt thou stone againyst thy neibbour blode: for I am thy LORDE.

Thou shalt not hate thy brother in thine hert, but shalt tell thy neibbour his faute, that thou beare not synne for his sake.

Thou shalt not auenge thy self, ner beare enell will against the childre of thy people.

Thou shalt loue thy neibbour, as thy self: for I am the LORDE.

My statutes shal ye kepe, that thou let not thy catell goyne with beestes of another kynde: nether sowe thy yfelde with myngled seder. And let no garment come vpon the, is mixte with wollen and lynnern.

When a man lyeth with a woman, and hath to do with her, which is a bonde woman, and hath bene medled withall of another man, but not lowesed out, ner hath opytayned fredome, it shalbe punyshed, but they shall not suffre death, because she was not fre. But he shal brynge for his trespace vnto thy LORDE (even before the dore of the Tabernacle of wytinesse) a ramme for a trespace offerynge: and the prest shal make an attonement for him with the trespass offerynge before the LORDE, concerneynge the synne that he hath

* Deu. 27. c. * Leui. 11. g. and 20. c. 1 Pet. 1. c.
Matt. 5. d. † Deut. 24. b. Tob. 4. c. † Deu. 27. c.
† Mat. 18. b. Eccli. 19. b. † Mat. 22. b.
Rom. 13. b. ** Gen. 36. d.
done: * so shall God be mercifull vnto him,
as concernnyng his synne which he hath done.

What tyme as ye are come in to the londe,
and plante all maner trees wherof men eate,
ye shall circumcise the foresynne of the
same with their frutes: three yeares shall
ye holde them for vn circumcision, so that ye
eate them not; but in the fourth yeare shall
all their frutes be holy and prayed vnto j
LORDE. In the fift yeare shall ye eate the
frutes, and gather them in: for I am j
LORDE youre God.

Ye shal eate nothinge with bloude. Ye
shall not regarde f foules cryengye, ner chose
out dayes.

Ye shal shawe no crownes vpô youre head,
nether shalt thou clyppe thy becone cleane off.
Ye shal rente out no markes in youre body
(for eny that is deed) ner make letters vpô
you: for I am the LORDE.

Thou shalt not holde thy daughter to
whordome, that the londe fall not to whor-
dome, and waxe full of wickednesse.

Kepe my holy dayes, and stonde in awe of
my Sanctuary: for I am the LORDE.

Ye shal not turne youre selues to f Soyth
sayers, and axe nothinge at the expounders of
tokens, that ye be not defyled by them: for I
am the LORDE youre God.

Thou shalt ryse vp before a graye head,
and shalte geue reuerence vnto the aged. For
thou shalt feare God: for I am j LORDE.

When there dwelleth a straunger amongeth
you in youre londe, ye shall not vexe him.
He shal dwell with you, even as one that is
at home amongeth you, f thou shalt looke him
as thy selfe: for ye youre selues also were
strangers in the lande of Egipte. I am the
LORDE youre God.

Ye shall not deale wrongeously in judgmêt,
with meteyarde, with weight, with measure:
A true balance, a true weight, a true Epha,
a true Hìn shalbe amôge you. For I am the
LORDE youre God, which brought you out
of the londe of Egipte, that ye shulde kepe v
do all my statutes and lawes: for I am the
LORDE.

A

ND the LORDE talked with Moses,
and saide: Tell the children of Israel:

Who so enuer he be amonge the children of
Israel, (or eny straungere that dwelleth in
Israel) which gueeth of his sede vnto Moloch,
the same shall dye the death: the people of
the lance shall stone him, f I wyll set my face
agaynst that man, and wyll rote him out from
amôge his people, because he hath gueen of
his sede vnto Moloch, and defyled my Sanctu-
ary, v whenalowe my holy name. And
though the people of the londe loke thorow
the fyngers vpon that man, which hath gueen of
his sede vnto Moloch, so that they put him
not to death, yet wyll I set my face agaynst
the same man, f agaynst his generation: And
him, and all that go a whorlynge with him
after Moloch, wyll I rote out from amonge
their people.

Ye shal turne him to f saythysayers and
expounders of tokens, so that he goeth a
whorlynge after them, I wyll set my face agaynst
the same soule, and wyll rote him out from
amonge his people. f Sanctifie youre selues
therefore, f be holy: for I am holy euen youre
God. And kepe ye my statutes, and do
them: for I am j LORDE that sanctifieth you.

Who so euer curseth his father or his
mother, shall dye the death: "his bloude be
vpon him, because he hath cursed his father
or mother.

He that breaketh wedlocke with eny mas
wife, shal dye the death (both the adnouterer
and f aduouteresse) because he hath broken
wedlocke with his neighbours wife.

Ye eny man lye with his fathers wife, so f
he vncoure his fathers preuyte, they shall both
dye the death: their bloude be vpô the.

Ye eny man lye with his daughter in lawe,
they shall dye both of them, for they haue
wrought abomination: their bloude be vpon
them.

Ye eny man lye with the mankynde, as with
womankind, they haue wrought abomination,
& shal both dye the death: their bloude be vpon
them.

Ye eny man take a wyfe, and hir mother
therto, the same hath wrought wickednesse: he
shalbe burnt with fyre, and so shal they also,
that there be no wickednes amôge you.

Ye eny man lye with a beest, he shall dye
the death, and the beest shal be slavyne.

Matt. 15. a f Deu. 22. c e Leui. 13. a Deu. 27. c
Leui. 18. b e Leui. 18. a Rom. 1. d e Leui. 16. b
Leui. 15. c e Deu. 27. a.
Yf a woman medle with a beest, so she haue to do with it, thou shalt put her to death, and the beest also, they shall dye the death: their bloude be vpon them.

Yf eny man take his sister, his fathers daughter, or his mothers daughter, and se hir preuyte, and she agayne se his secretes, it is a wicked thing. They shall be roted out in the sight of their people. For he hath vncovered his sisters preuyte, he shal beare his synne.

Thou shalt not vncover the preuyte of thy mothers sister, and of thy fathers sister: for soch one hath vncovered his nexte kynswoman, and they shall beare their synne.

Yf eny man lye with his vnclés wyfe, the same hath vncovered the preuyte of his vncle: they shall beare their synne, without children shal they dye.

Yf eny man take his brothers wyfe, y is an vn cleane thing: they shalbe without children, because he hath vncovered his brothers secretes.

So kepe now all my statutes and my lawes, and do them, y the lorde whither I bryngye you to dwell therin, spewe you not out. And walke not ye in the statutes of the Heithen, which I shal cast out before you. For all soch thinges have they done, and I haue abhorred the.

But I saye vnto you: Ye shall possesse their londe. For I wyll geue you to enheritance a londe, that floweth with mylke and hony. I am the LORDE your God, which have separated you from the nacion, that ye also shulde separate the cleane beestes frō the vn cleane, and the vn cleane foules from the cleane: that to defyle youre soules vpon beestes, vpon foules and all that crepeth on the grounde: which I have separated vnto you, that they shulde be vnclene. Therefor shall ye be holy vnto me: for I the LORDE am holy, which have separated you frō the nacion, that ye shulde be myne.

Yf a man or woman be a sothysayer or an expounder of tokens, the same shall dye the death: they shalbe stoned, their bloude be vpon them.

Ye shall holde holy vnto your God, and not vnhalowe y name of your God: for they offre the sacrifice of the LORDE, the bred of their God, therefor shal they be holy.

They shall take no whore, ner one that is defyled, or y is put awaye from hir husbande, for he is holy vnto his God: therefor shal he sanctifie him self, for he offreth the bred of thy God. He shall be holy vnto the, for I am holy, even the LORDE that sanctifieth you.

Yf a prestes daughter fall to whoring, she shalbe burnt with fyre, for she hath shamed hir father. He that is hye prest amonys his brethren, vpō whose heade the anoyntinge oyle is poured, and his hande fylled (y he might be arayed with the vestiments) shal not vncover his heade, ner cut his clothes, y shall come at no deed, y shal defyle him self nether vpon father nor mother. He shall not go out of the Sanctuary, that he vnhalowe not the Sanctuary of his God. For y crowne of the anoyntinge oyle of his God is vpon him, for I am the LORDE.

A virgin shall he take to wife, but no wedowe, ner deuorsed, ner defyled, ner whore, but a virgin of his awne people shall he take to wife, y he vnhalowe not his sede amonse his people. For I am y LORDE, which sanctifie him.

And y LORDE talked with Moses, y sayde: Speake vnto Aaron, y saie: Yf there be a blenuysh vpō eny of thy sede in youre generacions, the same shall not preasse to offre the

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The rii. Chapter.

AND the LORDE sayde vnto Moses:

A Spake to y prestes y sonnes of Aaron, y saye vnto the: A prest shall defyle him self vpō no soule of his people, but vpon his nexte kynde y belongeth vnto hym: as vpon his mother, vpō his father, vpō his soune, vpō his daughter, vpon his brother, y vpō his sister, which is yet a virgin, y hath bene no mans wife (which belongeth vnto him) vpon her maie he defyle himself. Morover he shal not defyle him self vpō eny ruler in his people, to vn halowe him self.

§ He shall make no crowne also vpon his heade, ner shawe of his beerd, nether shal they cut out eny markes i their fleshe. They shalbe holy vnto their God, and not vnhalowe y name of their God: for they offre the sacrifice of the LORDE, the bred of their God, therefor shal they be holy.

They shall take no whore, ner one that is defyled, or y is put awaye from hir husbande, for he is holy vnto his God: therefor shal he sanctifie him self, for he offreth the bred of thy God. He shall be holy vnto the, for I am holy, even the LORDE that sanctifieth you.

Yf a prestes daughter fall to whoring, she shalbe burnt with fyre, for she hath shamed hir father. He that is hye prest amonys his brethren, vpō whose heade the anoyntinge oyle is poured, and his hande fylled (y he might be arayed with the vestiments) shal not vncover his heade, ner cut his clothes, y shall come at no deed, y shal defyle him self nether vpon father nor mother. He shall not go out of the Sanctuary, that he vnhalowe not the Sanctuary of his God. For y crowne of the anoyntinge oyle of his God is vpon him, for I am the LORDE.

A virgin shall he take to wife, but no wedowe, ner deuorsed, ner defyled, ner whore, but a virgin of his awne people shall he take to wife, y he vnhalowe not his sede amonse his people. For I am y LORDE, which sanctifie him.

And y LORDE talked with Moses, y sayde: Speake vnto Aaron, y saie: Yf there be a blenuysh vpō eny of thy sede in youre generacions, the same shall not preasse to offre the
bred of his God: *For who so euer hath a blemish vpon him, shal not come nere, whether he be blynde, lame, with an euell fauoured nose, with eny myszshappen membre, or ye hath a broken fote or hande, or isroke backed, or hath eny blemish in the eye, or is gleyd, or is skyrvyte or scaulde, or hath his stones broken.

Who so euer now of the sede of Aaron ye prest hath eny blemish ypò him, shal not come nye to offfe ye sacrifice of the LORDE. For he hath a deforme. Therfore shall he not preasse vnto the bred of his God, to offfe it. Notwithstandinge he shal eate of the bred of his God, both of the holy, ye of ye most holy: but he shal not go in to ye vayle, ner come nye the altare (for so moch as he hath a blemish ypò him) ye he vnhalowe not my Sactuary. For I am ye LORDE ye sanctifieth the. And Moses spake this vnto Aaron ye to his sones, and to all the children of Israel.

The rixi. Chapter.

AND the LORDE talked with Moses ye sayde: Speake vnto Aaron ye his sones, ye they absteyne from ye halowed thinges of the childre of Israel, which they haue halowed vnto me, ye ye vnhalowe not my holy name: for I am ye LORDE. Saie now vnto them ye their posteritie: Who so euer he be of youre sede, ye commeth nye vnto the holy thinges, which the childre of Israel haule vnto the LORDE, ye so defyleth hem self vpon the same, his soule shal perishe before my face: for I am the LORDE.

Who so euer of the sede of Aaron is a leper, or hath a runnyng yssue, shal not eate of the holy thinges, tyll he be clensed. Who so toucheth eny vnclene thinge, or whose sede departeth from him by night, or who so toucheth eny worme that is vnclene vnto him, or a mæ ye is vnclene vnto him, ye what so euer defyleth hi, loke what soule toucheth eny soch, is vnclene vntyl the euen, ye shall not eate of the holy thinges, but shall first bath his flesh with water. And wha ye Sonne is gone downe, and he cleane, then maye he eate therof, for it is his foode. Loke what dyeth alone, or is rent of wylde beestes, shall he not eate, ye he be not vnclene theron: for I am ye LORDE. Therfore shal they kepe my lawe, ye they lade not synne vpon them, ye dye therin, when they vnhalowe them selues in it. For I am ye LORDE, ye haule them.

A straunger shal not eate of the holy thinges, ner an houesholde gest of the prestes, ner an hyred seruaunt. But ye prest bye a soule for his money, ye same maye eate therof. And loke who is borne in his house, maye eate of his bred also. Neuertheles ye of the prestes daughter be a strauengers wife, she shal not eate of the Heneofferinges of holynes. But ye she be a wedowe, or deuoured, or hane no sede, ye commeth agayne to his fathers house as afore (when she was yet a mayden in hir fathers house) then shal she eate of hir fathers bred. But no straunger shal eate thereof.

Who so els eate of the halowed thinges, vnwyttynge, shal put ye fifth parte there vnto, and geue it vnto the prest with the halowed thinge, that they vnhalowe not ye halowed thinges of the children of Israel, which they Heue yp vnto the LORDE, lest they lade them selues with myszdoinge and trespace, wha they eate their halowed thinges, for I am ye LORDE which halowe the.

And ye LORDE talked with Moses ye sayde: Speake vnto Aaron ye his sones, ye to all ye childre of Israel: ye What so euer Israelite or straunger in Israel wyll do his offerynge, whether it be their vowe, or of fre wyll, that they wyll offfe a burntofferynge vnto the LORDE, to reconcyle them selues, it shal be a male, and without blemish, of the oxen, or lambe or goates. ye What so euer hath eny blemish, shal they not offfe, for they shal fynde no faoure therewith.

And who so wyll offfe an healthofferinge vnto the LORDE to separate out a vowe, or of fre wyll, oxen or shepe, it shalbe without blemish, ye it maye be accepted. It shal haue no deformite. Ye it be blynde, or brokë, or wounded, or haue a wën, or skyrve, or scabbed, they shal offfe none soch vnto the LORDE, ner put an offerynge of eny soch ypò the altare of the LORDE.

An oxe or shepe ye hath myszshappe membres, or no rompe, mayest thou offfe of a fre wyll: but to a vowe it maye not be accepted. Thou shalt offfe also vnto the LORDE nothinge ye is brused, or broken, or rent, or cutt out, ye ye shal do no soch in youre londe. Morouer ye shall offfe no bred vnto youre God of a strauingers hande: for it is marred
of him, and he hath a deformeitie, threfore shal it not be accepted for you.

And the LORDE spake vnto Moses, and sayde: Whi an ox, or lihe, or goat is brought forth, it shal be seuen days with the dame, and vpon the eights daye therafter it maie be offered vnto the LORDE, thie is it accepted. Whether it be oxe or lambe, it shall not be slayne with his yonge in one daye.

But wha ye wil offre a thakoffiringe vnto the LORDE ye it maye be accepted, ye shal eate it the same daye, kepe nothinge ouer vntyll the mornynge: for I am the LORDE. Therefore kepe now my commandements, and do them: for I am the LORDE, ye ye vnhalowe not my holy name, that I maye be halowed amonge the children of Israel. For I am he that halowe you, eué ye LORDE, which brought you out of ye lode of Egipte, eué I maye be youre God: Euen I ye LORDE.

The rruij. Chapter.

And the LORDE talked with Moses, and sayde: Speake vnto ye children of Israel, and saye vnto them: These are ye feastes of the LORDE, which ye shal call holy days. Sixe dayes shalt thou worke, but the seuenthe day is the rest of the Sabbath, and shalbe called holy. Ye shal do no worke therin, for it is the Sabbath of the LORDE, where so euer ye dwell.

These are the feastes of the LORDE, ye called holy, which ye shal call youre feastes:

* Vpon ye fourenthe daye of ye first moneth at seuent, is the LORDES Easter. And vpon ye fifthene daye of the same moneth is the feast of vnhleuended bred of the LORDE. Then shall ye eate vnhleuended bred seuen dayes.

The first daye shalbe called holy amonge you, ye shal do no worke of bodeage therin, seué daies shal ye offre vnto ye LORDE. The seuenthe daie shalbe called holy likewise, wherin ye shal do no worke of bondage also.

And ye LORDE talked with Moses, and sayde: Speake to the childre of Israel, and saye vnto them: When ye come in to the lande I shall gene you, and reape downe youre haruest, ye shal bryngye a shefe of youre haruest vnto the prest, the shal the shefe be wauned before the LORDE, that ye maye be accepted: but this shal the prest do the nexte daye after the Sabbath. And ye same daye that youre shefe is wauned, shal ye offre a burntoffiringe vnto the LORDE, of a lambe which is without blemish and of one yeare olde, with the meatoffirynge, two tenth deales of fyne flourne mengled with oule, for an offerynge of a swete sauoure vnto the LORDE: ye the drynoffirynge also, eué the fourth parte of an Hyn of wyne.

And ye shall eatte neither bred, nor cakes, nor furmenty (of new corne) till the same daye that ye brynge an offerynge vnto youre God. This shalbe a lawe vnto youre posterieues, where so ener ye dwell.

Then shal ye nombre (from the nexte daye after the Sabbath, when ye brought ye Wuneshewe) seuen whole wekes, vntyll the nexte daie after ye seueth weke, namely, fifte deies, shal ye nombre, and offre new meatofferynges vnto the LORDE. And out of all youre dwellynges shal ye offre, namely, two Wane loanes of two tenth deales of fyne flourne leuended, and baken for the first frutes vnto ye LORDE. And with youre bred ye shal bryngye seuen lambes of one yeare olde without blemish, and a yonge bullocke, and two rammes: this shalbe the LORDES burntoffirynge, meatoffirynge, and drynoffirynge. This is a sacrificue of a swete sauoure vnto the LORDE.

Morover ye shal offre an he goate for a synoffirynge, and two lambes of a yeare olde for an healthoffirynge. And ye prest shal wane it vpon the bred of the first frutes before the LORDE with the two lambes. And they shalbe holy vnto the LORDE, and shal be the prestes. And this daie shal ye proclame, for it shalbe called holy amongethe you: no seruyle worke shal ye do therin. A perpetuall lawe shal it be amongethe youre posterieues, where so ener ye dwell.

*Whan ye reape downe y barring of youre londe, ye shal not cut it cleane downe v pon the feld, ner gather vp al, but shal leave it for the poore and straungers. I am the LORDE youre God.

And ye LORDE talked with Moses, and sayde: Speake vnto the children of Israel, and saye: Vpon the first daye of the seuenthe moneth shal ye hauie the holy rest of the

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*a Exo. 23. b. Deu. 5. b.*  
*b Exo. 12. c. Nu. 19. c. Exo. 43. c.*  
*6 Nu. 26. c. c Isa. 5. c.*  
*Deu. 16. b.*
remembrance of blowinge, wherin ye shal do no seruyle worke, and ye shal offre sacrifice vnto the LORDE.

**E** And the LORDE spake vnto Moses, and sayde: *Vpon the tenthal daye in this seuenth moneth is the daye of reconyuncation, which shalbe an holy couocacion with you. Ye shal humble youre soules therin, and offre vnto the LORDE, and shal do no seruyle worke in this daye: for it is the daye of atonement, that ye maye be reconcyled before the LORDE youre God. For what soule so euer humblyth not him self vpon this daye, the same shalbe roted out from amonge his people. And what soule so euer doth eny worke this daye, the same wil I destroie from amonge his people: therefore shal ye do no worke. This shalbe a perpetuall lawe vnto youre posterities, where so euer ye dwell. It is the rest of youre Sabbath, that ye maye humble youre soules. Vpon the nyenth daye of the moneth at euens, shal ye kepe this holy daye from the euens forth vntyll the euene agayn.*

**F** And the LORDE talked with Moses, and sayde: *Vpon the fiftene daye of the seuenth moneth, is the feast of Tabernacles seuen dayes vnto the LORDE. The first daye shal be an holy couocacion: no seruyle worke shal ye do therin. Seuen dayes shal ye offre vnto the LORDE. The euene daye shalbe an holy couocacion vnto you also, and ye shal offre vnto the LORDE: for it is the daye of gatheringe together: No seruyle worke shal ye do therin. These are the holy daies of the LORDE, which ye shall proclaim and holde for holy couocacions, that ye maye offre vnto the LORDE burntofferinges, meatofferinges, drynkofferinges and other offeringes, euerie one accordance to his daye, besyde the Sabbathes of the LORDE, and youre giftes, and vowes, and frewyofferinges, that ye offre vnto the LORDE.*

**G** So vpon the fiftene daye of the seuenth moneth, whan ye haue brought in the increase of the londe, ye shal kepe the LORDES feast seuen dayes longe. The first daye shalbe kepe holy daye, and the eight daye shalbe kepe holy daye also. And vpon the first daie ye shal take of your dailye fruitfull trees,

*Leui. 16. g. Nu. 29. a. * Nu. 29. b. 3 Esd. 5. e. 2 Mac. 1. b. * Exo. 27. d. * Exo. 25. c. † 1 Re. 21. a.

branches of palme trees, bowes of thicke trees, and WWEllies of the broke, and seuene dayes shal ye be mery before the LORDE your God: and thus shal ye kepe the feast vnto the LORDE seuen dayes in the yere. This shalbe a perpetuall lawe amonge your posterities, that they kepe holy daye thus in the seuenth moneth. Seuen dayes shal ye dwell in bothes. Who so euer is an Israelitish borne, shal dwell in bothes, that they which come after you, maye knowe, how that I made your children of Israel to dwell in bothes, when I brought them out of the lode of Egipte. I am the LORDE youre God. And Moses tolde the children of Israel these holy daies of the LORDE.

**A** ND the LORDE spake vnto Moses, a sayde: *Conaunde the children of Israel, that they brynge pure oyle olyue beaten for lightes, that it maye be allwaye put in the lampes, withoute before the vape of wytnesse in the Tabernacle of wytnesse. And Aaron shall dresse it allwaye at euens in the morynge before the LORDE. Let this be a perpetuall lawe vnto your posterities. The läpes shal he dresse vpon the pure candilistcke before the LORDE perpetually.*

And thou shalt take fyne floure, and bake twelue cakes thereof: *two oftenth deales shal be every cake haue, and thou shalt laye them sице upon a rowe vpo the pure table before the LORDE. And vpon the same shalt thou laye pure frankencense, that it maye be bred of remembrance for an offeringe vnto the LORDE. Every Sabbath shal he prepare the before the LORDE allwaye, and receaue them of the children of Israel for an euerlastinge couenaunt. And they shalbe Aarons sonnes, which shal eate them in the holy place. For this is his most holy of the offeringes of the LORDE for a perpetuall dewyte.*

And there went out an Israelitish womans sonne, which was the child of a man of Egipte (amonge the children of Israel) and stonde in the hoost with a man of Israel, *and named the name of God blasphemously, cursed. Then brought they him vnto Moses. His mothers name was Selomith, the daughter

† Exo. 20. b.
of Dibri, of the tribe of Dan. * And they put him in preson, till they were inforrned by the mouth of the LORDE.

And the LORDE spake vnto Moses, and sayde: Brynge him that cursed, out of the hoost, and let all the that herde it, laye their handes vpon his heade, and let the whole congregacion stone him. And saye vnto the childrē of Israel: † Who so euer blasphemeth his God, shall beare his synne: and he that blasphemeth the name of the LORDE, shal dye the death. The whole congregacion shal stone him. As the straunger, so shal he of the housole be also. Yf he blaspheme the name, he shal dye.

He that slayeth a man, shall dye y death, but * he that slayeth a beest, shall paye for it. Soule for soule. And he that maymeth his neigbour, it shall be done vnto him, euен as he hath done: broke for broke, † eye for eye, tothe for tothe: euен as he hath maymed a man, so shal it be done vnto him agayne, so that, who so slayeth a beest, shall paye for it: But he that slayeth a man, shall dye. There shall be one maner of lawe amonge you, to y straunger as to one of youre selues: for I am the LORDE youre God.

Moses tolde the children of Israel. And they brought him that had cursed, out of y hoost, and stoned him. Thus dyd the childrē of Israel as the LORDE commandde Moses.

The 17th Chapter.

And the LORDE talked with Moses vpon mount Sinai, and sayde: Speake to the children of Israel, and saye vnto them: * When ye come in to the londe, y I shal geue you, the londe shal rest vnto the LORDE, so that thou sowye thy feldes sixe yeares, and sixe yeares cut thy vynes, and gather in the frutes. But in the seventh yeare the lode shal haue his Sabbath of rest for a Sabbath vnto the LORDE, wherin thou shalt not sowye thy feldes ner cut thy vynes.

Loke what groweth of it self after thy har-nest, thou shalt not reape it. And the grapes that growe without thy labouroure, shalt thou not gather, for so much as it is the yeare of the londes rest: * But the rest of the londe shall thou kepe for this intent, that thou mayest eate therof, thy seruaunte, thy mayde, thy hyrelinge, thy gest, thy straiger with the, thy catell, and the beestes in thy londe. All the increase shal be meate.

And thou shalt nombre seuen of these yeares Sabbathes, that seuen yeares maye be tolde seuen tymes, and so the tyme of the seuen yeare Sabbathes make nyne and fourtye yeares. Then shalt thou let the blast of the horne go thorow all youre londe, vpon the tenth daye of the seuenth moneth, euen in y daye of attonement. And ye shal halowe the fiftieth yeare, and shall call it a fre yeare in y londe, for all them that dwell therin: for it is the yeare of Jubilye. ‡ Then shall euery one amonge you come agayne to his possession and to his kynred: for the fiftieth yeare is y yeare of Jubilye. Ye shal not sowe ner reape it that groweth of it self, ner gather the grapes, that growe without labour. For the yeare of Jubilye shal be holy amonge you. But loke what the feldes beareth, that shall ye eate. This is the yeare of Jubilye, wherin ye shall come againe euery man to his owne.

Now whan thou sellest ought vnto thy neigbourre, or byest any thinge of him, there shal none of you oppresse his brother: but acordinge to the nombre of the yeare of Jubilye shalt thou bye it of him: and acordinge to the nombre of the yeares of increase shall he sell it vnto the. Acordinge to the multitude of the yeares shal thou rayse the pryce, and acordinge to the fewnnesse of the yeares shalt thou mynish the pryce: for he shall sell it vnto the acordinge to the nombre of the increase. Therfore let no man de-fraude his neigbourre, but feare thy God. For I am the LORDE youre God. Wherefore do after my statutes, and kepe my lawes, so y ye do them that ye maye dwell safe in the londe. For the londe shal geue you hir frute, so that ye shal have ynough to eate, and dwell safe therin.

And yf ye wolde saye: What shall we eate in the seuenth yeare, in as mouch as we shall not sowe, ner gather in oure increase? I wyll sende my blessynges vpon you in the sixte yeare, that it shal bryngye forth frute for thre yeare: so that ye shal sowye in y eight yeare, and eate of the olde frute vntyl the nyeneth yeare, that ye maye eate of the olde tyll new frutes come agayne. Therfore shall ye not


‡ Math. 5. c. ‡ Exo. 23. b. * Deut. 15. a. § Exo. 46. c.
sell the londe for euer, *for the lode is mine.  
And ye are straungers and indwellers before me.  
And in all youre lande shall ye gene the londe to lowse.

* When thy brother waxeth poore, and selleth thy possession, and his nexte kynszmâ commeth to him, yhe maye redeeme it: then shall he redeeme that his brother solde.  
But when a man hath none to redeeme it, and ca get so much with his ende as to redeeme one parte, then shall it be reahkaned how many yeares it hath bene solde, and the remnant shall be restored vnto him to whom he solde it, yhe maie come agayne to his possession.  
But yf his haund can not get so much, as to haue one parte agayne, the shal it yhe solde be styll in the hande of the byer vntyll yeare of Iubyle.  
In y same shal it go out, and returne to his owner agayne.

He that selleth a dwellinge house within the walles of the cite, hath an whole yeare respety to lowse it out agayne: that shall be the tyme, wherin he maye redeeme it.  
But yf he redeeme it not afore the whole yeare be out, then shal he that bough it, and his succours kepe it for euer, and it shall not goe out lowse in the yeare of Iubyle.  
Neuertheles yf it be an house in a vyllage that hath no wall aboute it, it shall be counted like vnto the felde of the cotre, and maye be redeemed and shal go out fre in the yeare of Iubyle.

The citie of the Leuites, and the houses in the citie that their possession is in, maye allwaye be redeemed.  
Who so purchaseth ought of the Leuites, shal leave it in the yeare of Iubyle, whether it be house or cite that he hath had in possession.  
For the houses in the citie of the Leuites are their possession amoung the children of Israel.  
But the felde before their citie shal not be solde, for it is their awne for euer.

When thy brother waxeth poore, and falleth in decaye bysede the, thou shalt receaue him as a straunger, or gest, that he maye lyue by the: and thou shalt take no vsury of him, ner more then thou hast geue, but shalt feare thy God, that thy brother maye lyue bysede the.  
For thou shalt not lende him thy money vpon vsury, ner deluyer him thy meate vpon vaughte.  
For I am the LORDE youre God,

which haue brought you out of the lode of Egipte, to gene you the lande of Canaan, and to be youre God.

* When thy brother waxeth poore besyde the, and selleth himself vnto the, thou shalt not holde him as a bôde mâ: but as an hyred seruaunte and as a soiourner shal he be with the, and serue the vntyll yeare of Iubyle.  
Then shal he departe lowse from the, of his childre with him, yshal returne to his awne kinred, and to his fathers possession: for they are my seruauntes, whom I brought out of the londe of Egipte.  
Therfore shal they not be solde like bondmen.  
And thou shalt not raigne ouer them with crueltie, but shalt feare thy God.  
But yf thou wylt haue bôde seruauntes and maydens, thou shalt bye them of the Heithen, that are rounde aboute you: of the children of the soiourners and straungers amounge you, and of their generacions with you, and that are borne in youre londe, the same shal ye haue for bonde seruauntes, yshal possesse them, yf youre children after you for an euerlastinge possession, these shalbe youre bondmen.  
But ouer youre brethren the children of Israel, there shal none of you raigne ouer another with crueltie.

When a straunger or soiourner waxeth ryche by the, and thy brother waxeth poore besyde him, y sellethe him self vnto y straunger or soiourner by the, or to eny of his kinne, then shall he haue right (after that he is solde) to be redeemed agayne.  
And eny of his brethren maye lowse him out: or his vncle or his vncles sonne, or eny other kynszman of his kyured:  
Or yf his awne haande getteth so much, he shall lowse him self out, and shal reken with him that bought him, from y yeare that he solde him self, vntyll the yeare of Iubyle.  
And y money shal be counted acordinge to the nombre of the yeares that he was solde, and his wages of the whole tyme shalbe rekened withall.

Yf there be yet many yeares vnto y yeare of Iubyle, then shal he (acordinge to the same) gene the more for his deluyeraunce, thereafter as he is solde.  
Yf there remayne but few yeares vnto the yeare of Iubyle, then shall he gene agayne thereafter for his redempcion.  
And his wages from yeare to yeare shall he reken withall, and thou shalt not let

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* Psal. 23. a.  
* Exo. 22. c. Deut. 23. c. Eze. 18. a. and 22. b.
Ye shall make you no Idols nor ymage, and ye shall reare you vp no pilere, ne set vp eny markstone in youre londe, to bowe youre selues thereto. For I am the LORDE youre God. Kepe my Sabbathes, and stonde in awe of my Sanctuary. I am the LORDE.

Ye shall chace youre enemies, for the other raigne cruelly ouer him in thy sight. But ye he bye not him self out after this maner, then shal he go out fre in the yeare of Jubilee, and his childe with him: for the children of Israel are my seruauntes, which I haue brought out of the londe of Egipte. I am the LORDE youre God.

Ye shall make you no Idols ner ymage, and ye shall reare you vp no pilere, ne set vp eny markstone in youre londe, to bowe youre selues thereto. For I am the LORDE youre God. Kepe my Sabbathes, and stonde in awe of my Sanctuary. I am the LORDE.

And I wyl set my face against you, and ye shal be slayne before youre enemies. And they that hate you, shal have dominion ouer you. And ye shall set vp, wha no man chaseth you.

But ye wyl not harken vnto me for all this, then wyl I make it ye seven tyme more, to punysh you for youre synnes, that I maye breake vp pryde of youre strength, and wyl make youre heauen lyke yron, and youre earth as brasse: and youre trauaile and laboure shall be but lost, so that youre londe shall not gene hir increase, and the trees in the londe shal not brynge forth their frute.

Ye shall eate youre bred in plenteoueness, and shal dweel safe in youre londe. I wil geue peace in youre londe, so that ye shall sleepe, and no man shal make you afraied. I wyl ryd euell beestes out of youre londe, and shal not swerde go thorow youre londe.

But ye wyl not ye seven tyme more, to punysh you for your synnes, that I maye breake vp pryde of your strength, and wyl make youre heauen lyke yron, and youre earth as brasse: and youre traualie and laboure shall be but lost, so that youre londe shall not gene hir increase, and the trees in the londe shal not brynge forth their frute.

Ye shall eate of your londe, and let it be soule, for the trees of your londe shal bringe forth their frute. And the threeshinge tymne shal reache vnto the wyne haruest, and the wyne haruest shal reache vnto the sowynge tymne. And ye shal eate your londe in plenteoueness, and shall dweel safe in your londe. I wil geue peace in your londe, so that ye shall sleepe, and no man shall make you afraied. I wyl ryd euell beestes out of your londe, and there shall not swerde go thorow your londe.

Ye shal chace your enemies, for the other raigne cruelly ouer him in thy sight. But ye he bye not him self out after this maner, then shal he go out fre in the yeare of Jubilee, and his childe with him: for the children of Israel are my seruauntes, which I haue brought out of the londe of Egipte. I am the LORDE your God. Kepe my Sabbathes, and stonde in awe of my Sanctuary. I am the LORDE.
waist, and brynge youre churches to naught, and wyl not smell youre swete odoures.
Thus wyl I make the londe desolate, so that youre enemies shall dwell therin, and make it waist: but you will I scater amonst the Heythen, and drawe out the swerde after you, so that youre londe shall be waist, a youre cities desolate.

Then shall the londe rejoyse in hir Sabbathes, as longe as it lyeth wayst, and ye be in the enemies londe. Yee then shal the londe kepe holy daye, and rejoyse in hir rest, as longe as it lieth wayst, because it coude not rest in youre Sabbathes, whan ye dwelt therin.
And as for them that remayne of you, I wyl make them faynte harte in the londe of their enemies, so that a shakynge leaf shall chace them. And they shall flye from it, as though a swerde persected them, and shall fall noman folowyng vpon them. And they shall fall one vpon another (as it were before the swerde) and noman yet chacyng them. And ye shall not be so bolde, as to withstande youre enemies, and shal periske amonst the Heythen, and the londe of youre enemies shal eate you vp.

And they that are left of you, shal pyt awaye in their myszedee, euyn in the enemies londe, and in the myszedees of their fathers shall they consume awaye. Then shall they knoweledge their myszedees, and the myszedees of their fathers in the trespace, wherwith they haue trespassed agaynst me, and walked contrary vnto me. Therfore wyl I also walke contrary vnto the, and wyl brynge them in to the enemies londe.

Then shal their vncreemysed herte be tamed. And then shal they ende their myszedees. And I shal thinke vpo my couenaunt with Iacob, and vpon my couenaunt with Isaac, and vpon my couenaunt with Abraham, and wyl thinke vpon the lode. As for the londe, when it shalbe left of them, it shal rejoyse in hir Sabbathes, euyn then, when it lyeth waist, and they tylle it not. And they shall make attonement for their myszedees, because they despyssed my lawes, a their soules refused my statutes. Morowe I haue not so refused them, that they shulde be in the enemies londe: nether haue I so ytterly abhorred them, that I wolde brynge them to naught, and breake my couenaunt with them:

for I am y LORDE their God. And for their sake wyl remembre my first couenaunt, wha I brought them out of y londe of Egipte in the sight of the Heythen, y I might be their God. Euen I the LORDE.

These are the ordinaunces, statutes and lawes, which y LORDE made betwixe him and the children of Israel vpon mount Sinai, by the hande of Moses.

The xvii. Chapter.

AND the LORDE talked with Moses, y sayde: Speake to y children of Israel, y saye vnto them: Yf eny man make a speciall vowe vnto y LORDE, so y he prysye a soule, then shal this be the valuacon: A mā of twentye yeare olde vnto the thre score yeare, shal thou set at fiftie syluer Sycles, after the Sycle of the Sanctuary: but a woman at thirtie Sycles. Yf it be fyue yeare olde vnto twentye yeare, thou shalt set it at twentye Sycles, whan it is a man child: but a woman at ten Sycles. Yf it be a moneth olde vnto fiue yeare, thou shalt set it at fyve Sycles of syluer, whan it is a māchilde: but a woman at thre Syluer Sycles. Yf he be thre score yeare olde and aboue, thē shal thou set him at fiftene Sicles wha it is a mā: a womā at tē Sicles. Yf he be to poore so to be set, thē let him present himself to y prest, a y prest shall value him. Neuertheles he shal value him, acordinge as y hāde of him that vowed, is able to get. But yf it be a beest y maye be offred vnto y LORDE, all y is offred vnto y LORDE of soch, is holy: it shall not be alterned nor chaunge, a good for a bad, or a bad for a good. Yf eny man chaunge it, one beest for another, then shal they both be holy vnto y LORDE. But yf y beest be vnclene which maye not be offred vnto y LORDE, thē shal it be set, before y prest, and y prest shall value it, whether it be good or bad, a it shall stonde at the prestes valuyng. But yf eny man wil bye it out, he shal geue the fift parte more, to that it was set at.

Whan eny mā sanctifieth his house vnto the LORDE for y Sanctuary, the prest shall value it, whether it be good or bad. And as the prest valueth it, so shal it stonde. But yf he y sanctifieth it, wyl redeeme it, he shal geue y fift parte of syluer therto, aboue that it was set at: So shal it be his.
Yf eny man halowe a pece of lode of his heretage vnto the LORDE, it shal be set acordinge to y it bareth. Yf it beare an Homer of barlye, it shal be valued at fiftie Sycles of syluer. But yf he halowe his londe immediately from the yeare of Jubilie forth, then shal it be set acordinge to y value therof. Yf he have halowed it after the yeare of Jubilie, then shal the prest reketh it, acordinge to y yeares y remayne vnto y yeare of Jubilie, 4 therafter shal he set it the lower.

But yf he y sanctified the londe, wil redeeme it agayne, then shal he geue the fifth parte of syluer thereto, aboue that it was set at: So shal it be his. Yf he wil not lowse it out, but selleth it vnto another, then shal he redeeme it nomore: but the same londe whan it goeth out fre in y yeare of Jubilie, shal be holy vnto the LORDE, as a dedicated felde, and shalbe the prestes inheritance.

Yf eny man halowe vnto the LORDE a felde, which he hath bought, and is not his inheritance, then shal the prest reketh it, what it is worth vnto the yeare of Jubilie, 4 the same daye shal he geue the pryce that it is set at, vnto the LORDE for the Sanctuary. But in y yeare of Jubilie it shal returne vnto him that bought it, y it maye be his inheritance in the londe. All maner of prysinge shalbe made acordinge to the Sycle of the Sanctuary. One Sycle maketh xx. Geras.

The ende of the thirde boke of Moses, called Leuiticus.
The fourth boke of Moses, called Numerus.

What this boke conteyneth.

Chap. I.
The children of Israel are numbered and mustered out, as many as are mete for the batayll: The captaynes are ordeyned, and Leui appoynted to the seruyce of the Tabernacle.

Chap. II.
The ordre and maner how the têtes were pitched, and how the children of Israel laye aboute the Tabernacle of wytnes.

Chap. III.
The office of Leui, of the sonnes of Aaron.

Chap. IV.
The office of the sonnes of Kahath, Gerson and Merari.

Chap. V.
What maner of people were dryuen out of the hoost. The lawe of Gelousy of the man towarde the wife

Chap. VI.
The lawe and ordinaunce concerninge the Nazarees or absteyners. The blessyng of the Israelites.

Chap. VII.
The offerynges of the captaynes at the dedicació of the altare, after that the Tabernacle was set vp

Chap. VIII.
Of the candilsticke, offerynges, purifienge, and altare of the Leuites.

Chap. IX.
Of the feast of Easter, how the uncleane shulde kepe it. Of the cloude vpon the Tabernacle.

Chap. X.
The vse of the syluer trompettes, how the children of Israel brake vp, and toke their journey with Hobab Moses brother in lawe.

Chap. XI.
The people are weery and vnpaciet by the waye, murmur agaynst Moses, desyre flesh, and abborre the Manna. The LORDE geueth them after their lust, but punishe them sore.

Chap. XII.
Miriam and Aaron grudge agaynst Moses, Miriam is smytten with Leprosy.

Chap. XIII.
The spyes that were sent in to the lande of Canaan, come agayne, and put the people in feare.

Chap. XIV.
The people are vnpacient, wepe, and murmur agaynst Moses, Josue Caleb geue the londe a good worde, coforte them. The LORDE is angrie, punysheth the people.

Chap. XV.
Of dyuerse offerynges, and how he was punyshed, that gathered stickes vpon the Sabbath. The people are commanded to make gardes of remembaunce vpon their garmentes, to thinke vpon the commaindementes of the LORDE.

Chap. XVI.
Of the vprore and insurreccion of Corah, Dathan and Abyram, their punishment. The people murmur. Fourtene thousande and seuen hundreth dye in the plage.
**The first Chapter.**

AND the LORDE spake vnto Moses in y wyldernesse of Sinai, in the Tabernacle of witnesse, the first daye of the seconde moneth in the seconde yeare, wha they were gone out of the lide of Egipte, and sayde:


**Chap. XVII.**

By the flourishinge staffe of Aaron, it is declared, that the trybe of Leui and the presthode of Aaron is chosen of God.

**Chap. XVIII.**

The office gynystracion of Aaron, of the prestes g Lenites, g their dewyte.

**Chap. XIX.**

Of the reed cowe that was brent, and how the sprynklinge water was made of the aszshes of her.

**Chap. XX.**

Miriam dyeth at Cades. The people chyde with Moses and Aaron for faute of water, the LORDE geneth it them out of the hard stonye rocke. Moses desyreth the kyng of Edom, to let them go thorow his londe. Aaron dyeth vpon mount Hor.

**Chap. XXI.**

The battaill betwene Israel and Arad the kyng of the Cananites. The people murnur, and are plagued with the serpentes. They wynne the victory of Og and Sihon.

**Chap. XXII.**

Of Balac the kyng of the Moabites, and of Balaam the Soythayer.

**Chap. XXIII.**

Balaam is brought to curse the people of God.

**Chap. XXIII.**

The LORDE turneth Balaams curse in to a blessyng and prayse.

**Chap. XXV.**

The people fall to whordome and Idolatrye with the wemen of Moab, and ioyne them selues to the service of Ball Peor. Fourte and twentye thousande are destroyed. Phineas in his fervent zele slayeth a man and woman in their synne.

**Chap. XXVI.**

The people are nombred agayn and musterd.

**Chap. XXVII.**

What inheritaunce the doughters haue, where there is no sonne. Josua is made captayne of the people in Moses steade.

**Chap. XXVIII.**

Offeringes apoynted for every tyme.

**Chap. XXIX.**

The feast of the seuenthe moneth and the offerynes therof.

**Chap. XXX.**

Of vowes made by me or women.

**Chap. XXXI.**

Israel wynneth the victory of the Madianites, and deuydeth the spoyle.

**Chap. XXXII.**

Ruben, Gad, and the half trybe of Manasse haue their inheritaunce apoynted them on this syde of Iordan.

**Chap. XXXIII.**

The iourneys of the children of Israel are nombred. The people are commaunded (when they come in to the londe of Canaan) to destroye all ytterly.

**Chap. XXXIII.**

The deuydinge of the londe of Canaan with the borders therof, and what they be that deuyde it.

**Chap. XXXV.**

The porcion of the Leuites. Fredome for soch as commyte slaughter vnavares. Dyuerse slaughters.

**Chap. XXXVI.**

The inheritaunce of the tribe maie not be mixte nor chaunged.

*Take \(\ddot{y}\) summe of the whole congregacion of the children of Israel, after their kynredes \& their fathers houses, with the nombre of the names, all that are males, heade by heade, fro twentye yeare and aboue, as many as are able to go forth in to \(\ddot{y}\) warre in Israel. And ye shal nombre them according to their armyes thou and Aaron, and of euerie trybe ye shal*
take vnto you one captayne ouer his fathers house.


These are the awncient men of the congre-gacion, the captaynes amonge the trybes of their fathers, which were heads and prynces in Israel.

And Moses ð Aaron toke them (like as they are there named by name) and gathered the whole cogeracjion together also, þ first daye of the seconde moneth, and rekened the after their byrth, acordinge to their kynreds and fathers houses by their names, fro twete yeare and aboue, heade by heade, as the LORDE commaunded Moses, and nomberd them in the wyldernes of Sinai.

The children of Ruben Israels first sonne, their kynreds ð generations after their fathers houses, in þ nombre of their names heade by heade, all þ were males, from twentye yeare ð aboue, and were able to go forþ to the warre, were nomberd to the trybe of Ruben, sixe and fouertye thousande, and fyue hundreth.

The children of Simeon their kynreds ð generations after their fathers houses in the nombre of the names heade by heade, all that were males from twete yeare and aboue, and were able to go forþ to the warre, were nomberd to the trybe of Symeon, nyne and fiftie thousande and thre hundreth.

The children of Gad their kynreds and generations after their fathers houses in þ nombre of the names, from twentye yeare and aboue, all that were able to go forþ to the warre, were nomberd to the trybe of Gad, fyue and fouertye thousande, sixe hundreth and fiftie.

The children of Iuda their kynreds and generations after their fathers houses in þ nombre of the names, from twentye yeare and aboue, all that were able to go forþ to the warre, were nomberd to the trybe of Iuda, foure and seuentie thousande, sixe hundreth.

The children of Ischar their kynreds ð generations, after their fathers houses in þ nombre of the names from twentye yeare ð aboue, all that were able to go forþ to the warre, were nomberd to the trybe of Ischar, foure and fiftie thousande and foure hundreth.

The children of Zabulon their kynreds and generations after their fathers houses in the nombre of the names from twentye yeare ð aboue, all that were able to go forþ to the warre, were nomberd to the trybe of Zabulon, seuen and fiftie thousande and foure hundreth.

Iosephs children of Ephraim, their kynreds ð generations after their fathers houses in þ nombre of the names, from twete yeare ð aboue, all þ were able to go forþ to þ warre, were nomberd to the trybe of Ephraim, fouertye thousande ð fyue hundreth.

The children of Manasse their kynreds ð generations, after their fathers houses in the nombre of the names from twentye yeare ð aboue, all þ were able to go forþ to the warre, were nomberd to the trybe of Manasse, two ð thirtie thousande ð two hundreth.

The childre of Ben Iamin their kynreds and generations, after their fathers houses, in the nombre of the names from twentye yeare ð aboue, all that were able to go forþ to the warre, were nomberd to the trybe of Ben Iamin, fyue and thirtie thousande and foure hundreth.

The children of Dan their kynreds and generations after their fathers houses, in the nombre of the names, from twentye yeares and aboue, all that were able to go forþ to the warre, were nomberd to the trybe of Dan, two and thre score thousande, and seuen hundreth.

The childre of Asser their kynreds ð generations, after their fathers houses in the nombre of the names, from twentye yeare ð aboue, all þ were able to go forþ to þ warre, were nomberd to the trybe of Asser, one ð fouertye thousande and fyue hundreth.

The childre of Nephthali, their kynreds and generations after their fathers houses in the nombre of the names, from twentye yeare ð aboue, all that were able to go forþ vnto the warre, were nomberd to the trybe of
Nepthali, thre and fiftie thousande and foure hundred.

These are they whom Moses and Aaron nombred with \( \frac{1}{2} \) twolue princes of Israel, whereof euery one was ouer \( \frac{1}{2} \) house of their fathers. *And the summe of the children of Israel after their fathers houses, from twentye yeare and above (what so euer was able to go forth to the warre in Israel) was sixe \( C \) thousande, thre thousande, fyue \( C \) fiftie. But the Louites after the trybe of their fathers, were not nombred amongeth them.

\( \frac{3}{5} \) And the LORDE spake vnto Moses, and saide: The trybe of Leui shalt thou not nombre, nor take the summe of them amongeth \( \frac{1}{2} \) children of Israel: but shalt appoynte them to the Habitacion of wytnesse, and to all \( \frac{1}{2} \) apparell therof, and to all that belongeth therto. †And they shall beare the Tabernacle \( g \) all the ordinance therof, and shal wayte vpon it, and shal pitch their tentes rounde aboute it. And when men shal go on their iourney, the Leuites shall take downe \( \frac{1}{2} \) Tabernacle. And when the hoost pitch their têtes, they shal set vp the Tabernacle. And \( yf \) a strange preasse nye vnto it, he shall dye. The children of Israel shal pitch their tentes, euery one in his awne armie, and by the baner of his awne companye. But the Leuites shall pitch rounde aboute the Tabernacle of wytnesse, that there come no wrath vpon \( \frac{1}{2} \) congregacion of the children of Israel: therfore shal the Leuites wayte vpon the Habitacion of wytnesse. And the children of Israel dyd all, as the LORDE commaunded Moses.

The iiij. Chapter.

\( \frac{2}{3} \) And \( \frac{1}{2} \) LORDE spake vnto Moses and Aaron, \( q \) sayde: The children of Israel shal pitch rounde aboute \( \frac{1}{2} \) Tabernacle of wytnesse, euery one vnder his banner \( g \) tokens, after their fathers houses.

On the East syde shal Iuda pitch with his banner \( q \) hoost, their captayne Nahasson the sonne of Aminab. And his armie in the summe, foure \( g \) seuentie thousande and siche hundredth. Nexte vnto him shal the trybe of Isachar pitch, their captayne Nathaneel the sonne of Zuar: and his armie in the summe, foure and fiftie thousande and foure hundredth. The trybe of Zabulon also, their captayne Eliab the sonne of Helon: his armie in the summe, seuen and fiftie thousande and foure hundredth.

So \( \frac{1}{2} \) all they which beloinge to \( \frac{1}{2} \) hoost of Iuda, be in the summe an \( C \) siche and foure thousande, \( g \) foure hundredth be longinge to their armie, \( q \) they shall go before.

On the South syde shal lye the pauylions \( q \) baner of Ruben with their hoost, their captayne Elizur \( y \) sonne of Sedeur: \( q \) his armie in the summe, siche \( g \) fourtie thousande, \( g \) fyue \( C \). Nexte vnto him shal the trybe of Simeon pitch, their captayne Selumiel \( y \) sonne of Zuri Sadai: \( g \) his armie in \( y \) summe, nyne and fiftie thousande, and thre hundredth. The trybe of Gad also, their captayne Eliasaph \( y \) sonne of Dегuel: \( g \) his armie in the summe, fyue \( C \) fourtie thousande, siche hundredth \( q \) fiftie. So that all they which belonge to the hoost of Ruben, be in the summe, an hundredth, one \( q \) fiftie thousande, foure hūdrehent and fiftie, belonginge to their armie. And they shall be the seconde in the iourney.

After that shall the Tabernacle of wytnesse go with the hoost of the Leuites euе in \( y \) myydes amōge the hoostes: \( q \) as they lye in their tentes, so shal they go forth also, euery one in his place vnder his baner.

On the West syde shal lye \( y \) pauylions \( q \) baner of Ephraim with their hoost: their captayne Shallab \( l \) Lisamah sonne of Amihud, and his armie in the summe, fourtie thousande and fyue hundredth. Nexte vnto him shal \( y \) trybe of Manasse pitch, their captayne Gamaliel the sonne of Pedazur: his armie in the summe, two and thirte thousande \( q \) two hūdrehenth. The trybe of Benjamin also, their captayne Abidan the sonne of Gedeoni: his armie in the summe, fyue and thirte thousande \( q \) foure hundredth. So \( y \) all they which belonge to the hoost of Ephraim, be in the summe, an hundredth thousande, eighth thousande, \( q \) an hūdrehent, belonginge to his armie. And they shall be the thirde in the iourney.

On the North syde shal lye \( y \) pauylions \( q \) baner of Dan with their hoost: their captayne Ahiesser \( y \) sonne of Ammi Sadai, his armie in the summe, two and sixtye thousande and seuē hundredth. Nexte vnto him shal the trybe of Aser pitche: their captayne Pagiel \( y \) sonne of Oehran, his armie in the summe, one and fourtie thousande, and fyue hundredth.

* Exo. 12, f. Num. 11, c. 
† 1 Par. 14, d.
saide: Beholde, I haue taken the Leuites from amonge the children of Israel, for all the first borne that open the Matrix amonge the children of Israel, so that the Leuites shalbe myne. For the first borne are myne, sence it tythe that I smote all the first borne in the lande of Egipte, wha I sanctified vnto me all the first borne in Israel, from me vnto catell, that they shulde be myne. I the LORDE.

And the LORDE spake vnto Moses in the wyldernesse of Sinai, and sayde: NOMBRE the children of Leui after their fathers houses and kynreds, all that are males of a moneth olde and aboue.

So Moses nombred them acordinge to the worde of the LORDE, as he had commaunded. And these were the children of Leui with their names: Gerson, Kahath, Merari. The names of the children of Gerson in their kynreds, were: Libni and Semei.

The children of Kahath in their kynreds were, Amram, Izehar, Hebron and Vsiel.

The children of Merari in their kynreds, were Maheli and Musi. These are the kynreds of Leui after their fathers houses.

These are the kynreds of Gerson: The Libnites and Semeites, the summe was founde in nombre, seven thousande and fyve hundreth, of all that were males of a moneth olde and aboue. And the same kynreds of the Gersonites shal pitche behinde the Habitation on the west syde: Let Eliasaph the sonne of Lael be their ruler. And they shal waite vpon the Tabernacle of wytnesse, of the habitation, and of the tent, and couerynges therof, and the hangynge in the dore of the Tabernacle of wytnesse, the hangynge aboute the courte, the hangynge in the courtedore, which (courte) goeth aboute the habitation and the alter, and the cortes of it, all that belongeth to the seruycy therof.

These are the kynreds of Kahath: The Amramites, the Iezeharites, the Hebronites, and Vsielites, all that were males of a moneth olde in nombre eight thousande and sixe hundreth, waytinge vpon the Tabernacle of the Sanctuary, shal pitchon the south syde of the Habitation: Let Elisaphan the sonne of Vsiel be their ruler. And they shal kepe the Arke, the table, the candilistcke, the altere and all the vessels of the Sanctuary,
to do seruyc in, and the vayle, and all that belongeth to the service thereof. But the chefe of all the rulers of the Leuites, shalbe Eleasar the sonne of Aron the prest, ouer them that are apoynted to kepe the watch of the Sanctuary.

These are \( \xi \) kynreds of Merari: The Mahelites and Musites, which were in nombre sixe thousande and two hundreth, all that were males of a moneth olde and aboue: Let Zuriel \( \xi \) sonne of Abihail be their ruler, and they shall pitche vpon the north syde of the Habitacion. And their office shalbe to kepe the bordes, and barres, and pilers, and sokettes of the Habitacion, and all the apparell therof and that serueth thereto: \( \xi \) pilers also aboute \( \xi \) courte, with the sokettes, and males, and cordes.

But before the Habitacion and before \( \xi \) Tabernacle on the East syde shal Moses \( \xi \) Aaron \( \xi \) hys sonnes pytche, that they maye wayte vpon the Sanctuary, \( \xi \) the children of Israel. *Yf any other prease thereto, he shal dye.

"All the Leuites in the summe, whom Moses and Aaron nombred after their kynreds, acordinge to the worde of the LORDE, all that were males, of a moneth olde and aboue, were two and twentye thousande.

And \( \xi \) LORDE saide vnto Moses: Nombre all the first borne, that are males amoung the children of Israel, of a moneth olde and aboue, and take the nombre of their names. *And \( \xi \) Leuites shalt thou take out vnto me the LORDE, for all \( \xi \) first borne of \( \xi \) children of Israel, \( \xi \) the catell of the Leuites for all the first borne amoung the catell of \( \xi \) children of Israel. And Moses nombred all the first borne amoung the children of Israel, as the LORDE commaunded him. And in the nombre of the names of all the first borne, that were males of a moneth olde \( \xi \) aboue, in their summe, there were foude two and twentye thousande, two hundreth, and thre and seuentynye.

And the LORDE spake vnto Moses, \( \xi \) sayde: Take the Leuites for all \( \xi \) first borne amoung the children of Israel, \( \xi \) the catell of the Leuites for their catell, \( \xi \) the Leuites maye be myne the LORDES. *But the redemption money of the two hundreth thre \( \xi \) seuentynye \( \xi \) remayne of the first borne of the children of Israel, aboue the nombre of the Leuites, shalt thou take, euon fyue Sycles of euery heade, after the Sycle of the Sanctuary \( \xi \) (one Sycle is worth twentye Geras) \( \xi \) the money \( \xi \) remayneth ouer their nôbre, shalt thou gene vnto Aaron and his sonnes.

Then toke Moses \( \xi \) redemption money (that remayned ouer aboue the nombre of the Leuites) from \( \xi \) first borne of the children of Israel, euen a thousande, thre hundreth, and fyue and thre score Sycles, after \( \xi \) Sycle of the Sanctuary, \( \xi \) gaued it vnto Aaron and his sonnes, acordinge to the worde of the LORDE, as the LORDE commaunded Moses.

The iiiij. Chapter.

A ND the LORDE spake vnto Moses \( \xi \) Aaron, \( \xi \) sayde: Take \( \xi \) summe of the children of Kahath from amonge the children of Leui, after their kynreds \( \xi \) fathers houses; from thirtie yeare and aboue vntill fiftie yeare, all that are mete for the warre, that they maye do the worke in the Tabernacle of witnesse. This shal be the office of the children of Kahath in the Tabernacle of wytynesse, which is most holy.

When the hoost breaketh vp, Aaron and his sonnes shall go in, and take downe the vayle, and couer the Arke of wytnesse therwith, and laye the couerynge of doo skynnnes vpon it, and sprede a whole yalowe clothe aboue theron, and put his staues therin. And vpon the shewes table shal sprede a yalowe clado also, and set theron the dishes, spones, flatpees and pottes to poure out and in, and the daylie bred shal lye vpon it, and they shal sprede a purple clado therouer, and couer it with a couerynge of doo skynnnes, and put the staues of it therin.

And they shal take a yalowe clado, and couer the cadilstick of light therwith, and his lampes, with his snoters and outquenchers, and all the oyle vessels that belonge to the seruyc, and aboue all this shal they put a couerynge of doo skynnnes, and put it vpon staues.

So shal they sprede a yalowe clothe ouer the golden altare also, and couer the same with a couerynge of doo skynnnes, and put it vpon staues. All the vessels that they occupye in the Sanctuary, shal they take, and put a.
yeowe clothe ther ouer, & couer them with a couerynge of doo skynnes, and put them vpon stauen. They shal swepe the ashes also from the altare, and sprede a clothe of scarlet ouer it, and set all his vessels theron, that they occupye vpon it: colepannes, fleshokes, shouels, basens, with all the apparell of the altare, and they shal sprede a couerynge of doo skynnes theron, and put his stauen thereto.

Now when Aaron and his sones haue done this, and haue couered the Sanctuary & all the ornamentes therof, when the hoost breaketh vp, *then shal the children of Kahath go in, that they maye beare it, and the Sanctuary shall they not touche, * lest they dye. This is the charge of the childrè of Kahath in the Tabernacle of wytnesse.

And Eleasar the sonne of Aaron ¤ prest, shal haue the office, to prepare the oyle for the light, and the spyces for the incense, and the daylie meat offerynge, and the anointyng oyle, to order the whole habitation, & all that therin is, in the Sanctuary and the ornamentes therof.

And the LORDE spake vnto Moses and Aaron, & sayde: Ye shal not destroye the trebe of the kynred of the Kahathites amouge the Leuites, but this shal ye do with them, ¶ they maye lyue & not dye, ¶ if they touche the most holy. Aaron and his sones shal go in, and appoynte euery one vnto his office & charge. But they shal not go in, presumptuously to loke vpo the Sanctuary, lest they die.

And ¶ LORDE spake vnto Moses and Aaron & sayde: Take the summe of the children of Gerson also, ¶ after their fathers hous e kynred, from thirtie yeare & aboue, vntyll fiftie yeare, ¶ appoynte them all ¶ are mete for the warre, to haue an office in the Tabernacle of wytnesse.

This shalbe the office of the kynred of the Gersonites, euë to serue & to beare. They shal beare the curtyanes of the habitation and of the Tabernacle of wytnesse, and his couerynge and the couering of doo skynnes, that is aboue theron, and the hangeinge in the dore of the Tabernacle of wytnesse, and the hangeinge aboute the courte, which goeth aboute the habitation and the altare, and their cordes, and all the instrumentes ¶ serue for thee, and all that belongeth to their occypience. Acordinge vnto the worde of Aaron and of his sones, shal all the office of the children of Gerson be done, what so euë they shall beare and occupye. And ye shal se, that they wanye vpon all their charge. This shall be ¶ office of ¶ kynred of ¶ childre of ¶ Gersonites in ¶ Tabernacle of witnes. And their waytynge shall be vnder ¶ hede of Ithamar, the sonne of Aerö the prest.

The children of Merari after their kynred and fathers house, shaltho appoynte also, from thirtie yeare and aboue, vnto fiftie yeare, all that are mete for the warre, ¶ they maye haue an office in the Tabernacle of wytnesse. But vpon this charge they wanye accordinge to all their office in ¶ Tabernacle of witnesse, that they beare the bordes of the Habitacion, and the barres, and pilers, and sokettes: the pilers of the courte also ronde aboute, and the sokettes and nales and cordes, with all their apparell, accordinge to all their seruye. And vnto euery one shall ye appoynte his porcion of charge to waiete vpon the apparell. Let this be the office of the kyred of the children of Merari, all that they shall do in the Tabernacle of wytnesse vnder the hande of Ithamar the sonne of Aaron the prest.

And Moses and Aaron with the captaynes of the congregacion, nombred the children of ¶ Kahathites, accordinge to their kynreds and houses of their fathers, from thirtie yeare and aboue, vntyll fyttye yeare, all that were mete for the warre, to haue office in the Tabernacle of wytnesse. And the summe was, two thousande, seuen hundreth and fyttye. This is the summe of the kynred of the Kahathites (which all had seruye in the Tabernacle of witnesse) whom Moses and Aaron nombred, accordinge to the worde of the LORDE by Moses.

The children of Gerson were nombred also in their kynreds and fathers houses from thirtie yeare and aboue vntyll fyttye, all that were mete for the warre, to haue office in ¶ Tabernacle of witnesse, and the summe was two thousande, syxe hundreth and thirtie. This is ¶ summe of the kinred of the childre of Gerson, which all had to do in the Tabernacle of wytnesse, whom Moses and Aaron nombred, accordinge to ¶ worde of ¶ LORDE.

The children of Merari were nombred also accordinge to their kynreds and fathers houses,
from thirtie yeare and aboue vntyl fiftie, all that were mete for the warre, to haue office in the Tabernacle of witnesse, a the summe was thre thousande, and two hundrude. This is the summe of the kynred of the childe of Merari, whom Moses and Aaron nombred, acordinge to the worde of the LORDE by Moses.

The summe of all the Leuites, whom Moses and Aaron with the captaynes of Israel tolde, after their kinreds and fathers houses, from thyrtie yeare and aboue vntyl fiftie, all that wente in to do every one his office, and to beare the burthen in y Tabernacle of wytnesse, was eight thousande fyue hundrude and foure score, which were nombred acordinge to the worde of the LORDE by Moses, every one to his office a charge, as the LORDE commaunded Moses.

The b. Chapter.

A ND y LORDE spake vnto Moses, and sayde: Commande the children of Israel, y they put out of the hoost * all y lepers, and all that haue yssues, and that are defyled vpon the deed, both men and womé shall they put out of the hoost, that they defyle not their tentes, wherein I dwell amonge them. And y children of Israel dyd so, and put them out of the hoost, as y LORDE had sayde vnto Moses.

And the LORDE talked with Moses, and sayde: Speake vnto the children of Israel, y saye lyke saye vnto them: Whan a man or woman doth a synne to any body, and offendeth therwith agaynst the LORDE, then hath that soule a trespass vpon it. + And they shall knoweledge their synne, that they haue done, and shall make amends for their trespass, euen with the whole summe, and put y fifth parte more therto, and geue it vnto him, agaynst whom they haue trespassed. But yf there be noman to make the amends vnto the offence y he hath trespassed agaynst him, then shal the reconcilelyng be made vnto the LORDE for the prest, byesdes the ramme of the attonement, wherewith he shalbe reconcilelyng.

Likewyse all the Heueofferyngs of all that the children of Israel halowe vnto the LORDE, and offre vnto the prest, shal be his. And who so haloweth eny thinge, it shalbe his. And who so geueth the prest eny thinge, it shalbe his also.

And the LORDE talked with Moses, and sayde: Speake to the children of Israel, and saye vnto them: Whan eny mans wife goth asyle, and trespasseth agaynst him, y eny ma lye with her fleshyle, and the thinge be yet hyd from his eyes, and is not come to light that she is defiled, and he can brynge no witnesse agaynst her (for she was not take therin) and the sprete of gelousye kyndleth him, so that he is gelous ouer his wife: whether she be vnclene or not vnclene, then shal he brynge her vnto the prest, and brynge an offerlyng for her, euen the tenth parte of an Epha of barlye mee, and shal pour ouoyle theron, nor put frankensence vpon it: for it is an offerlyng of gelousye, and an offerlyng of remembraunce, that remembreth synne.

Then shall the prest brynge her, and sett her before the LORDE, and take of the holy water in an earthen vessell, and put of y dust that is on the floore of the habitacion, in to the water. And he shal set the wife before y LORDE, and vncover her heade, and the offerlyng of remembraunce which is an offerlyng of gelousye, shall he laye vpon her handes. And the prest shal haue in his hande bytter cursinge water, and shall conuere the wife, a saye vnto her: Yf no man haue lyè with the, and thou hast not gone asyde from thy husbannde, to defyle thy selfe, then shall not these better cursinge waters hurte the. But yf thou hast gone asyde from thy husbannde, so that thou art defyled, and some other man hath lyen with the besyde thy husbannde, then shal the prest conuere the wife with this curse, and shal saye vnto her: The LORDE sett the to a curse and a conuursacion amonge thy people, so that the LORDE make thy thye rote, and thy wombe to berst. So go this cursed water in to thy body, that thy wombe berst, and thy thye rote. And the wife shal saye: Amen Amen.

So the prest shall wryte this curse in a byll, and wash it out with the water, and shall geue the wife of the bytter cursinge waters to dryne. And wha the cursinge water is gone in her, so y it is better vnto her then shal the prest take the gelousye offerlyng out of the wyues hande, and waue it for a meatofferlyng before the LORDE, and offre it vpon the
altar: namely, he shall take an handful of the meatofferynge for his remembrance, a burne it vp the altar, and then give the wife the water to drink. And wha she hath dronken the water, ye she be defyled and have trespassed against hir husbande, then shal the cursinge water go in to her, and be so byther, that hir wombe shal berst, and hir thye shal rote, and the wife shal be a curse amonge hir people. But ye the same wife be not defyled, but is cleane, then shall it do her no harne, so that she maye be with childe.

This is the lawe of gelousy, whan a wyfe goeth asyde from hir husbande, and is defyled: Or when she preste of gelousy kyndleth a man, so that he is gelous over his wyfe, he brynge her before the LORDE, and that gy freste do all with her acordinge vnto this lawe. And she man shal be glitise of the synne, but the wife shal bear hir myszdeede.

**The vi. Chapter.**

A

AND the LORDE talked with Moses, and sayde: Speake vnto the children of Israel, and saye vnto them: When a man or woman separateth them selues, to vowe a vowe of abstynence vnto the LORDE, he shal absteyne from wyne and ströge drynke. *Vyneger of wyne a of stronge drynke shal he not drynke, ner that is pressed out of grapes: he shall nether eate fresh ner drye grapes, so longe as his abstynence endureth. Moroer he shall eate nothinge that is made of the wyne tre, from the wyne cornel vnto the hulle.*

As longe as the vowe of his abstynence endureth, there shall no rasoure come vpon his heade, tyll the tyme be out which he abstyneth vnto the LORDE, for he is holy.

And he shall let the heer of his heade growe, and stonde bare openly. *All the tyme ouer he abstyneth vnto the LORDE, shal he go to no deed. Nether shall he defyle him selfe at death of his father, of his mother, of his brother, or of his sister. For the abstynence of his God is vpon his heade, and whole tyme of his abstynence shall he be holy vnto the LORDE.*

B

And ye it chauce any man to dye sodenly before him, then shal he heade of his abstynence be defyled. Theryfore shal he shawe his heade in the daye of his clensyng, that is vpon the seventh daye: and vpon ye eight
daye shal he brynge two turtill doutes, or two yonge pigeons, vnto the prest before y dore of the Tabernacle of wyntesse. And the prest shall make the one a synofferynge, and the other a burntofferynge, and make an attonement for him, because he defyleth him selfe vpon ye deed, and so shal he halowe his heade the same day, that he maye holde out the tyme of his abstynence vnto the LORDE, and he shal brynge a lambe of a yeare olde for a trespaceofferynge. But ye daies afore shal be but lost, because his abstynence was defyled.

This is the lawe of the absteyner. Whan the tyme of his abstynence is out, he shal be brought before the dore of the Tabernacle of wyntesse. And he shal brynge his offeringe vnto the LORDE, euene he lambe of a yeare olde without blemyshe for a burntofferinge, a she lambe of a yeare olde without blemyshe for a synofferynge, and a ramme with out blemish for an healthofferynge, a maude with vuleuended cakes of fyne flourie myngled with oyle, and swete waferes anoynted with oyle, a heer mett offerynges treyckofferynges.

And the prest shall brynge it before the LORDE, and shall make his synofferynge and his burntofferynge, and the ramme shall he make an healtthofferynge vnto the LORDE, with maunde of the vulcaned bred. His meatofferynge and drinkofferynge shal he make also. And he shall shawe the head of the absteyners abstynence before the dore of the Tabernacle of wyntesse, and shall take the head heer of his abstynence, and cast it vpon the fyre that is vnder ye healthofferynge.

And the sodden shulder of the ramme shall he take, and an vuleuended cake out of the maunde, and a swete wafer, and laye them vpon the handes of the absteyner: (after that he hath shauen of his abstynence.) And he shal Wawne them before the LORDE. This is holy for the prest with the Wawne brest, and Heue shulder. After that, maye the absteyner drynke wyne. This is the lawe of the absteyner, which voweth his offeringe vnto the LORDE for his abstynence, besydes that, which his hande can get. As he hath vowed, so shall he do acordinge to the lawe of his abstynence.

And the LORDE talked with Moses, and sayde: Speake vnto Aaron and his sones,
and saye: Thus shal ye saye vnto the childre
of Israel, whan ye blesse them.

* The LORDE blesse the, and kepe the.
The LORDE make his face to shyne vpó
the, and be mercifull vnto the.
The LORDE lift vp his countenaunce
vpon the, and geue the peace.
For they shal put my name vpó the children
of Israel, that I maye blesse them.

The bij. Chapter.

And whan Moses had set vp the Habitacion and anoynted it, and sanctified it with all the apparell therof: and had anoynted and halowed the altare also with all his vessels, Then offred the captaynes of Israel, which were the rulers in their fathers houses.

For they were the captaynes amonge þy kynreds, and stode over þe that were nombred. And they brought their offerynes before the LORDE, sixe covered charrettes, and twolue oxen, for euery two captaynes a charret, and an oxe for every one, and brought them before the habitacion.

And the LORDE sayde vnto Moses: Take it of them, that it maye serue for the mynistracion of the Tabernacle of wytnesse, and geue it vnto the Leuites, vnto euery one acordinge to his office. Then toke Moses the charrettes and oxen, and gaue them vnto the Leuites.

Two charrettes and foure oxen gaue he vnto þy children of Gerson acordinge to their office: and foure charrettes and eight oxen gaue he vnto the children of Merari acordinge to their office, vnder the hande of Ithamar the sonne of Aaron the prest.

But vnto the children of Kahath he gaue nothyng, because þey had an holy office vpon them, and must beare vpó their sholders. And the captaines offred to the dedicacion of the altare, in the daye whan it was anoynted, and offred their offerynes before the altare.

And þy LORDE sayde vnto Moses: Let euery captayne bryng his offerynge vpon his daye to the dedicacion of the altare.

On the first daye, Nahasson the sonne of Aminadab, of the trybe of Luda, offred his gifte. And his gifte was a syluer charger, worth an hundreth and thirtie Synacles: A syluer boule, worth seuentie Synacles (after the Sycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge:

And a golden spone, worth ten Synacles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge, an he goate for a synofferynge: And for an health offerynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of Nahasson the sonne of Aminadab.

On the seconde daye offred Nathaneel the sonne of C, the captayne of Isachar. His gifte was a syluer charger, worth an hundreth and thirtie Synacles: A syluer boule, worth seuentie Synacles (after the Sycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden spone, worth ten Synacles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge, an he goate for a synofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of Nathaneel the sonne of Zuar.

On the thirde daye, the captayne of the children of Zabulon, Eliab the sonne of Helon. His gifte was a syluer charger, worth an hundreth and thirtie Synacles: A syluer boule, worth seuentie Synacles (after the Sycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden spone, worth ten Synacles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge, an he goate for a synofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte Eliab the sonne of Helon.

On the fourth daye, the captayne of the children of Ruben, Elizur the sonne of Sedeur. His gifte was a syluer charger, worth an hundreth and thirtie Synacles: A syluer boule, worth seuentie Synacles (after the Sycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a goldé spone, worth ten Synacles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge, an he goate for a synofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, a fyue

* Eccl. 36. b. * Exo. 40. b. + Num. 4. b. 2 Re. 6. b.
lambes of a yeare olde. This is the gifte of Elizur the sonne of Sedeur.

On the fifth daye, the captayne of the children of Simeon, Selumiel the sonne of Zuri Sadai. His gifte was a syluer charger, worth an hundreth and thirtie Sycles: A syluer boule, worth seuenty Sycles (after the Sycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golde spone, worth ten Sycles of golde, full of incêse: A bullocke from amôge the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge, an he goate for a synofferynge. And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of Selumiel the sonne of Zuri Sadai.

On the sixe daye, the captayne of the children of Gad, Eliasaph the sonne of Deguel. His gifte was a syluer charger, worth an hundreth a thirtie Sycles: A syluer boule, worth seuenty Sycles (after the Sycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden spone, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge, an he goate for a synofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of Eliasaph the sonne of Deguel.

On the seuenth daye the captayne of the children of Ephraim, Elisama, the sonne of Amihuud. His gifte was a syluer charger, worth an hundreth and thirtie Sycles: A syluer boule, worth seventy Sycles (after the Sycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golde spone, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge, an he goate for a synofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of Elisama the sonne of Amihuud.

On the eighte daye, the captayne of the children of Manasse, Gamaliel the sonne of Pedazer. His gifte was a syluer charger, worth an hundreth and thirtie Sycles: A syluer boule, worth seventy Sycles (after the Sycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golde spone, worth ten Sycles of golde, full of incêse: A bullocke from amôge the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge, an he goate for a synofferynge. And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of Gamaliel the sonne of Pedazer.
On the twolfe daye, the captayne of the children of Nephtali, Ahira the sonne of Enan. His gifte was a syluer charger, worth an hundreth and thirtie Sycle: A syluer boule, worth seuentye Sycle (after the Sycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golde spone, worth ten Sycles of golde, full of incense: A bullocke from amonde the greate catell, a ramme, a lambe of a yeare olde for a burntofferinge, an he goate for a synofferynge: And for an heath offerynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of Ahira the sonne of Enan.

This is the dedicacion of the altare, what tymne as it was anoynted, vnto the which ye captayne of Israel offered these twolue syluer chargers, twolue syluer boules, twolue spones of golde: every charger conteynyng an hundreth and thirtie Sycle of syluer, and euery boule seuentye Sycles. So that ye summe of all the syluer in the vessels, was two thosande and foure hundreth Sycles (after the Sycle of the Sanctuary). And the twolue spones of golde full of incense, conteyned euery one ten Sycles, after the Sycle of the Sanctuary: So that the summe of the golde in the spones, was an hundreth and twentye Sycles.

The summe of the catell for the burntofferinges, was twolue bullockes, twolue rammes, twolue lambes of a yeare olde with their meatofferynges: And twolue he goates for synofferynges. And the summe of the catell for the heathofferynges, was foure and twelte oxen, thre score rammes, and thre score he goates, thre score lambes of a yeare olde. This is the dedicacion of the altare, after that it was anoynted.

And whan Moses wenote in to the Tabernacle of wytnes, he might be commoned withall, he herde the voyce speakyng vnto him fró of the Mercye seate, which was vpó the Arke of wytnes betwixte the two Cherubins, from thence was he commoned withall.

The biij. Chapter.

And the LORDE talked with Moses, and sayde: Speake to Aaron, ye saye vnto him: Whan thou settest vpó ye lapes, thou shal, set the so, that they maye all seye geue light aboue vpó ye candlistick. And Aaron dyd so, set vpó ye lapes vpó ye candlistick, as LORDE commaunded Moses. The worke of ye candlistick was of beate golde, both vpó ye shal, vpó ye floure thereof: Acordynge to ye visioun ye LORDE had shewed Moses, euyn so made he the candlistick.

And the LORDE spake vnto Moses, and sayde: Take the Leuites fró amonde the children of Israel, and seynest them. But thus shalt thou do with them, that thou mayest seynest them. Thou shalt sprinkle purifieng water vpon them, and lett a rasure go over their whole body, and washe their clothes, and then are they cleane. Then shall they take a yonge bullocke, and his meatofferynge of fyne floure myngled with oyle. And another yonge bullocke shalt thou take for a synofferynge.

And thou shalt brynge the Leuites before the Tabernacle of wytnes, and gather together the whole congregation of the children of Israel, and brynge the Leuites before the LORDE. And the children of Israel shall laye their handes vpon the Leuites. And Aaron shall wane ye Leuites before the LORDE for the children of Israel, that they maye mynistre in the seruyce of the LORDE.

And the Leuites shall laye their handes vpon the heedes of the bullockes, and the one shall be made a synofferynge, the other a burntofferinge vnto the LORDE, to make an attowment for the Leuites. And thou shalt set the Leuites before Aaron and his sonnes, and wane them before the LORDE, and so shalt thou separate them from the children of Israel, that they maye be myne. Thé shall they go in, that they maye do seruyce in the Tabernacle of wytnes. Thus shalt thou seynest the, wane them: for they are my gifte of the children of Israel, and I have taken them vnto me for all that openeth the Matrix, namely for the first borne of all the children of Israel.

For every first borne amonste the children of Israel is myne, both of men and of catell, sens the tymne that I smote all the first borne in the lande of Egipte, and sanctified them vnto myself, and toke the Leuites for all the first borne amonste the childre of Israel, and gave them for a gifte vnto Aaró and his sonnes from amonste the children of Israel, ye they shulde do the seruyce of the children of Israel.

in the Tabernacle of witnesses, to make at-
tonement for the children of Israel, that there be not a plague among the children of Israel, yf they will yne ḥ Sanctuary.
And Moses with Aaron and the whole con-
gregatio of the childrē of Israel, dyd with the Leuites all as the LORDE had commaundéd Moses. And they purified the Leuites, and waszshed their clothes. And Aaron wauned them before the LORDE, and made attone-
ment for them, that they might be cleane.
After that wente they in, to do their office
in the Tabernacle of witnesses before Aaron and his sones: as the LORDE commaned Moses concernynge the Leuites, euen so dyd they with them.  
And the LORDE spake vnto Moses σ
sayde: This is it that belongeth vnto the Leuites: * From fyue and twenty yeare and aboue, shal they go in to the office of the Tabernacle of witnesses. But frō fiftye yeare forth, they shall ceasse from the waitinge of the seruyce therof, and shall mynister nomore, but shal appoynte their brethren to waite and to serue in the Tabernacle of wynesye: but the office shall not they execute. Thus shalt thou do with the Leuites in their seruyces, that euery one maye wayte vpon his awne charge.

**The ṭ. Chapter.**

A ND the LORDE spake vnto Moses in the wildernes of Sinai, in ṭ first moneth of the seconde yeare that they were departed out of the lande of Egipte, σ sayde:
* Let the children of Israel kepe Easter in his season, euen vpon the fourtene daye of this moneth at euem, in his season shall they kepe it, acordinge to all the statutes σ lawes therof. And Moses spake to ṭ childrē of Israel, ṭ they shulde kepe Easter. And they kep Easter vpō the fourtene daye of the first moneth at euem in the wildernes of Sinai. Acordinge to all that the LORDE commaned Moses, euene so dyd the children of Israel.

Then were there certayne men defyled of a deed man, so that they could not kepe Easter vpon that daye: these came before Moses and Aaron the same daye, and sayde vnto him: We are defyled of a deed mā: wherfore shulde we be despyshed, that we must not bringe oure giftes in his season amonge

the children of Israel? Moses sayde vnto them: Stonde stil, I wil heare what the LORDE commandesth you.
And the LORDE spake vnto Moses, and sayde: Speake vnto the children of Israel, σ saye: Whā eny man is defyled of a deed coarse, or is gone farre from you over the feldes, or is amonge youre kynszfolkes, yet shall he kepe Easter, but in the seconde moneth vpō ḥ fourtene daye at euem, and they shall eate it with vuleuedend bred and sowre sawse, and shall leave none of it vntyll the mornynge, ther breake eny bone therof, and shal kepe it acordinge to all ḥ maner of ḥ Easter.

But he that is cleane, and not gone in a journey, and is negligent to kepe the Easter, the same soule shall be roeted out from amōge his people: because he brought not his gift to the LORDE in his season, he shal beare his synne. And when ther dwelleth a straunger amonge you, he shal kepe Easter also vnto the LORDE, σ shal holde it acordinge to ḥ ordinancce and lawe of ḥ Easter. This statute shall be vnto you alike, to the straunger as to him that is borne in the londe.

And ṭ same daye ṭ the Habitacion was set vp, a cloude covered it vpō the Tabernacle of witnesses, σ at euem there was a sym-
litude of fyre vpon the Habitacion vntill the mornynge. So came it to passe allwaye, ḥ the cloude covered it by daye, σ the similitude of fyre by night. And when the cloude was takē vp from the Habitacion, then the children of Israel wente on their iourney. And loke in what place the cloude abode, there the childrē of Israel pitched their tentes. Acordinge to the worde of the LORDE toke the children of Israel their iourney, and acordinge to his worde pitched they their tentes. So longe as the cloude abode vpon the Habitacion, they laye stil. And when the cloude taried many dayes vpon the Habitacion, the childrē of Israel werte vpon the LORDE, σ wente not on their iourney.

And when it chaunced that the cloude abode vpō ḥ Habitacion eny space of dayes, then pitched they acordinge to the worde of the LORDE, σ after the worde of the LORDE wente they on their iourney. Whan the cloude was there from the euennyng vntyll the mornynge, and so was taken vp, then wete they

on their journey: and whether it was take vp by daye or by night, they journeyed. But when it taried vpon the habitacion two dayes, or a moneth, or a longe season, then laye the children of Israel, and journeyed not: and so when it was taken vp, they wente on their journey. For acordinge to the mouth of the LORDE they laye, and after the mouth of the LORDE they journeyed, so they kepeth the LORDES watch, acordinge to the worde of the LORDE by Moses.

The r. Chapter.

The LORDE spake vnto Moses, and sayde: Make the two trumpettes of beaten syluer, that thou mayest vse them, to call the congragation together, and when the hoost shal breake vp. When they blowe with both, then shal the whole congragation gather them selues together vnto the before the dore of the Tabernacle of witnesse. When they blowe but with one, then the captaynes, the rulers ouer the thousands in Israel shall gather them selues together vnto the. When ye trompe, then shal the hoostes that lye on the East syde, breake vp. And when ye trompe the seconde tyme, the hoostes that lye on the South syde, shal breake vp. For ye shall trompe, when they shal take their journeys. *But when ye congregacion is to be gathered together, ye shal blowe, and not trompe. This blowinge with the trumpettes shal the sonnes of Aaron the prest do. And it shall be youre lawe for euer amonge youre posterities.

When ye go to a battayll in youre londe agaynyst youre enemies ye vxe you, ye shall trompe with the trumpettes, that ye maye be remembred before the LORDE youre God, and deluyered from youre enemies.

Like wyse whan ye are mery, and in youre feast dayes, ye in youre new Monethes, ye shal blowe with the trumpettes ouer youre burnt-sacrifices ye healthofferinges, ye it maie be a remembrace vnto you before youre God. I am the LORDE youre God.

Vpon the twentye daye in the seconde moneth of the seconde yeare, arose the cloude from the habitacion of witnesse. And the childre of Israel wente on their journey out of the wyldernesse of Sinai, and the cloude abode in the wyldernesse of Paran, First brake

vp (acordinge to the worde of the LORDE by Moses.) Namely, the baner of the hoost of Iuda wente forth first with their armies, and ouer their hoost was Nahasson the sonne of Aminadab. And ouer the hoost of the trybe of the children of Isachar was Nathaneel the sonne of Zuar. And ouer the hoost of the trybe of the children of Zabulon was Eliab the sonne of Elon. *And the habitation was taken downe, and the children of Gerson and Merari bare the habitation.

After that wente the baner of the hoost of Ruben with their armies, and ouer their hoost was Elizur the sonne of Sedeur. And ouer the hoost of the trybe of the children of Simeon was Selumiel the sonne of Zuri Sadai. And Eliasaph the sonne of Deguel ouer the hoost of the trybe of the children of Gad. Then wente the Kahathites forwarde also, and bare the Sanctuary, and caused ye habitacion be set vp agaynst they came.

After that wente the baner of the hoost of the children of Ephraim with their armies, and ouer their hoost was Elisama the sonne of Amihud. And Gamaliel the sonne of Pedazur ouer the hoost of the trybe of the children of Manasse. And Abidan the sonne of Gedeoni ouer the hoost of the trybe of the children of Ben Iamin.

After that wente the baner of the hoost of the children of Dan with their Armyes, (and so were all the hoostes vp) and Ahieser the sonne of Ammi Sadai was ouer their hoist. And Pagiel ye sonne of Ochran, ouer the hoost of the trybe of the children of Asser. And Ahira the sonne of Enan ouer the hoost of the trybe of the children of Nephthali. Thus the childre of Israel wete forth with their armyes.

And Moses spake vnto his brother in lawe, Hobab the sonne of Raguel of Madian: We go vnto the place, of the which ye LORDE sayde: I wil geue it you: Come now with vs thorefore, and we wil do ye best with the, for the LORDE hath promised good vnto Israel. But he answered: I wil not go with you, but wil go in to myne awne londe vnto my kynred. He sayde: Oh nay, leae vs not: for thou knowest where is best for vs to pytche in the wyldernes, and thou shalt be oure eye. And ye thou goest with vs, loke what good the LORDE doth vnto vs, the same wil we do vnto the. So they departed from the mount.

* Judic. 3. d.  a Num. 33. c.  Deut. 1. a.

& Num. 1. a.  c Num. 4. a.
of the LORDE three dayes iourney, a the Arke of the LORDES coenuant wente before them those three dayes iourney, to shewe the where they shulde rest. And y cloude of the LORDE was ouer them in the daye tyme, when they were out of y tetes.

And when the Arke wente forth, Moses sayde: *Aryse LORDE, let thine enemies be scattered, and let them that hate the, flye before the. And when it rested, he sayde: Come agayne O LORDE vnto the multitude of the thousands of Israel.

The ri. Chapter.

A ND when y people waxed vnpatien, *it displeased sore y eares of y LORDE. And when the LORDE herde it, his wrath waxed whote, y the fyre of y LORDE burnt amoge them, so y it cosumed the vtemost of y host. Thë cries the people vnto Moses, And Moses prayed vnto the LORDE. So y fyre quenched. And the place was called Tabera, because the fyre of the LORDE burnt among them.

Then the commen sorte of people y was amoge them, fell a lustinge, and sat y wepte with the children of Israel, and sayde: Who will gene vs flesh to eate? We remembre the fish, the we ate in Egypte for naught, y Cucumbers, Melouns, lekes, ouyons, y gar-leke: But now is oure soule dried awaye, oure eyes se nothinge then the Manna.

B The Manna was like Coriader sede, and to loke vpon, like Bedellion. *And the people ranne here and there, a gathered it, a grounde it in Milles, and beate it in morters, and baked it in paines, and make cakes of it, and it had a taist like an oyle cake. And when y dew fell vpon the tetes in the night, y Manna fell therwith.

Now when Moses herde the people wepte amoge their kynreds, every one in his têt, then the wrath of the LORDE waxed exceedinge whote. And it greued Moses also. And Moses sayde vnto the LORDE: Why vexest thou thy seruante? And why fynde not I fauoure in thy sight, y thou layest y burthen of all this people vpô me? Haue I the cœceaued all this people, or begotten them, that thou shuldest saye vnto me: Cary them in thine armes (as a nurse beareth a childe) vnto the londe, that thou hast sorne vnto their fathers? Where shal I get flesh, to geue all this people? They wepe before me, and saye: Geue vs flesh, that we maye eate. I am not able to beare all this people alone, for it is to heuy for me. And yf thou wylt deale thus with me: O kyll me then, yf I haue founde fauoure in thy sight, that I se not my wretchedesse.

And the LORDE saide vnto Moses: Gather vnto me seuentye men amongethe Elders of Israel, whom thou knowest y they are the Elders in y people and officers ouer them, and brynge them before the Tabernacle of witnesse, and set them there with the: then wil I come downe, and talke with the euene there, a take of thy sprete that is vpon the, and putt it vpon them, that they maye beare the burthen of the people with the, y thou beare not all alone.

And vnto y people thou shalt saye: Sıctify youre selues agaynst morrowe, y y ye maye eate flesh: for youre wepyngye is come in to the eares of the LORDE, ye that saye: Who shal geue vs flesh to eate? for we were well at ease in Egypte. *Therfore shal the LORDE geue you flesh to eate, not one daye, not two, not fyue, not ten, not twentye dayes longe, but a moneth longe, tyll it go out at youre noses, and tyll ye lothe it: euene because ye haue refuseth the LORDE, which is amone you, and haue wepte before him, a sayde: * Wherfore wente we out of Egypte?

And Moses sayde: Sixe hundreth thousand fote men are there of the people amoge whom I am, and thou sayest: I will geue you flesh to eate a moneth lóge. Shal the shepe and oxen be slayne to be ynoth for them? Or shall all the fishes of the see be gathered together, to be sufficient for them? The LORDE sayde vnto Moses: * Is the LORDES hande shortened then? But now shalt thou se, whether my wordes shall be fulfilled in dede, or no?

And Moses wete out, and tolde the people y worde of the LORDE, and gathered the seuentye men amongeth the Eldest of the people, a set them rounde aboute the Tabernacle. Then cam the LORDE downe in a cloude, y spake vnto him, a toke of the sprete y was vpon him, a put it vpon the seuentie Elders.

And when the sprete rested vpon them, they prophesied, and ceased not.

But in the hooe there remainede yet two men, of whom the one was called Eldad, y other Medad, y the sprete rested vpo them. For they were wrytten vp also, y yet were they not gone out vnto the Tabernacle, and they prophesied in the hooe. Then ran there a lad, y tolde Moses, y sayde: Eldad and Medad prophesie in the hooe. Then answered Josue y sonne of Nun Moses seruaunte (whom he had chosen) and sayde: My lorde Moses for bydde them. But Moses sayde vnto him: Art thou gelous for my sake? * wolde God, y all the people of y LORDE coulde prophesie, and that y LORDE wolde geue them his sprete. So Moses and the Elders of Israel gat them to the hooe.

Then wente out the wynde from y LORDE, * caused quayles to come from the see, * scatred thicber ouer the hooe, here a dayes jour- ney, there a dayes journe rounde aboute y hooe, two cubytes hye aboue y earth. Then the people stode vp all that daye and all y night, and all the nexte daye, and gathered quayles: and he that gathered the leest, gathered ten Homer, * they kyldem them rounde aboute the hooe.

But whyle y flesh was yet betwene their tethe, * or euer it was vp, the wrath of the LORDE waxed whote amongethe people, * and slewe them with an exceedinge greate slaughter. Therfore is the same place called the granes of lust, because the voluptuous people were buried there. From the lust-graes * toke the people their journe vnto Hazeroth, and abode at Hazeroth.

The rii. Chapter.

And Miriam * Aaron spake agaynst Moses because of his wife the Mo- rian * which he had taken, because he had takë a Morian to wife, and they sayde: Doth the LORDE speake onely thorow Moses? Speaketh he not also by vs? * And the LORDE herde it. * But Moses was a very meke man, aboue all men vpon earth. And haistely spake the LORDE vnto Moses, and to Aaron, and to Miriam: Go out ye thre vnto y Tabernacle of wytnesse. And they wente out all thre.

* Then came the LORDE downe in the cloudy piler, * stode in the dore of the Taber- nacle, * called Aaron * Miriam, * they both wete out. And he sayde: Heare my wordes: Yf eny man be a prophet of the LORDE, vnto him wil I shewe my self in a vision, or wil speake vnto him in a dreame. But not so with my seruaunt Moses, * which is faithful in all my house. * Mouth to mouth speake I vnto him, * he seth the LORDE in his fashion, not thorow darke wordes or licknesse: Wherfore were ye not arrayed then to speake agaynst my seruaunt Moses?

And y wrath of the LORDE waxed whote oute them, * he turned him awaye, and y cloude also departed from the Tabernacle. * And beholde, then was Mirian become leporous, as it were snowe. And Aaron turned him vnto Miriam, and sawe that she was leporous, and sayde vnto Moses: Oh my lorde, put not the synne vpon vs, which we have foolishly committed and synned, that she be not as one that commeth deed out of his mothers wombe: It hath eaten vp half his flesh alreadye.

But Moses cried vnto the LORDE, * sayde: Oh God, heale her. The LORDE sayde vnto Moses: Yf hir father had spytte in hir face, shulde she not be ashamed seuen dayes? * Let her be shut out of y hooe seuen dayes, after y let her be receauned agayne.

So Miriam was shut out of the hooe seuen dayes, * the people wente no farther, till Miriam was receauned againe. Afterwarde departed the people from Hazeroth, * and pitched in y wildernesse of Paran.

The riiij. Chapter.

And the LORDE spake vnto Moses, * sayde: Sende forth men to spy out y lande of Canaan (which I wil geue vnto y children of Israel) of every trybe of their fathers a man, and let them all be soch as are captayne amonge them. Moses sente the out of the wildernes of Paran, acordinge to the worde of the LORDE, soch as were all heades amongethe children of Israel, and these are their names:

We Deut. and < And Let 

grapes, and they wente vp vnto the mountaynes, and loke vpon the londe how it is: and the people that dwell therin, whether they be strong or weak, fewe or many; and what maner of lande it is that they dwell in, whether it be good or bad: they be fenced with walles, or not: and what maner of lande it is, whether it be fatt or lean, and whether there be trees therin, or not. Be of a good corage, and bringe of the frutes of the londe. It was euen aboute the tyme, that grapes are first ryte.

They wente vp, and spied the londe, from y\textsuperscript{1} wildernes of Zin, vntyll Rehob, as m\textsuperscript{e} go vnto Hemath. They wente vp also towarde the south, and came vnto Hebron, where Ahiman was, and Sesa and Thalmai, the children of Enack (Hebron was bykelde seven yeare before Zoa in Egipte.)

And they came to the ryuer of Escol, and there they cut downe a cluster of grapes, and caused two to bear it vpon a staffe, pomegranates also and fynges. The place is called the ryuer of Escol, because of the cluster of grapes, which the children of Israel cut downe there.

And when they had spied out the londe, they turned bake againe after fourtye daies, and wente, and came to Moses and Aaron, to the whole congregacion of y\textsuperscript{1} children of Israel in to y\textsuperscript{1} wyldernesse of Paran, eu\textsuperscript{e} vnto Cades, and brought them worde agayne, and to the whole congregacion, how it stode, and let them se the frute of the londe, and tolde them, and sayde: W\textsuperscript{e} came in to y\textsuperscript{1} londe, whither ye sent vs, where it floweth with mylke and hony, and this is the frute therof: savynge that stronge people dwell therin, and the cities are exceedinge stronge and greate. And we sawe the children of Enack there also. The Amalechites dwell in the south countrie, the Hethites, and Iebnsites and Amorites dwell vpon the mountaynes, but the Cananites dwell by the see, and aboute Iordane.

Howbeit Caleb styrled y\textsuperscript{1} people that was agaynst Moses, and sayde vnto them: Let vs go vp, and conquer the londe, for we are able to overcome it. But the men that wente vp with him, sayde: \textsuperscript{5} We are not able to go vp agaynst that people, for they are to stronge for vs. And of the londe that they had searched, they brought vp an euell repporthe amonge the childr\textsuperscript{e} of Israel, and saide: The l\\textsuperscript{ae} that we have gone thorow to spye out, eateth vp the indwellers therof: and all the people that we sawe therin, are men of greate stature. We sawe giaantes there also, yee giaantes as the children of Enack: and we seumed in oure sighte as y\textsuperscript{e} greshoppers, and so dyd we in their sighte.

T\textsuperscript{HEN} the whole congregacion toke on, and cryed, \textsuperscript{c} and the people wepte \textsuperscript{y} night. And all the childr\textsuperscript{e} of Israel murmured agaynst Moses and Aaron, and the whole congregacion sayde vnto them: Oh that we had dyed in the londe of Egipte, or that we might dy e yet in this wyldernes. Wherfore bryngeth the LORDE vs in to this londe, that oure wyues shulde fall thorow the swerde, and oure children be a praye? Is it not better, that we go agayne in to Egipte? And they sayde one to another: Let vs make a captayne, and go in to Egipte agayne.

But Moses \& Aaron fell vp\textsuperscript{o} their faces before \textsuperscript{y} whole congregacion of the multitude of the childr\textsuperscript{e} of Israel. \& Isoua \textsuperscript{y} sonne of Nun, \& Caleb \textsuperscript{y} sonne of Iephune (which also had spied out the londe) rente their clothes, \& spake to the whole congregacion of the children of Israel: The londe \textsuperscript{y} we have walked thorow to spye it out, is a very good

\textsuperscript{a} Deut. 1. d. \textsuperscript{b} Nu. 14. f. \textsuperscript{c} Deut. 1. a. Psal. 105. c.
lande. If the LORDE haue lust vnto vs, he shal brynge vs in to the same londe, a
gewe it vs, which is a lađe that floweth with
mylke a hony. But in anye wyse rebell not
ye agaynst the LORDE, a feare not a people of this lande, for we wil eate the vp
as bred. Their defence is departed fro them,
but the LORDE is with vs, be not ye
afrayed of them.

And all the people, bad stone them with
stones. Then appeared the glory of the
LORDE in the Tabernacle of witnesse vnto
all the children of Israel, a the LORDE sayde
vnto Moses: How longe shal this people blasphem me? And how longe wil it be,
or they beleue me, for all the tokēs that I
have shewed amongeth them? a I wil smyte
them with pestilence a destroye the, a wil
make of the a greater a mightier people then
this is.

But Moses sayde vnto a LORDE: Then
shal a Egipcians heare it (for with thy power
lust thou brought this people from amogo-
the) so shal it be tolde the inhabitants of
this lande also, which haue herde, a thou O
LORDE art amongst this people, a thou art
ersene from face to face, a that thy cloud
costeth over them, a that thou goest,
before them in the cloudy piler on the daye
tyme, and in the lyrie piler on the night
season. If thou shuldest now slaye this
people as one man, then the Heythen that
haue herde so good reporte of the, shulde
saye: a The LORDE was not able to brynge
the people in to the londe, that he sware vnto
them, therefore hath he slayne them in the
wyldernes.

So let the power of the LORDE now be
greate, acordinge as thou hast spoken and
sayde: The LORDE is of longe sufferaunce and
of greate mercy, and forgueuth synne and
trespace, and lenaeth no man innocent,
a ysiseth the myszdele of the fathers vpon
the children in to the thirde and fourth
generation. O be gracious now vnto the
synne of this people acordinge to thy greate mercy,
like as thou hast forborne this people also,
uer from Egipte vnto this place. And the
LORDE sayde: I haue forgyuen it, as thou
hast saide. But as trulye as I lyue, all a
worlde shall be full of my glory. a For of all

a Deut. 20. a  
† Rom. 8. d.  
* Exo. 32. c.  
£ Deu. 9. d.  
* Exo. 13. d.  
* Exo. 32. c.  
* Nu. 26. g.

† Deut. 1 c. and 2 c.  
† Isou. 14. b.  
† Nu. 32. b.  
† Num. 1. a.  
* Deut. 1. f.  
* Eze. 4. a.  
* 1 Cor. 10. a.
because they brought vp a myszreporte of the lande, that it was euell. But Isusa the sonne of Nun, and Caleb y somme of Iephune were left aluyne, of the men that wente to spye out the lande. And Moses spake these wordes vnto all the children of Israel. Thë toke the people great sorowe.

And they arose early in y mornynge, and wente vp to the topp of y mountayne, and sayde: "Lo, here are we, and will go vp to the place, wherof the LORDE hath sayde: for we have symned. But Moses sayde: wherfore go ye on this maner beyonde y wors of the LORDE? It shall not prosper with you: go not vp (for y LORDE is not amoge you) y ye be not slayyne before youre enemies. For the Amalechites and Cananites are there before you, y shal fall thorow y swerde, because ye haue turned youre selues from the LORDE, and the LORDE shal not be with you. But they were blinded to go vp to the topp of the mountaine: neuertheles the Arke of the LORDES couenaunt g Moses came not out of the hooste. Then came downe y Amalechites g Cananites which dwelt vpon that mountayne, and smote them and hewed them, euen vnto Horma.

The xv. Chapter

And the LORDE talked with Moses, and sayde: Speake to the children of Israel, g saye vnto them: Whan ye come in to the lande of youre dwellinge, which I shall geue you, and do sacrifice vnto the LORDE, whether it be a burntofferinge, or an offeryng for a speciall vowe, or a freewill offeringe, or youre feast offerenges, that ye maye make a swete sauoure vnto the LORDE, of oxen or of shepe.

He y wil ofre now his gift unto y LORDE, shall brynge for the meatofferinge a teth deale of fyne floure myngled with oyle of the fourth parte of an Hin, and wyne for y drynkyofferinge the fourth parte of an Hin also: to the burntofferinge, or any other offeringe, when a lamb is offerde. But whi there is a ramme offered, thou shalt make the meatofferenge two teth deales of fyne floure myngled with oyle, of the thirde parte of an Hin, and y thirde parte of an Hin of wyne also for a drynkyofferinge: this shal thou offer for a swete sauoure vnto the LORDE.

But yf thou wilt offer an ox for a burntofferinge, or for a speciall vowe offerenge, or for an healthofferinge vnto the LORDE, thou shalt brynge to the ox, the meatofferinge, euyn thre teth deales of fyne floure minglyed with half an Hin of oyle, t half an Hin of wyne for a drynkyofferinge. This is an offeringe of a swete sauoure vnto the LORDE. Thus shalt thou do with an ox, with a ramme, with a lambe, and with a goate. Acordinge as the nombre of the offerenges is, therafter shall the nombre of the meatofferenges and drynkyofferenges be also.

He that is one of youre selues, shall do this, that he maye offer a sacrifice of a swete sauoure vnto the LORDE. And yf there dwell a stranger with you, or is amoge youre kynderfolkes, and wil do an offerenge vnto the LORDE for a swete sauoure, the same shal do as ye do. Let there be one statute for the whole cögrecacion, both vnto you and to the strangers. A perpetuall statute shal it be vnto youre posterities, that the stranger be ene as ye before y LORDE. One lawe, and one ordinaunce shall be vnto you and to the stranger that dwelleth with you.

And the LORDE talked with Moses, g sayde: Speake to the children of Israel, and saye vnto them: Whan ye come in to the lande, in to y which I shal brynge you, so that ye eate the bred of the londe, ye shal heue vp an Heueofferenge vnto the LORDE, namely, a cake of the firstlinges of youre downe shal ye geue for an Heueofferenge:* as the Heueofferenge of the barne, euen so shal ye geue the firstlinges of youre downe also vnto the LORDE, for an Heueofferenge amonge youre posterities.

And whan ye thorow ignorance ouer se any of these commaundementes, which the LORDE hath spoken by Moses, and all y the LORDE hath commaunded you by Moses (from the daye that the LORDE beganne to commaunde for youre posterities) and the cögrecacion do ought ignorantly, thë shal the whole congregacion offer a yonge bullocke from amonge the greate catell to a burntofferinge, for a swete sauoure vnto the LORDE, with his meatofferinge and drynkyofferinge as the maner is, and an hegoate for a synyofferenge. And so shal the prest make an attonement for the whole congregacion.

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*a Deut. 1. f.  b Levit. 2. a, and 6. b.  c Exo. 23. c.  
Deut. 8. c.  *Leui. 23. b.  d Leui. 4. c.*
of the children of Israel, and it shalbe for-}

guen them: for it is an ignoraunce. And

y they shal bryngye these their giftes for an

offerynge vnto the LORDE, and their syn-

offerynge before the LORDE for their ig-

norance, and it shalbe foruenge the whole

congregation of the childe of Israel, 

the stanger also ye dwelthe amongst you, for so

much as all the people is in soch ignoraunce.

Ye one soule synne thorow ignoraunce, * the

same shal bryngye a she goate of a yeare olde

for a synofferynge. And the prest shal make

an attancement for such an ignorannt soule

with the synofferinge for the ignorance be-

fore the LORDE, that he maye reconcile

him, and it shalbe foruenge him. And it

shal be one lawe, (that ye shal do for ye igno-

rance) both vnto him that is borne amongst

the children of Israel, and to the stanger

that dwelth amongst you.

* But ye a soule do ought presumptuously,

whether he be one of youre selues or a

stranger, he hath depysed the LORDE: 

ye same soule shalbe roted out from amoge

his people: because he hath depysed the worde

of the LORDE, and hath left his com-

mandement vndone: that soule shall vterly

perishe, his synne shalbe vpon him.

Now whyle the children of Israel were in

the wyldernesse, they founde a man gathery-

nge stickes vpon the Sabbath daye. And

they that founde him gatherynge stickes, 

brought him vnto Moses and Aaron, and be-

fore the whole congregation. *And they put

him in preson, for it was not declared what

shulde be done vnto him. The LORDE

sayde vnto Moses: The man shall dye the

death, the whole congregation shal stone him

without the hooste. Then the whole congrega-

tion brought him out of ye hooste, and stoned

him that he dyed, as ye LORDE commaunded

Moses.

And ye LORDE sayde vnto Moses: Speake
to the childe of Israel, ye saye vnto the, 
they make them gardes vpon ye quarters of

their armourment amongst all youre posterities,

and put yalowe rybandes vpon the gardes in ye

quarters. And ye gardes shal serve you, ye ye

maye loke vpon the, and remembre all the

counmandementes of the LORDE, ye do them:

that ye order not youre selues after ye mean-

yange of youre awne herte, ner go a whoronyng

after youre awne eyes. Therfore shal ye re-

membre and do all my counmandementes, 

and be holy vnto youre God. I am the

LORDE youre God, which brought you out

of the lande of Egipte, to be youre God.

Euen I the LORDE youre God.

The xvi. Chapter.

A ND Corah the sonne of Iezehar the A

sonne of Kahath, the sonne of Leui,

with Dathan and Abiram the sonne of Eliab, 

and On the sonne of Peleth, ye sonnes

of Rub, stode vp agaynst Moses, with certayne

men amongst the childe of Israel, two hundreth

fyfte captayne of the congregation, coun-

celers, famous men. And they gathered

together selues against Moses a Aaron sayde

vnto them: Ye make to moche a doo, for all

the congregation is holy euer one, and the

LORDE is amongst them: Why lyfte ye

soules vpon then aboute the congregation of

the LORDE?

Whan Moses herde ye, he fell vp his face,

a sayde vnto Corah, a to all his company:

Tomorow shal ye LORDE shewe who is his,

a who is holy to come vnto him. Who so

euer he choseth, ye same shal come vnto him.

This do: Take ye censors, thou Corah a all

thy company, a do fyre therin, a put incense

theron to morrowe before the LORDE: then

whom so euer the LORDE choseth, the same

shall be holy. Ye make to moche a doo, ye

children of Leui.

And Moses sayde vnto Corah: Heare ye

childre of Leui, Is it not ynowh vnto you,

God of Israel hath separated you fro ym

multitude of Israel, ye shalde come nye

hym, to do the seruyce of the dwellynge place

of the LORDE, and stonde before the people

to mynister vnto them? He hath caused the

and all thy brethren the childre of Leui with

the, to come nye vnto hym: and now ye seke

the presthode also. Thou and all thy companye

conspyre agaynst the LORDE. What is

Aaron, that ye shulde murnour against hym?

And Moses sent to call Datha a Abira a

sonnes of Eliab. But they sayde: We wil

come vp. Is it to litle ye thou hast

brought vs out of that lande of Egipte (ye floweth

with mylke a hony) to kyll vs in ye wildernesse:

but thou must raigne ouer vs also? How

goodly well hast thou brought vs in to a lande,
that floweth with milke and hony, 2 guē vs
feldes and vyniardes in possession? Wilt
thou put out these mens eyes? We will not
come vp.

Then was Moses very wroth, 2 saide vnto 2
LORDE: Turne 2 not vnto their meatofferinges.
I haue not takē so moche as an Asse
frō thē, nether haue I hurte any of thē. And
Moses sayde vnto Corah: Tomorow be thou
2 al thy companie before 2 LORDE, thou,
and they, 2 Aaron. And take every one his
censer, and put incense therin, and come be-
fore the LORDE, euery one with his censer
(that is two hundred and fiftie censers) and
both thou and Aaron take either his censer.

And euery one toke his censer, and put
fyre therin, and layed incense theron, and
came before the dore of the Tabernacle of
witness, and Moses and Aaron also. And
Corah gathered 2 whole congregacio against
thē before the dore of the Tabernacle of witness.

But 2 glory of the LORDE appeared be-
fore 2 whole congregacion. And 2 LORDE
spake vnto Moses 2 Aaron, 2 saide: Separate
youre selues frō this congregacio, 2 I maye
shortly consume them. And they fell vp
their faces, 2 saide: O God, thou God of the
speres of all flesh, ye one man haue synned,
wilt thou therefor be wroth over the whole
congregacion? And the LORDE spake vnto
Moses, 2 saide: Speake to the congregacio,
and saye: Come vp from 2 dwellynge of
Corah, and Dathan, and Abiram.

And Moses stode vp, 2 wente vnto Dathan
2 Abiram, 2 the Elders of Israel followèd him,
2 he spake to 2 cogregacio, 2 saide: Departe
frō 2 tentes of these vngodly mē 2 touche
nothinge 2 is theirs, ye ye pershe in eny of
their sinnes. And they gat them vp from
the dwellynge of Corah, Dathan, 2 Abiram.
But Dathan and Abirā came out, and stode
in the dore of their tentes, with their wynes,
and sonnes and children.

And Moses sayde: Hereby shal ye knowe,
that the LORDE hath sent me, to do all
these workes, and that I haue not done them
of myne awne hert. 2f These men dye the
comon death of all men, or be vysited as all
men are vysited, then hath not the LORDE
sent me. 2b But 2 LORDE make a new
thinge, and the earth open hir mouth, and
swalowe them with all that they haue, so 2
they goe downe quycke in to hell, thē shal ye

knowe, that these men haue blasphemed the
LORDE.

And whā he had spokē out all these wordes,
2 2 groūde cloue asunder vnder thē, 2 the earth
opened hir mouth, 2 swalowe thē, with their
houses, 2 all the mē 2 were with Corah, 2 all
their substance, and they wente downe quycke
in to the hell, with all that they had.

And the earth closed vp trying them, 2 so they
perished from amonge 2 congregacio. And
all Israel 2 were aboute thē, fled at 2 crye of
thē, for they sayde: That 2 earth swalowe
not vs also. Morouer the fyre came out frō
the LORDE, and consumd the two hundred
and fiftie men, that offred the incense.

And the LORDE spake vnto Moses, 2 sayde:
Speake to Eleasar 2 sonne of Aaron 2
prest, 2 he take vp 2 censers out of 2 burninge,
2 scater 2 fyre here 2 there (For the censers
of these synners are halowed thorow their
soules) 2 they maye be beate in to thynne
plates, 2 fastened vpon 2 altare. For they
are offred before 2 LORDE, 2 halowed: and
they shalbe a token vnto 2 childre of Israel.

And Eleasar the prest toke 2 brasen censers
which they 2 were burnt, had offred, 2 bet thē
to plates, to fasten thē vpon thē altare for a
remembrance vnto 2 children of Israel 2 na
stranger (and he that is not of 2 sede of
Aaron) come nye to offre incense before the
LORDE, 2 it happē not vnto him as vnto
Corah and his companie, acordynge as the
LORDE sayde vnto hym by Moses.

On the nexte morow murmured 2 whole
congregacion of 2 childre of Israel against
Moses 2 Aarō, 2 saide: Ye haue slayne 2
people of 2 LORDE. And when the cogre-
gacio was gathered agaynst Moses 2 Aarō,
they turned thē towarde 2 Tabernacle of
witness. And beholde, thē cloude couered 2
Tabernacle, 2 glory of 2 LORDE appeared.
And Moses 2 Aarō wente in before 2 Taber-
nacle of witness. And 2 LORDE spake vnto
Moses 2 saide: Get you out of this cogreg-
acion, I wil shortly consume thē. And they
fell vp on their faces. And Moses sayde vnto
Aaron: Take the cēser 2 put fyre therin frō
of the altare, 2 laye incēse theron, 2 go soone
to the cogregation, 2 make an attonement for
them. For the wrath is gone out from the
LORDE, and the plage is begone amonche the
people.

And Aaron dyd as Moses sayde, τ ranne in with the myndest amonge ἡ congregacio. And beholde, ἡ plage was begone. And he burnt incense τ made an atonement for the people, *τ stode betwene the deod τ the lyuyng, and the plagce ceased. But there were fourteene thousands, and seuen hundred deed in the plagce, besydes them that dyde aboute the busynesse of Corah. And Aaron came agayne vnto Moses before the dore of the Tabernacle of witnesse. And the plagce ceased.

The viij. Chapter.

AND τ LORDE spake vnto Moses, γ sayde: Speake to the children of Israel, τ take of the twolue staues, of euery captayne of his fathers house one, and wynte euery mans name vpon his staffe. But Aarons name shal thou wynte vpon the staffe of Leui. For euery heade of their fathers house shal haue a staffe. And laye ἡ in the Tabernacle of witnesse, before the witnesse where I testifie vnto you. And loke whome I shall chose, his staffe shal florishe, ἡ I myaye stytle the grudinges of the children of Israel, which they grudge agaynst you.

And Moses spake vnto the childrε of Israel, γ all their captaynes gaue him twolue staues, euery captayne a staffe, after ἡ house of their fathers. And Aarons staffe was amonge their staues also. And Moses layed the staues before the LORDE in the Tabernacle of witnesse.

On the morow wha Moses wete in to ἡ Tabernacle of witnesse, he foudė ἡ ἡ Aaros rodde of the house of Leui florisshed, and brought forth blossoms, γ bare allmondes. And Moses brought forth all γ staues frō γ LORDE before all γ childrε of Israel, that they might se it. And they toke euery mα his staffe.

The LORDE sayde vnto Moses: Bringe Aaros staffe againe before the wytnesse, ἡ it maye be kepte for a tokε to the children of rebellion, that their murmuringes maye ceasse fro me, lest they dye.

Moses dyd as ς LORDE comaunded him. And ς childrε of Israel sayde vnto Moses: Beholde, we co wymowe, we are destroied, γ pershe. Who so cõmeth nys γ dwellynge place of ς LORDE, he dyth. Shal we the utterly coymowe awaie?

* Sap. 18. d. † Eccli. 45. e. Heb. 9. a.

The viij. Chapter.

AND the LORDE sayde vnto Aaron: a Thou τ thy synnes, τ thy fathers house with the shal beare the myszdele of ς Sanctuary: τ thou τ thy synnes with the, shall beare the myszdele of youre presthode. ‡ But thy brethren of the trybe of Leui thy father, shall come nys the, τ be ioynte vnto the, that they maye mynistrte vnto ἡ. But thou τ thy synnes with the, shal mynistrte before ς Tabernacle of witnesse. And they shal wynte vþo thy seruycε τ vpon ς seruycε of the whole Tabernacle. But nys vnto the vessels of ς Sanctuary τ to the altare, shall they not come, ἡ both they τ ye dye not: howbeit they shall be ioynte vnto the, to wynte vþo the mynistracion in the Tabernacle of witnesse, in all the seruice of the Tabernacle. And there shal no straunger come nys vnto you.

Therefor wynte now vpon the seruycε of the Sanctuary, and vpon the seruycε of the altare, that there come no more wrath vpon the children of Israel. For lo, I haue takε youre brethren the Leuites frō amonge the children of Israel, to be youre giftes, for a presente vnto ἡ LORDE, to do ς seruycε in ς Tabernacle of witnesse. As for γ, and thy synnes with the, ye shal waite vpon youre prestes office, that ye maye ministrte in all maner busynes of the altare, and within the vayle: for youre prestes office geue I vnto you for a giftes to do seruycε. Yf a straunger come nys, he shal dye.

And the LORDE sayde vnto Aarom: beholde, I haue geuen the my Heueofferynges: And all that the children of Israel halowe, haue I geuen vnto the, and to thy synnes for a perpetuall dywte. This shal thou haue of the most holy thinges that they offere. All their giftes with all their meatofferings, and with all their synofferynges, and with all their trespass offerings, that they geue me, the same shal be most holy vnto the and thy synnes. In the most holy place shalt thou eat it. All that are males shall eat thereof: For it shal be holy vnto the.

The Heue offeringe of their giftes in all the Wauoofferynges of the children of Israel,* haue I geuen vnto the also, and to thy synnes, and to thy doughters for a perpetuall dywte. Who so is cleane in thy house, shall eate
Chap. rir. The iiiij. boke of Moses. Fo. rilij.

give vnto LORDE, haue I geuen vnto y. The first frutes of all that is in their londe, which they bringe vnto the LORDE, shal be thine. Who so euer is cleane in thine house, shal eate thereof.

All dedicate thinges in Israel shal be thine. All that breaketh the Zone amonge all flesh, which they bryngge vnto the LORDE, whether it be man or beest, shalbe thine. But so, that thou cause the firstborne of man to be redeemed, and that thou cause the first borne of vnclene beestes to be redeemed also (They shal redeeme it whan it is a moneth olde, and shall geue it lowse for moneye, euen for fyue Sycles, after the Sycle of the Sanctuary, *which Sycle is worth twentye Geras.)

But the first frutes of an oxe, or lambme, or goatme shalbe thou not cause to be redeemed for they are holy. Their bloude shalt thou sproekle vpon the altare, and their fat shalt thou burne for an oferynge of a sweate sauoure vnto LORDE. Their flesh shalbe thine, like as L Lavebreest and r right shulder is thine also. All the Heuofferenge that childre of Israel halowe vnto LORDE, haue I geuen vnto the, a to thy sonnes, a to thy daughters with the for a perpetuall devtie. This shalbe a salted covenaut for euer before LORDE, vnto the and thy sede with the.

And the LORDE sayde vnto Aarō: Thou shalt inheret nothinge in their londe," ner haue eny porcio amoung them: for I am thy porcion, and thine inheretance amoung the children of Israel. Vnto the children of Leui haue I geuen all the tithes in Israel to inheretance, for seruyce which they do vnto me in the Tabernacle of witnesse, that from hene forth the children of Israel come not ny to the Tabernacle of witnesse, to lade them selues with synne, and to dye: But the Leuites shal do the seruyce in the Tabernacle of witnesse, a shal beare their synne, for a perpetuall lawe amounge youre posteritie. †And they shall inheret none inheretance amoung the children of Israel. For tithes of the childre of Israel, which they Heue vnto LORDE, haue I geuen vnto the Leuites for an heretage. Therfore haue I sayde vnto them, that they shall inheret no inheretance amoung the children of Israel.

And L LORDE spake vnto Moses, sayinge: This custome shall be a lawe, which the LORDE hath commaunded, sayinge: Speake vnto childre of Israel, they shalbe vnto a reed cow withoute spot, wherein is no blymsh, a vpon whom there came neuer yocke: and ye shal geue her vnto Eleasars the prest,; which shall brynge her withoute the hooste, and cause her to be slayned there before him.

And Eleasars prest shall take of hir bloude with his fyngere, and sproekle it seuen tynmes straighte towarde the dore of the Tabernacle of witnesse, and cause the cow to be burnt before him, both hir szynne and hir fleshe, and hir bloude also with hir donge. And the prest shall take Ceder wodde and ysope, and purple woll, and cast it vpō the cow as she burneth, a he shal waish his clothes, and bathe his body with water, and the go in to the hooste, and be vnclene vntylle euë.

And he that burnt her, shal wash his clothes.
also with water, and bathe his body in water, 
and one \( \tilde{y} \) is cleane, shall gather vp the * aszshes of \( \tilde{y} \) cow, and pour them without the hoost in a cleane place, that they maye be kepte there, for sprenklinge water to the congregacion of the childr\( \text{e} \) of Israel, for it is a synofferinge. And he that gathered vp the aszshes of the cow, shall wash his clothes, and be vnclave vtntyll the euyn.

This shalbe a perpetuall lawe vtntillo \( \tilde{y} \) children of Israel, and to the straungers that dwell amonge you.

*Who so now toucheth a deed mæ, shal be vnclave souene daies: the same shall purifie himself here with, on the thirde daie and on the souene daie, and then shal be cleane. And \( \tilde{y} \) be puryfye not himself on the thirde daie, \( \tilde{y} \) on the souene daie, \( \tilde{y} \) shall he not be cleane. But wha eny mæ toucheth a deed persone, and wil not purifie himself, he defyleth the dwellynge of the LORDE, and the same soule shall be roted out of Israel, because the sprenklinge water is not sprenkled vpon him: and he is vnclave, as longe as he leteth not himself be pourged thereof.

This is the lawe. When a mæ dyeth in \( \tilde{y} \) tente, who so euer goeth in to the tente, and all \( \tilde{y} \) is in the tente, shal be vnclave souë daies. And euery open vessel that hath no lydd nor courency, is vnclave. And who so euer toucheth one \( \tilde{y} \) is slayne with the swerde vpon \( \tilde{y} \) felde, or eny other deed, or a deed mans bone, or a graue, \( \tilde{y} \) same is vnclave souë daies.

So now for the vnclave persone, they shall take of \( \tilde{y} \) aszshes of this burnt synofferinge, \( \tilde{y} \) put springinge water theron in to a vessell, and a cleane man shall take \( \tilde{y} \) sope, \( \tilde{y} \) dypp it in the water, and sprenkle it vpon the tente, and vpon euery vessel, and all the soules that are therin. Likewysye also vpon him, \( \tilde{y} \) hath touched a deed mans bone, or a slayne persone, or a deed body, or a graue.

And he that is cleane, shal sprenkle vpon the vnclave, \( \tilde{y} \) thirde daie, \( \tilde{y} \) the seuenth daie, \( \tilde{y} \) purifie him on \( \tilde{y} \) seuenth daie. And he shal washe his clothes, \( \tilde{y} \) bathe him self with water, and so at euyn he shalbe cleane.

But he \( \tilde{y} \) is vnclave, and wil not purifie him self, \( \tilde{y} \) same soule shall be roted out of \( \tilde{y} \) congregacion. For he hath defyled the Sanc-
sanctifie me before thy children of Israel, ye shall not bring this congregation in to the lande that I shall give thee. This is thy water of strife, where the children of Israel strove with the LORDE and he was sanctified upon them.

And Moses sent messangers fro Cades vnto thy kynges of thy Edomites: This worde sendeth the thy brother Israel: Thou knowest all thy traynale that happened vnto vs, how that our fathers wente downe in to Egipte, how we haue dwelt in Egipte a longe tyme, how the Egipcians deale euell with vs and our fathers. And we cryed vnto thy LORDE which herde oure voyce, and sent his angell, which hath brought vs out of Egipte: And beholde, we are at Cades in thy cite without the borders of thy lande. O let vs go thorow thy lande, we wyl not go thorow thy feeldes ne ther ynyardes, ner drynyke the water out of the soytaynes. We wyl go the hye strete, and turne nether to thy right hande ner to thy lefte, tylly we be come past thy borders of thy countre.

But the Edomite answered him: Thou shalt not go by me, or I wyl come agaynst thee with thy swerde. The children of Israel saide vnto him: We wil go thy comoi hye waye, if ye wyl not go thorow vs, we wil thy drynyke of water, we wil paye for it, we wil do nothinge, but passe thorow on fote only. But he sayde: Thou shalt not go thorow, And the Edomites came out against them with a mightie people and a strege hande. Thus thy Edomites denied to graunte Israel passage thorow the borders of the lande. And Israel turned away from them.

And the children of Israel brake vp fro Cades, and came with the whole congregation vnto mount Hor. And the LORDE spake vnto Moses and Aaron at mount Hor harde vpon the coastes of thy lande of thy Edomites, and sayde: Let Aaro be gathered vnto his people: for he shall not come in to thy lande. I have geuen vpnto children of Israel, because ye were dishobedient vnto my mouth at the water of strife. Take Aaron and Eleasar and his sonne, and bynye them vp vnto mount Hor, and stripe Aaron out of his vestimentes, and put the vp vpon Eleasar his sonne and there shall Aaron be gathered (vnto his people) and dye.

Then dyd Moses as the LORDE commanded him, and they wente vp vnto Mount Hor in thy sight of the whole congregation. And Moses toke Arons clothes, put the vp vpon Eleasar his sonne. And Aaron dyed there, even aboue vpon the mount. And Moses Eleasar came downe from the mount. And whan the whole congregation sawe that Aaron was awaye, they mourned for him thirte days thorow the whole house of Israel.

The 3d Chapter.

And whan Arad the kynges of the Cananites (which dwelt towards the south) herde, that Israel came in by thy waie thy spyes had founde out, he fought agaynst Israel, and take some of them presoners. Then vowed Israel a vowe vnto thy LORDE, and sayde: If thou wylt geue this people vnder my hande, I wyl utterly destroye their cities. And the LORDE herde thy voyce of Israel, and deluyered them the Cananites, and they utterly destroyed them with their cities also. And he called the place Horna.

Then departed they fro mount Hor in thy waie towards the reed see, that they might go aboute the lande of the Edomites. And the soules of the people faynted by the waie 'and they spake agaynst God and agaynst Moses: Wherefore hast thou brought vs out of the lande of Egipte, to slaye vs in the wildernesse? For here is nether bred ner water, and oure soule lootheth this lighte meate.

Than sent the LORDE fyrie serpentes amongst the people, which bote the peple, so that there dyed moch people in Israel. The came they vnto Moses, and sayde: We haue synned, because we haue spoken agaynst the LORDE and agaynst thee. Praye thou vnto the LORDE, that he take awaye the serpentes from vs. And Moses prayed for the people.

Then sayde the LORDE vnto Moses: Make the a brasen serpente, and set it vp for a token. Who so euer is bitten, and loketh vp on it, shal lyue. Then made Moses a serpente of brasse, and set it vp for a token: and whan a serpente had bitten eny man, he behelde the brasen serpente, and recovered.

And the children of Israel departed, and pitched in Oboth. And from Oboth they wente on, and pitched in Igiun by Abarim in the wyldernesse ouer against Moab, on the Eastsyde. From thence departed they, and pitched by the ryuer of Sared. From thence departed they, and pitched on this syde Arnon, which is in the wyldernesse, and commeth out of the coastes of the Amorites. For Arnon is the border betwixte Moab and \& Amorites. Wherfore it is spoken in the boke of the warres of the LORDE: And go with violence both on the ryuer of Arnon, on the fountayne of the riuere, which boweth downe-wardes to dwell at Ar, leaneth theron, to be the border of Moab.

And from thence they came to the well. This is the well, wherof the LORDE spake vnto Moses: gather the people together, I will geue them water. Then sange Israel this songe, and they sange one after another ouer the well: This is the well, that the prynces dygdged: the nobles amonste the people have dyged it thorow \& teacher and their staines.

And from this wildernes they wente vnto Mathana, from Mathana vnto Nahaliel, and from Nahaliel to Bamoth, and from Bamoth to the valley that lieth in \& felde of Moab at the toppe of Pisga, and turneth toward the wyldernesse.

And Israel sent messaungers vnto Sihô the kynge of the Amorrites, caused to saye vnto him: Let me go thorow thy lande, we wyl not turne in to \& feldes ner in to the vnyardes: neither will we drynke the water of the welles, \& hy strete wil we go, till we be past the borders of thy countre.

Howbeit Sihon wolde not geue the children of Israel licence to go thorow the coastes of his lande, but gathered all his people together, and wente out agaynst Israel in the wyldernesse. And when he came to Iaheza, he fought agaynst Israel. Neuerthelesse Israel smote him with the edge of the sward, and conquered his lande from Arnon vnto Iabock, and vnto the children of Ammon. For the borders of the children of Ammon were strüge. So Israel toke all these cities, and dwelt in all the cities of \& Amorites, namely at Heszbon, and in the townes belonginge therto. For Heszbon the cite was Sihôns the kynge of the Amorites, and he had foughten before with the kynge of the Moabites, and conquered all his londe from him vntyll Arnon.

Wherfore it is sayde in the prouerbe: Cometh vnto Heszbon, let vs buyde and prepare \& cite of Sihon. For there is a fyre gone out of Heszbon, and a flamme from the cite of Sihon, which hath consumed Ar of \& Moabites, and the citizens of \& toppe of Arnon. Wo vnto the Moab, thou people of Camos art vndone. His sones are put to flighte, \& his daughters brought captuyue vnto Sihon the kynge of the Amorites. Their glory is come to naught from Heszbon vnto Dibon: waisted are they vnto Nopha, which reacheth vnto Mediba. Thus dwelt Israel in the lande of the Amorites.

And Moses sent out spyes vnto Iahesar, they toke the townes beloninge thereto, and conquered the Amorites \& were therin. And they turned, wente vp the waye towarde Basan. Then Og the kynge of Basan wete out agaynst them with all his people, to fight in Edrei. And \& LORDE sayde vnto Moses: Feare him not, for I haue geuen him with his lande \& people in to thy hande, thou shalt do with him, as thou dydest with Sihon the kynge of the Amorites, which dwelt at Heszbon. And they smote him, his sones, all his people (so \& there remayned none) conquered the londe. Afterwarde wete \& children of Israel, pitched in \& felde of Moab beyonde Iordane by Jericho.

AND when Balac \& sonne of Ziphor sawe all that Israel had done vnto the Amorites, and that the Moabites were sore afraied of the people (\& was so greate) and that the Moabites stode in feare of the children of Israel, he sayde vnto \& Elders of the Madianites: Now shal this heape licke vp all that is aboute vs, euë as an oxe lickeh vp the grasse in the felde. (And Balac \& sonne of Ziphor was kynge of the Moabites at that tyme.)

And he sent out messaungers vnto * Balaam the sonne of Beor, which was an interpreter. (The same dwelt by the water of the londe of \& children of his people) that they shulde call him, and he caused to saye vnto him: Behold, there is come out of Egipte, a people, which couereth \& face of \& earth, and lyeth

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\* Num. 33. e.  
\* Deu. 3. a.

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\* Num. 23. b.  
Deu. 23. a.
saddled his Asse, & wente with the prynces of \( \dot{y} \) Moabites. But the wrath of God waxed whote, because he wete. And the angell of \( \dot{y} \) LORDE stode in the waye, to withstande him. But he rode vp\( \dot{y} \) his Asse, & two seruauntes with him. And \( \dot{y} \) Asse sawe \( \dot{y} \) angell of \( \dot{y} \) LORDE stodinge in \( \dot{y} \) waye, & his swerde drawen in his hyde. And \( \dot{y} \) Asse turned a syde out of \( \dot{y} \) waye, & wete in to the felde. But Balaam smote her, \( \dot{y} \) she shulde goe in the waye.

Then stode the angell of the LORDE in \( \dot{y} \) pathe by the vynyardes, where there were walles on both the sydes. And whan \( \dot{y} \) Asse sawe the angell of the LORDE, she wreshed vpnto the wall, & thrust Balaams fote vnto the wall. And he smote her agayne. Thê wete the angell of the LORDE farther, \( \dot{y} \) stode in a narow place, where there was no waye to turne, nether to the righte hyde ner to \( \dot{y} \) lefte. And whan the Asse sawe the angell of the LORDE, she fell downe vnder Balaam. Then was Balaams wrath furious, \( \dot{y} \) smote the Asse with a staffe.

Then opened the LORDE the mouth of \( \dot{y} \) Asse, and she sayde vnto Balaam: What haue I done vnto the, that thou hast smyttyn me now thre tyms? Balaam sayde vnto \( \dot{y} \) Asse: Because thou hast mocked me. \( \dot{y} \) Asse sawe I had a swerde now in my hande, I wolde kyll the. The Asse sayde vnto Balaam: Am not I thine Asse, which thou hast rydden vpon in thy tyme vnto this daye? Was I euer wonte to do so vnto the? He sayde: No.

Then opened the LORDE the eyes of Balaam, \( \dot{y} \) he sawe \( \dot{y} \) angell of the LORDE stondinge in \( \dot{y} \) waye, \( \dot{y} \) a drawe swerde in his hyde. And he enclyned him selfe, \( \dot{y} \) bowed downe with his face. And the angell of the LORDE sayde vnto him: Wherfore hast thou smyttyn thine Asse now thre tyms? Beholde, I am come out to resiste \( \dot{y} \), for thy waye is frowarde, \( \dot{y} \) cötryry vnto me. And \( \dot{y} \) Asse sawe me, \( \dot{y} \) auoyded fro me thre tymes: or els \( \dot{y} \) she had not turnde asyde fro me, I had slaynye the, \( \dot{y} \) sauëd the Asse alyne.

Then sayde Balaam vnto \( \dot{y} \) angell of \( \dot{y} \) LORDE: I haue synned, for I wyst not, that thou stodest in the waye agaynst me. And now \( \dot{y} \) it displese \( \dot{y} \), I wil turnde agayne. The angell of \( \dot{y} \) LORDE sayde vnto him: Go with the mô: but thou shalt speake nothing els, then \( \dot{y} \) I shal saye vnto \( \dot{y} \). So Balaam wente forth with the princes of Balaam. Whan

Balaam answered, \( \dot{y} \) sayde vnto \( \dot{y} \) seruaüttes of Balac: *Yf Balac wolde geue me his house full of syluer \( \dot{y} \) golde, yet coulde I not go beyonde \( \dot{y} \) wordes of the LORDE my God, to do little or greate. Neuertheles tary ye here this night, \( \dot{y} \) I maye wete, what the LORDE wil saye more vnto me. Then came God to Balaam by night, \( \dot{y} \) saide vnto hym: Yf the men are come to call the, get the vp then, and go with the: but what I shal saye vnto the, that shalt thou do.

Then rose Balaam vp in the mornyng, \( \dot{y} \)

\* Nu. 24. c
Balac herde Ḅalaam, he went out to mete him (in the cite of the Moabites Ḅ lieth on the coaste of Arnon, which is on Ḅ vtemost border) Ḅ sayde vnto him: Dyd not I sende for Ḅ to call the? Wherfore easeth thou not then vnto me? Thinkest thou Ḅ I am not able to promote Ḅ vnto honouré? Ḅalaam answered him: Lo, I am come vnto Ḅ. *But how can I saye any thinge els, thē Ḅ God putteth in my mouth? Ḅ I must speake.

So Ḅalaam wente with Balac, and they came vnto the cite on the vtemost border of his lande. And Balac slewe oxen and shepe, and sente for Balac, and for the prynces that were with him.

The xiii. Chapter.

A ND in the mornyng, Balac toke Bal-aam, and they wete vp to the hye place of Iaa, that from thēe he might se vnto the vtemost parte of Ḅ people. And Ḅalaam sayde vnto Balac: Buyld me here seuen altares, and prouyde me here seuen bullockes, and seuē rammes. Balac dyd as Ḅalaam sayde. And both Balac and Ḅalaam offerèd, on euery altera a bullocke Ḅ a ramm. And Ḅalaam sayde vnto Balac: Stonde thou by thy burntoffrynge, I wil go, yf Ḅ happly the LORDE wil mete me, Ḅ call me, Ḅ I maye tell the, what so euer he shewed me. And he wente his waye, as he sayde.

And Ḅ LORDE mett Ḅalaam. And Ḅalaam saide vnto him: Seuen altares haue I prepared, and offerèd on euery altera a bullocke and a ramm. The LORDE put Ḅ worde in Ḅalaams mouth, and sayde: Go agayne vnto Balac, and saye on this wyse. And when he came agayne vnto him, beholde, he stode by his burntoffrynge, with all Ḅ prynces of the Moabites.

Then toke he vp his parable, Ḅ sayde: Ḅalaac the kyngne the Moabites hath caused to fet me out of Syrlye from the moiitarynnes towarde the East, (Ḡ sayde:) Come, curse me Iacob: come, defye me Iacob. How shall I curse, whom God curseth not? How shal I defye, whom Ḅ LORDE defyeth not? For frō Ḅ toppe of Ḅ stonye rockes I se him, Ḅ from the hilles I beholde him. Beholde, Ḅ people shal dwell by thē selues, Ḅ shal not be rekeened amōге Ḅ the Heithē. Who can tell the dust of Iacob, Ḅ the nombre of the fourth parte of

Israel? My soule die Ḅ death of Ḅ righteous, and my ende be as the ende of these.

The saide Balac vnto Balac: What doest Ḅ thou vnto me? I causéd to fet Ḅ for to curse myne enemies, Ḅ beholde, thou blessest thē. Ḅ answered Ḅ saide: *Must I not kepe Ḅ speake Ḅ, which the LORDE puttheyn in to me mouth? Balac saide vnto him: Come with me yet vnto another place, frō whence thou mayest se Ḅ vtemost parte of them, Ḅ not se them all, and curse me they there.

And he toke him vp to a fre place, euē vnto the toppe of Pisga, Ḅ buylded seuen altares, and offered euery altera a bullocke Ḅ a ramm. And he sayde vnto Balac: Stonde so by thy burntoffrynge, whylē I go yonder.

And the LORDE mett Balac, Ḅ put the worde in his mouth, Ḅ sayde: Go agayne vnto Balac, Ḅ saye on this wyse. And when he came to him agayne, beholde, he stode by his burntoffrynge with the prynces of the Moabites. And Ḅalaam saide vnto him: What hath the LORDE sayde?

And he toke vp his parable, Ḅ sayde: Ryse vp Balac Ḅ heare, marke my testimony with thine eares thou sonne of Ziphor. *God is not a man Ḅ he shulde lye, ner a mans childe Ḅ eny thinge shulde repente him. Shulde he saye and not do? Shulde he speake Ḅ not make it good? Beholde, I am brought hithe to blesse, I blesse, Ḅ can not go back there fro.

There is no weeryynes seene in Iacob, nether eny laboure in Israel. The LORDE his God is with him, Ḅ the kynges trumpet is amōге thē. *God hath brought thē out of Egipte, his stregh is as of an Vnicorne. For there is no Sorcerye in Iacob, Ḅ no Soyth sayer in Israel. Whan the tyme cômeth, it shall be saide vnto Iacob, Ḅ to Israel, what God doth. Beholde, the people shall ryse vp a Lyonesse, Ḅ heue vp him self as a Lyon.

He shal not lye downe, tyll he eate of the pray, and drynyke the bloude of the slayne.

Then saide Balac vnto Balac: Thou shalt nether curse him ner blesses him. Balac answered, Ḅ sayde vnto Balac: Haue I not tolde the: All Ḅ the LORDE speaketh, Ḅ must I do? Balac saide vnto him: Oh come, I wil brynyg Ḅ to another place, Ḅ it maye happly please God, Ḅ thou mayest curse thē there. And he brought him vp to the toppe of mount Per, Ḅ boweth towarde the

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* Num. 23. c.  † Nu. 22. f.  ‡ 1 Cor. 1. a. and 10. b.  * Nu. 24. b.
wylderness. And Balaam sayde vnto Balac: Buyld me here seuen altares, and prouyde me seuen bullockes and seuen rammes. Balac dyd as Balaam sayde, and offered on euery altaure a bullocke and a ramme.

The iiij. Chapter.

Now when Balaam sawe y it pleased the LORDE, that he shulde blesse Israel, he wente not as (he dyd before) to seke witches, but set his face straighte towarde the wylderness, lift vp his eyes, and sawe Israel, how they laye acordine to their trybues, and the sprete of God came vpon him, and he toke vp his parable, and sayde: "Thus sayeth Balaam the sonne of Beor: Thus sayeth the man whose eyes are opened: Thus sayeth he which heareth the wordes of God, which sawe the vision of y Allmightie: which fell downe, and his eyes were opened.

How goodly are thy tettes O Iacob, and thy habitations O Israel? Even as the brode valleys, as the gardens by the waters syde, as y tentes which the LORDE hath plated, as the Ceder trees vpon y water. The water shal flowe out of his boket, and his sede shalbe a greate water. His kynte shal be hyer then Agag, as his kynge dsome shalbe exalted. God hath broughte hi out of Egipte, his strength is as of an unicorne. He shal eate vp thhe Heithen his enemies, and gynde their bones to poulder, and shute thorow them with his arowes. He hath layed him downe as a Lyon and as a Lyonesse. Who wyll rayse him vp? Blessed be he, y blesseth the: and cursed, that curseth thye.

Thé was Balac furious e wrath against Balaam, as smote his hades together, as sayde vpnto him: I haue called the, y thou shullest curse myne enemies, and beholde, thou hast blessed thé now thre tymes: y now get the héce to thy place. I thoughte y I wolde promote the vnto honour, but the LORDE hath keppe the backe from that worship.

Balaam answered him: Tolde not I thy messaugers (whom thou sendest vnto me) as sayde: Yf Balac wolde geue me his house full of syluer and golde, yet coulde I not go beyonde the worde of the LORDE, to do either euell or good after myne awne hert: but what y LORDE speaketh, that must I speake also. And now beholde, for so much as I go to my people, come therefoure, I wyll shewe the what this people shal do vnto thy people after this tyume.

And he toke vp his parable, and sayde:
"Thus sayeth Balaam the sonne of Beor: Thus sayeth the man, whose eyes are opened: Thus sayeth he which heareth the wordes of God, as y hath the knowleage of y hyest, euë he y sawe y visio of y Allmightie, as fell downe, as his eyes were opened: I shal se him, but not now: I shal beholde him, but not wie at hyde. There shal a starre come out of Iacob, as a ceputer shall come vp out of Israel, and shal smyte y rulers of the Moab-ites, and overcomne all the children of Seth.

Edom shalbe his possession, and Seir shalbe his enemies possessio, but Israel shal do manfully. Out of Iacob shal come he y hath dominion, and shall destroye the remnaunt of the citie.

And wha he sawe y Amalechites, he toke vp his parable, as sayde: "Amalech the first amõge the Heithé, but at y last thou shalt perishe vitterly. And whan he sawe the Kenites, he toke vp his parable, as sayde: Strõge is thy dwellinge, and on a rocke hast thou put thy nest, neuertheless thou shalt be a burninge vnto Kain, tyll Assur take y presoner.

And he toke vp his parable agayne, as sayde: Alas, who shal lyue, wha God doth this? And shippes out of Citim shall subdue Assur and Eber. He him self also shal perishe vitterly. And Balaam gat him vp, and departed, and came againe vnto his place, and Balac wente his waye also.

The iv. Chapter.

And Israel dwelt in Sittim, and the people began to commytte whorde with the daughters of the Moabites, which called the people vnto the sacrific of their goddes. And the people ate and worshipped their goddes, and Israel submittyed him self vnto Baal Peor. Then the wrath of the LORDE waxed whote vpon Israel, and he sayde vnto Moses: Take all the rulers of the people, and hange them vp vnto the LORDE agaynst y Sonne, that the terryble wrath of the LORDE maye be turned away from Israel. And Moses sayde vnto the judges of...
Israel: Every man slay his captain, that had submitted them selves unto Baal Peor. And beholde, one of the children of Israel went in against his brethren, and joined him self to a Madianitish woman, in the sight of Moses and of the whole congregation of the children of Israel, which weped before the door of Tabernacle of wyntesse. When Phineas slew the sonne of Eleasar the sonne of Aaron, he rose vp out of the congregation, took a swerde in his hande, wente before the man of Israel into the whorhouse, thrust the thorow both the man of Israel and the woman, and threw the bely of her. Then ceased the plauge from the children of Israel, and there were slayne in the plauge foure and twentye thousande.

And the Lorde spake vnto Moses, saying: Phineas the sonne of Eleazar the sonne of Aaron said in his wrath awake from the children of Israel, and his gelosy for my sake among them. I will not consume the children of Israel in my gelosy. Wherfore sayeleth: Beholde, I geue him my own daughter of Zur, which was a ruluer of the people of a kynred among the Madianites.

And the Lorde spake vnto Moses, saying: Vexe the Madianites, smyte them, for they haue vexed you with their wyles, wherby they haue bigyled you thorow Peor, and thorow their sister Coszbi the daughter of a captain of the Madianites, which was slayne in the daye of the plauge, for Peors sake, and the plauge came after.

The children of Simeon were, Nemuel: of whom the kyndred of the Nemuelites, Iamin: of whom the kyndred of the Iaminites, Jachin: of whom the kyndred of the Iachinites, Sera: of whom the kyndred of the Serahites, Saul: of whom the kyndred of the Saulites. These are the kyndreds of the Simeonites, two. And the children of Gad in their kyndreds were, Zephon: of whom the kyndred of the Zephonites, Haggi: of whom the kyndred of the Haggites, Suni: of whom the kyndred of the Sunites, Aseni: of whom the kyndred of the Asenites, Eri: of whom the kyndred of the Erinutes. Arad: of whom the kyndred of the Aradites, Ariel: of whom the kyndred of the Arielites. These are the children of Gad, the children of their fohrtye thousande and fyue C.

The children of Iuda, Er, and Onan, which
both dyed in the lâde of Canaan. But ÿ
children of Iuda in their kynreds, were, Sela:
of whom cómeth the kynred of the Selanites.
Phares: of whom cómeth the kynred of the
Pharesites. Serah: of whom cómeth ÿ kynred of
ÿ Serahitæ. The childrè of Phares, were
Hesron: of whom commeth the kynred of the
Hesronites. Hamul: of whom cómeth the
kynred of the Hamülites. These are the
kynreds of Iuda, in their nombre, sìx and
seuentye thousande and fyue hundreth.
The childrè of Isachar in their kynreds were,
Thola: of whom commeth the kynred of the
Tholaites. Phuuæ: of whom cómeth ÿ
kynred of the Phuaites. Iasub: of whom
commeth the kynred of the Iasubites.
Simon: of whom cómeth the kynred of ÿ
Simonites. These are the kynreds of Isachar, in
nombre, four and thrëe thousande, ÿ
thre hundreth.
The childrè of Zabulon in their kynreds
were, Sered, of whom cómeth the kynred of
ÿ Servedites. Elon: of whom cómeth ÿ kynred of
ÿ Elônites. Iahelel: of whom cómeth the
kynred of the Iahelelites. These are ÿ kyn-
reds of Zabulon, in their nombre, thrëe
thousande, and fyue hundreth.
The childrè of Joseph in their kynreds
were, Manasses ÿ Ephraim. The childrè of
Manasse were, Machir: of whom commeth
the kynred of the Machiritæ. And Machir
begat Gilead: of whom cómeth ÿ kynred of
ÿ Gileadites. And these are ÿ childrè of
Gilead, Hieser: of whom cómeth the kynred of
ÿ Hieserites. Helech: of whom cómeth ÿ
kynred of the Helechites. Asriel: of whom
commeth the kynred of the Asrielites.
Siché: of whom cómeth the kynred of ÿ
Sichemites. Simida: of whom cómeth ÿ
kynred of ÿ Sûmidites. Hepher: of whom cómeth ÿ
kynred of ÿ Hepherites. And Zelaphhead was ÿ
sonne of Hepher, ÿ had no sonnes, but
doughters, whose names were: Mahela, Noa, Hagla,
Milkæ and Thyrza. These are the kynreds of
Manasse, in their nombre, two and fiftie
thousande and seven hundreth.
The childrè of Ephraim in their kynreds
were, Suthelah: of whom cómeth ÿ kynred of the
Suthelaitæ. Becher: of whom cómeth ÿ
kynred of the Becherites. Thahan: of whom
commeth the kynred of the Thahanites.
The childrè of Suthelah were, Eran: of whom
cómeth ÿ kynred of ÿ Eranites. These are
ÿ kynreds of the childrè of Ephraim, in their
nombre, two and thirtie thousande and fyue
hundreth. These are the childrè of Joseph
in their kynreds.
The childrè of Ben Iamin in their kynreds
were, Bela: of whom cómeth ÿ kynred of the
Béilate. Aszbel: of whom cómeth ÿ
kynred of the Aszbelites. Ahiram: of whom
commeth the kynred of the Ahiramites.
Supham: of whom cómeth the kynred of the
Suphamites. Hupham: of whom commeth
the kynred of the Huphamites. And the
childrè of Bela were, Ard ÿ Naemæ: of
whom commeth the kynred of the Ardcylæ
Naemæ. These are the childrè of Ben
Iamin in their kynreds, in nombre, fyue ÿ
fourtye thousande and sìx hundreth.
The childrè of Dan in their kynreds were,
Suham: of whom cómeth the childrè of ÿ
Suhamites. These are ÿ kynreds of Dan
in their generacions, ÿ they were all together
in nombre, four and thrëe thousande ÿ
four hundreth.
The childrè of Asser in their kynreds were,
Iemna: of whom cómeth the kynred of the
Iemnites. Isues: of whom commeth the
kynred of the Isuïtes. Bræ: of whom
commeth the kynred of the Brytæ. And ÿ
childrè of Bræ, were Heber: of whom
commeth the kynred of the Hebrews.
Melchiel: of whom cómeth the kynred of the
Melchiæ. And the daughter of Asser was called
Sarah. These are the kynreds of the children of
Asser, in their nombre, thrëe and fiftie
thousande and four hundreth.
The childrè of Nephtali in their kynreds
were, Iaheziel: of whom cómeth the kynred of the
Iaheziletæ. Guni: of whom cómeth ÿ
kynred of ÿ Gunites. Izzer: of whom cómeth ÿ
kynred of the Izerite. Sillem: of whom
commeth ÿ kynred of ÿ Sillemites. These
are ÿ kynreds of the childrè of Nephtali
in their generacions, in their nombre, fyue ÿ
fourtye thousande and four hundreth.
This is the summe of the children of Israel:
þe hundreth thousande, a thousande seuen
hundreth and thirtye.

And ÿ LORDE spake vnto Moses, a sayde:
Vnto these shalt thou deuyde the lâde to
ehertance, acordinge to the nombre of ÿ
names. ÿ To many shalt thou geue the more
enheritaunce, and to few the lesse, vnto euery one shall be geue acordinge to their nombre: yet shall the londe be deuyde by lott. Acordinge to ́ names of the trybes of their fathers shal they enheret it: for after the lot shal thou deuyde their enheritaunce, both betwixte manye and fewe.

And this is the summe of the Leuites in their kynreds. Gerson: of whom cómeth the kynred of the Gersonites. Kahath: of whó cómeth the kynred of the Kahatherites. Merari: of whom cómeth ́ kynred of ́ Merarites. These are ́ kynreds of Leui, the kynred of ́ Libnites, ́ kynred of ́ Hebronites, ́ kynred of the Mahelites, ́ kynred of the Músites, the kynred of the Coráhites.

Kahath begat Amram. ́ And Amrams wife was calle lochebed a daughter of Leui, which was borne him in Egip#e: And vnsto Amram she bare Aaron ́ Moses, ́ Miriam their sister. And vnsto Aaron were borne Nadab, Abihu,́ Eleasar ́ Ithamar. As for Nadab ́ Abihu, they dyed, when they offered straunge fyre before ́ LORDE. ́ And the summe of the was thre ́ twentye thousande, all males fró fyue monethes ́ abone. For they were not nombred amóge the childré of Israel, for there was no enheritaunce geuen the amonge the children of Israel.

This is ́ summe of ́ childré of Israel, whó Moses ́ Eleasar the prest nombred in the felde of the Moabites byseide Iordane, ouer agaynst Jericho: Amonge whom there was not one of the summe of those children of Israel,́ whom Moses ́ Aaron the prest nombred in the wildernesse of Sinai. For ́ LORDE stone vnto thé, ́ they shulde dye in the wildernesse. And there was not one of them lette, saue Caleb the sonne of Iephune and Isous the sonne of Nun.

The iiij. chapter.

A ND the daughteres of ́ Zelaphèad ́ sonne of Hepher ́ sonne of Gilead, the sonne of Machir, the sonne of Manasse, amongst the kynreds of Manasse the sonne Ioseph (whose names were, Mahela, Noa, Hagle, Milca, ́ Thirza) came ́ stode before Moses ́ Eleasar the prest, ́ before the rulers ́ the whole congregacion, euem before the dore of ́ Tabernacle of witness, ́ sayde:

Oure father is deed in the wildernesse, ́ was not in the company of them ́ rose vp agaynst ́ LORDE in the corregacion of Coráh: but dyeed in his awne synne, and had no sonnes. Wherefore shulde oure fathers name perishe then amonge his kynred, though he haue no sonne? ́ Geue vs a possession also amonge oure fathers brethren.

Moses broughte their cause before ́ LORDE. And the LORDE sayde vnto him: ́ The daughteres of Zelaphèad haue spoke righte. Thou shalt geue the a possession to inheret amonge their fathers brethren, ́ shal tune their fathers enheritaunce vnto them. And sayde vnto the childré of Israel: When a mä dyeth ́ hath no sonne, ye shal tune his enheritaunce vnto his daughter. ́ Yf he haue no doughter, ye shal geue it vnto his brethren. ́ Yf he haue no brethren, ye shal geue it vnto his fathers brethren. ́ Yf he haue no fathers brethren, ye shalt geue it vnto his nexte kynsz-folke which belóge vnto him in his kynred, ́ they maye possesse it. This shalbe an ordynaunce and a perpetuall lawe vnto the children of Israel, as the LORDE cōmaundèd Moses.

And the LORDE sayde vnto Moses: Get the vp in to this mount Abarim,́ beholde the lode, which I shal geue vnto the childré of Israel. And whan thou hast sene it, thou shalt be gathered vnto thy people ́ saue Aaron thy brother was gathered: for ye were dishobedient vnto my wordé in the wyldernesse of Zin, in ́ strife of the corregacion, when ye shulde haue sanctifie me, thorow the water before them. ́ This is the water of strye of Cades in the wyldernesse of Zin.

And Moses spake vnto the LORDE ́ sayde: O let the LORDE God of the sprete of all flesh set a mä ouer the corregacion, which maye go in ́ ouer before them, ́ to leade the ́ out ́ in, ́ the corregacion of the LORDE be not as the shepe without a shepheard.

And the LORDE sayde vnto Moses: Take vnto the Isous the sonne of Nun,́ which is a man in whom is the sprete, and put thine handes vpon him, ́ set him before Eleasar the prest, and before the whole congregacion, and geue him a charge in their sighte, ́ beutfyde him with thy bewty, that the whole congregacion of the children of Israel maye

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*b Exo. 17. a. ́ Nu. 16. a. ́ Deut. 1. f. 3. d. a. 34. a.
*c Nu. 20. d. ́ Exo. 17. b. ́ Nu. 20. b. ́ 1 Mac. 2. f.
be obedient unto him. And he shall stone before Eleasar the priest, which shall axe counsel for him after the manner of the * light, before the LORDE. At the mouth of him shall both he and all the children of Israel with him, and the whole congregation go in and out.

Moses dyd as the LORDE commanded him, and take Isua, and set him before Eleasar the priest, and before all the congregation, and he laid his handes upon him, and gave him a charge, as the LORDE sayde vnto Moses.

The fourtie day of the first moneth is the Easter vnto the LORDE, and on the fyftene daye of the same moneth is the feast. Seuè dayes shall vnleuended brede be eaten. The first daye shalbe an holy convocacion: No seruile worke shal ye do therin, and ye shal offer a burnt-offeringe vnto the LORDE: two yonge bullockes, one ramme, seuen labe of a yeare olde without blemish, with their meat-offeringe: three tenth deales of fyne flour myngled with oyle to either bullocke, and two tenth deales to the ramme, and one tenth deale to euery lambe amonge the seuen lambes. And an he goate for a synofferinge, to make an attonement for you. And these shal ye offer in the monerenge, besides the burnt-offeringe, which is a daylie burnt-offeringe. After this manner shal ye offer a breed euery daye seuen dayes longe for an offeringe of a sweate sauoure vnto the LORDE, to the daylie burnt-offeringe, and drynkofferinge also. And the seuenthe daye shal be called an holy convocacion with you: no seruyle worke shal ye do therin.

And the daye of the fyfste frutes (wha ye offer the meat-offeringe of the moneth vnto the LORDE in youre wekes) shal be an holy convocacion also: No worke of boudage shal ye do therin. And ye shal offer a burnt-offeringe for a sweate sauoure vnto the LORDE: two yonge bullockes, a ramme, seuen lambe of a yeare olde, with their meat-offeringes: three tenth deales of fyne flour myngled with oyle to euery bullocke, two tenth deales to the ramme, and one tenth deale to euery lambe of the seuen lambes. And an he goate to make an attonement for you. This shal ye do, besides this daylie burnt-offeringe with his meat

offerynge and his drynkofferinge. Without blemisysh shal they be all.

The rur. Chapter.

A

ND the first daye of the seuenth moneth shal be with you an holy conuocacion. No seruyle worke shal ye do therin, for it is the daye of your trompet blowinge. And ye shal offere a burntofferinge for a sweate sauoure vnto the LORDE: a yonge bullocke, a ramm, seuen lambs of a yeare olde without blemisysh. And their meatofferinges: three tenth deales of fyne floure myngled with oyle to the bullocke, two tenth deales to the rame, and one tenth deale vnto every lambe of seuen labes. An he goate also for a synofferinge, to make an attonement for you, beside your burntofferinge of a moneth thirtene of his meatofferinge, a besyde your daylie burntofferinge with his meatofferinge a with their drinkofferinges, acordinge to the maner of thic for a sweate sauoure. This is a sacrifice vnto the LORDE.

'The tenth daye of this seuenth moneth shal be an holy conuocacion with you also, and ye shal humble youre soules, and do no seruyle worke therin, but offere a burntofferinge vnto the LORDE for a sweate sauoure: a yonge bullocke, a ramm, seuen lambs of a yeare olde without blemisysh, with their meatofferinges: three tenth deales of fine floure myngled with oyle to the bullocke, two tenth deales to the rame, a one tenth deale to every one of the seuen lambs. And an he goate for a synofferinge, besyde the synofferinge of the attonement, and your daylie burntofferinge with his meatofferinge, and with his drynkofferinge.

'The fiftieth daye of the seuenth moneth shal be an holy conuocacion with you, no seruyle worke shal ye do therin, and seue dayes shal ye kepe a feast vnto the LORDE. And ye shal offere the LORDE a burntofferinge for a sacrifice of a sweate sauoure vnto the LORDE: thirtene yonge bullockes, two rames, fourtene labes of a yeare olde without blemisysh, with their meatofferinges: three tenth deales of fyne floure myngled with oyle to every one of the thirtene bullockes, two tenth deales to ether of the two rames, a one tenth deale to every one of the fourtene lambs: a an he goate for a synofferinge, besyde your daylie burntofferinge with his meatofferinge and his drynkofferinge.

On the seconde daye, twelue yonge bullockes, two rames, fourtene lambs of a yeare olde without blemisysh with their meatofferinges and drinkofferinges to the bullockes, to the rames and to the lambs in nombre of them acordinge to the maner. And an he goate for a synofferinge, besyde the daylie burntofferinge with his meatofferinge, and with his drynkofferinge.

On the thirde daye, eleuen bullockes, two rames, fourtene lambs of a yeare olde without blemisysh, with their meatofferinges, and drynkofferinges to the bullockes, to the rames and to the lambs in their nombre acordinge to the maner. And an he goate for a synofferinge, besyde the daylie burntofferinge with his meatofferinge and his drynkofferinge.

On the fourth daye, ten bullockes, two rames, fourtene lambs of a yeare olde without blemisysh, with their meatofferinges and drynkofferinges to the bullockes, to the rames, and to the lambs in their nombre acordinge to the maner. And an he goate for a synofferinge, besyde the daylie burntofferinge with his meatofferinge, a your drynkofferinge.

On the fift daye, nyne bullockes, two rames, fourtene lambs of a yeare olde without blemisysh, with their meatofferinges a drynkofferinges to the bullockes, to the rames, to the lambs in their nombre acorderinge to the maner. And an he goate for a synofferinge, besyde the daylie burntofferinge with his meatofferinge and his drynkofferinge.

On the sixe daye, eight bullockes, two rames, fourtene labes of a yeare olde without blemisysh, with their meatofferinges a drynkofferinges to the bullockes, to the rames, a to the lambs in their nombre acordinge to the maner. And an he goate for a synofferinge, besyde the daylie burntofferinge with his meatofferinge and his drynkofferinge.

On the seveth daye, seven bullockes, two rames, fourtene lambs of a yeare olde without blemisysh, with their meatofferinges and drynkofferinges to the bullockes, to the rames, and to the lambs in their nombre acordinge to the maner. And an he goate for a synofferinge, besyde the daylie burntofferinge with his meatofferinge and his drynkofferinge.

On the eights daye shal ye gather the people together, No seruyle worke shal ye do therin.

* Leui. 23. d.  b Leui. 16. g.  c Leui. 23. f.
And ye shall offer a burntofferynge for a sacrifice of a sweate sauore vnto ﬂ LORDE. A bullocke, a ramme, seue lambes of a yere olde without blemish, with their meatofferynges and drynkofferynges to ﬂ bullocke to the ramme, and to the lambes in their nõbre acordinge to the maner. And an he goate for a synofferinge, besyde the daylie burntofferynge with his meatofferynge ﬂ his drinkofferynge.

These things shall ye do vnto ﬂ LORDE in youre feastes, besyde that ye vowe and geue of a freyull for burntofferinges, meatofferynges, drynkofferynges and healthofferinges. And Moses tolde the children of Israel all that the LORDE commanded him.

The 11th. Chapter.

A ND Moses spake vnto the rulers of the trybes of the children of Israel, and saide: This is it that the LORDE hath commanded: *Yf any man make a vowe vnto the LORDE, or swear an oath, that so he bindeth his soule, he shall not breake his worde, but do all that is proceeded out of his mouth.

Yf a damsell make a vowe vnto ﬂ LORDE, and bynde hirself, whyse she is in hir fathers house, and vmmariied, and hir vowe or bonde that she maketh ouer hir soule, commeth to hir fathers cares, ﬂ he holde his peace thereto, the all hir voweres ﬂ bondes ﬂ she hath bonde his self withall ouer hir soule, shal stode in effecte. But yf her father forbryd her ﬂ same daye that he heareth it, the shal no vowe ner bonde that she hath bounde hir self withall ouer hir soule, be of vayle. And the LORDE shalbe mercifull vnto her, for so much as hir father forbad her.

Yf she have an husbannde, ﬂ hath a vowe vpon her, or yf she have letten go out of hir lipses a bode ouer hir soule, ﬂ hir husbannde heare it, ﬂ holdeith his peace therat, the same daye that he heareth it, then hir vowe ﬂ bonde wherwith she hath bounde hir self ouer hir soule, shal stonde in effecte. But yf hir husbannde forbryd her the same daye that he heareth it, the is the vowe lowse y she hath vp6 hir, ﬂ the bonde also that she hath letten go out of hir lipses ouer hir soule, and the LORDE shalbe gracious vnto her.

The vowe of a wyddowe, ﬂ of her y is deuorced, all y she byndeth hir self with-

all ouer hir soule, shal stonde in effecte vpon her.

Yf she vowe in hir huszbades house, or bindeth hir self with an oath ouer hir soule, ﬂ hir husbannde heare it, ﬂ holde his peace thereto, and for bydeth it not, the shal all y same vowe, ﬂ all y she hath bounde hir self with all ouer hir soule, stode i effecte. But yf hir huszbade disanulle it, y same daye y he heareth it, the is it of no value y is proceeded out of hir lipses, which she hath vowed or bounde ouer hir soule: for hir huszbade hath made it lowse, ﬂ the LORDE shalbe gracious vnto her. And all vowers y oothes y bynde to humble y soule, mai hir huszbade stabilsh or breake, thus: Yf he holde his peace thereto fro one daie to another, then stabilsheth he all hir voweres y bondes, y she hath vpon her, because he helde his peace, the same daye y he herde the. But yf he disanulle the after y he hath herde the, then shal he take awaie hir miszdeede.

These are the statutes y the LORDE commanded Moses betwene a man ﬂ his wife, ﬂ betwene the father ﬂ his daughter, whyse she is yet a damsell in hir fathers house.

The 11th. Chapter.

A ND the LORDE spake vnto Moses, ﬂ saide: *Auenge the childre of Israel of the Madianites, y thou mayest afterwaerde be gathered vnto thy people. Thé spake Moses vnto the people, ﬂ saide: Harness some men amonge you to the warre agaynst the Madianites (y they maye auenge y LORDE vpon the Madianites) out of every trybe a thousande, y out of every trybe of Israel ye maye sende some to the battayll. And from amonge the thousandes of Israel they take one thousande out of every tribe, cenu twolue thousande prepared vnto the battayll. And Moses sent them with Phineas the sonne of Eleasar the prest in to the battayll, and the holy vessels and y trompettes to blowe in his hande.

And they fought agaynst y Madianites as y LORDE commanded Moses, ﬂ slew all y males, ﬂ the kynge of the Madianites slew they also amonge the other that were slaine namely, Eui, Rekem, Zur, Hur and Reba, the fyue kynges of the Madianites. And they slew *Balaam the sonne of Beor with the
sward. And they children of Israel take the wemen of the Madianites presoners, & their childre: all their eattell, all their substance, and all their goodes spoiled they, and all their cities of their dwellynge castels burnt they with fyre. And they take all the spoyles, & all they could catche men and eattell, and brought the vnto Moses & to Eleasar the prest, and to the congregacion of the children of Israel (namely the presoners, and the eattell they were take, & the good that was spoyled) in to the hoost in the felde of the Moadites, which lyeth byside Iordane ouer against Iericho.

And Moses and Eleasar the prest and all the captaines of the congregacion, & wete out of the hoost to mete the. And Moses was angrie at the officers of the hoost, which were captaynes ouer thousands and hundres, & came from the battayll, and sayde vnto the: Haue ye saued all the wemen alyue? Beholde, haue not they (thorow Balaams busynes) turned awaye the childre of Israel to synne agaynst the LORDE vpon Peor, & ther came a plage ouer the whole congregacion of the LORDE? Now therfore slaye all the males amonge the childre, & kyll all the wemen haue knowne men lyen with them. But all the wemen children & haue knowne no me neer lien with them, kepe those alyue for youre selues. And lodge ye without the hoost: & all haue slayne any man, or touched the slayne, that on the thirde and seuenthe daie ye maie purifie youre selues and those whom ye haue taken presoners. And all the clothes, and all stuffe that is made of szykynnes, and all maner furres, and all vessels of wood shall ye purifie.

And Eleasar the prest sayde vnto the captaynes of the hoost, they wente out to the battayll: This is the statute of the lawe, which the LORDE commaunded Moses: Golde, siluer, brasse, yron, tynne and leed, and all that suffreth the fyre, shall ye cause to go thorow the fyre, and clense it, that it maye be purifyed with spreenklyng water. As for all soch as suffreth not the fyre, ye shalcause it to go thorow the water, and shall washe youre clothes vpon the seuenthe daye, and the shall ye be cleane. After that shall ye come in to the hoost.

And the LORDE spake vnto Moses, and sayde: Take the summe of the spoyle of those that are taken, both of wemen and of eattell, thou and Eleasar the prest, and the chefe fathers of the congregacion, and geue th halfe vnto those that toke the warre vpon them, and wente out to the battayll, and the other halfe to the congregacion. And of the men of warre that wente out to the battayll, thou shalt heue vnto the LORDE one soule of fyue hundreth, both of the wemen, oxen, Asses and shepe: Of their halfe parte shalt thou take, and geue it vnto Eleasar the prest for an Heueofferynge vnto the LORDE. But of the children of Israel haue parte, thou shalt take one hade of fyfftie, both of the wemen, oxen, Asses and shepe, and of all the eattell, and shalt geue them vnto the Leuites, that wayte vpon the habitatio of the LORDE.

And Moses and Eleasar the prest dyd as the LORDE commaunded Moses. And the spoyle and prayce which the men of warre had spoyled, was sixe hundreth thousande and fyue and seuentie thousande shepe, two and seuentie thousande oxen, one thire score thousande Asses: and the wemen had knowne no men ner lyen with them, were two and thirte hundred soules.

And the halfe parte which belonged vnto them that wente to the warre, was in nobre three hundred thousande, and seuen and thirte hundred, and fyue hundreth shepe: of the which the LORDE had sixe hundreth, three hundred, Asses shepe and seuentie shepe. Item sixe and thirte thousande oxen: whereof the LORDE had two seuentie. Item thirte thousande fyue hundreth Asses: whereof the LORDE had one thire score. Item sixtene thousande soules of wemen: whereof the LORDE had two thirte. And Moses gave this heueofferynge of the LORDE vnto Eleasar the prest, as the LORDE commaunded him.

As for the other halfe which Moses deuyded vnto the children of Israel fro the men of warre (namely the halfe that fell to the congregacion) it was also three hundreth thousande, and seuen and thirte thousande, fyue hundreth shepe, sixe and thirte thousande oxen, thirte thousande fyue hundreth Asses, and sixtene thousande wemen soules. And of this halfe of the childre of Israel toke Moses one of eury fyfftie, both of the eattell of the wemen, and gave them vnto Leuites, that waited.
upon the habitaciō of the LORDE, as ye LORDE commandeth Moses.

And the captyanes over thousands of the host, namely they that were over thousands and over hundreds, came forth vnto Moses, and sayde vnto hym: Thy seruauntes haue taken thy summe of thy men of warre, that were vnder oure hande, and there lacked not one: therfore brynge we a present vnto the LORDE, what euery one hath foude of Iewels of golde, cheynes, bracelettes, rynges, earinges, and taches, that oure soules maye be reconcyled before the LORDE.

And Moses and Eleasar they prest toke of them golde of all maner ornamentes. And all the golde of the Heuoefferyng that they Heued vnto the LORDE, was sixtene thousande and seven hundred and fiftiye Sycles, of the captyanes ouer thousandes and hundreds. For loke what euery one had spoyled, that was his awne. And Moses with Eleasar the prest toke the golde of the captyanes ouer thousandes and hundreds, and broughte it in to the Tabernacle of witnesse for a remembrance of the children of Israel before the LORDE.

The iii. Chapter.

THE children of Ruben and the children of Gad had an exceadinge greate multitude of catell, and sawe the londe of Iaeser and Gilead it was a mete place for catell, and camē they spake vnto Moses and to Eleasar the prest, and to the captyanes of the congregacion: The londe of Atroth, Dibon, Iaeser, Nimra, Heszbō, Eleale, Seban, Nebo, Beon, which the LORDE smote before they congregacion of Israel, is a mete londe for catell, and thy seruauntes haue manye catell. And they sayde morouer: Ye we haue founde fauoure before the, the gene thy seruauntes this londe in possession, and we wyl not go ouer Iordane.

Moses sayde vnto them: Your brethern shall go to the warre, and wyll ye tary here? Wherfore turne ye herte of the children of Israel, that they shulde not go ouer in to the londe that the LORDE shall geue them?

*Thus dyd youre fathers also, when I sent them out from Cades Bernea, to spye ouer londe. And when they were come vp to ryuer of Escol, and sawe londe, they turned

the hertes of the children of Israel, so they wolden not in to the londe which they LORDE wold haue geuen them.

And the LORDE was wroth at the same tyme, ye swear, ye sayde: These men which are come out of Egypte, from twentie yeare olde and above, shall not se the lande which I have vnto Abraham, Isaac and Iacob, because they haue not wholly followed me: suche Caleb thou sonne of Jephune thou Kenisite, thou Iosu thou sonne of Nun: for they haue wholly followed thee LORDE. So the LORDE was wroth with Israel, ye let the wander in the wildernes fourtie yeares, till all thou generacion had done cuell before the LORDE, was consumed.

And behold, ye are ryser vp in youre fathers stead, to increase the nombre of synfull men, to augmente yet the wrath of indignacion of the LORDE against Israel. For ye turne you backe from folowinge him, he shal yet leue them more in the wildernesse, so shal ye destroye all this people.

Then stepte they to him, ye sayde: we wyll but buylde shepedefoldes here for oure shep catell, cities for oure children: As for oure selues, we will go ready armed before the children of Israel, till we haue broughte them vnto their place: Our childre shal remayne in the fenced cities, because of thy indwellers of the londe. We will not turne home agayne, till the children of Israel haue taken euery one his inheritance in possession: for we wyll not inheret with them beyonde Iordane: for oure inheritance shal fall vnto vs vpon this syde Iordane Eastwarde.

Moses sayde vnto them: Ye wyll wyl harnesse youre selues to the warre before the LORDE, then go ouer Iordane before the LORDE, who so euer is harnessed amonoge you, till he haue dryuen out his enemys before his face, and vntyll the londe be subdued before the LORDE, then shal ye returne, ye shal be vngiltye before the LORDE, and before Israel, ye shal haue this londe in possession before the LORDE. But ye wyll not do so, beholde, ye shal offende against the LORDE, and be sure, that youre syrne shall fynde you out. Buylde cities now therefore for youre children, and shepedefoldes and stalles for youre shepe and catell, and do as ye haue spoken.

The childre of Gad, ye the childre of Ruben
sayde vnsto Moses: Thy seruauntes shal do as my lorde hath comauund. Oure children, wyues, substauence, & all our catell, shal be in y cities of Gilead. But we thy seruauntes will go all harnessed for the warre vnsto battail before y LORDE, as my lorde hath saide. The Moses comauundéd Eeleas y prest g Iosua the sonne of Nun, g the chefe fathers of the tribes of the children of Israel, and saide vnsto them: If the children of Gad g the children of Ruben go ouer Iordane with you, all prepared to fight before the LORDE, g whan the londe is subdued vnsto you, the geue them the londe of Gilead in possesió. But yf they go not ouer with you in harnes, then shal they inherept with you in y lode of Canaan. The children of Gad and the children of Ruben answered, g sayde: As y LORDE hath spoken vnsto thy seruauntes, so wyll we do: we wil go harnessed before the LORDE in to y lode of Canaan, and possesse oure enherit- auance on this ysdane. So Moses gaue vnsto y children of Gad and to the children of Ruben, b and to the halfe trybe of Manasse the sonne of Ioseph, y kyngdome of Sihon kyng of the Amorites and the kyngdome of Og kyng of the Basan, the londe with the cities therof in all y coastes of y countre rounde aboute. The y children of Gad buylded Dibon, Ataroth, Aroer, Atroth, Sophan, Iaaser, g Iegabea, Bethnimra, g Betharan, stronge fenced cities, g shepe foldes. The children of Ruben buylded Heszbo, Eleale, Kiriathaim, Nebo, Baal Meon, g turned y names, g Sibanas g gaue names vnsto y cities which they buylded. And y children of Machir the sonne of Manasse wente in to Gilead, g conquered it, and drowe out the Amorites y were therin. Then Moses gaue Gilead vnsto Machir y sonne of Manasse, g he dwelt therin. Iair y sonne of Manasse wente and conquered the vyllagies therof, and called them Hauoth Iair. Nobah wente, and coquered Kenath, with the townes belonginge thereto, and called it Nobah, after his awne name.

The iiiij. Chapter.

These are y journeys of the childre of Israel, which wete ouer of y lande of Egipte acordinge to their armie, by Moses g Aaró. And Moses wrote their goige out as they journeyed, after y comauundement of y LORDE. And these (namely) are the journeies of their outgoinge. *They departed fro Raemses vpon y fittene daye of the first moneth (even the morow after the Easter) thorow an hye hande, so that all the Egipcians sawe, and buried then their firstborne, whom the LORDE had slayne amonge them: for the LORDE executed judgment also vpon their goddes. When they were departed from Raemses, they pitched in Sucoth. And fro Sucoth they departed, g pitched their tentes in Etha, which lyeth in y edge of y wildernes. "Fro Etham they departed, and abode in the valley of Hiroth (which lyeth towards Baal Zephon) g pitched ouer agaynest Miggdol. From Hyroth they departed, g wente in thorow y middles of the see in to y wildernes, and wente three dayes journey in the wildernes of Etham, g pitched in Marah. From Marah they departed, and came vnsto Elim, where there were twolfe welles of water, and seventye palme trees, g there they pitched. From Elim they departed, and pitched by the reed see. From y reed see they departed, and pitched in the wildernes of Sin. From the wildernes of Sin they departed, and pitched in Daphka. Fro Daphka they departed, and pitched in Alus. *From Alus they departed, and pitched in Raphidim, where the people had no water to drynke. *From Raphidim they departed and pitched in the wildernes of Sinai. From Sinai they departed, and pitched at the Lustgranes. *Fro the Lustgranes they departed, and pitched in Hazeroth. *From Hazeroth they departed, g pitched in Rithma. From Rithma they departed, and pitched in Rimon Parez. From Rimon Parez they departed, and pitched in Libna. From Libna they departed, and pitched in Rissa. Fro Rissa they departed, g pitched in Keheletha. Fro Keheletha they departed, g pitched in molt Sapher. From molt Sapher they departed, g pitched in Harada. Fro Harada they departed, pitched in Makeheloth. Fro Makeheloth they departed, g pitched in Tahath. From Tahath they departed, and pitched in Luhath. From Luhath they departed, and pitched in Phinna. From Phinna they departed, and pitched in Hisset. From Hisset they departed, and pitched in Moseroth.

many, shall ye deuyde the more: And vnto them that are fewe, shall ye deuyde the lesse. Even as the lott falleth there vnto every one, so shall he haue it, acordinge to the trybes of their fathers.

But yf ye wyll not drye out the inhabiteres of þe lande before youre face, þen they who ye sufhe to remayne, shall become thornes in youre eyes, and darts in youre sydes, þe shall vexe you in the londe where ye dwell. Then wil it come to passe, that I shal do vnto you even as I thought to do vnto them.

The riiij. Chapter.

And the LORDE spake vnto Moses, and sayde: Commande the childe of Israel, and saie vnto them: When ye come in to the londe of Canaan, the londe ðe fallete to youre inheritaunce, shall haue hir borders in the londe of Canaan. The South quarter shall begynne at the wyldernes of Zin by Edom, so that youre South quarter be from the edge of the SALT see, which lyeth towarde the South: and that ðe same quarter fet a compasse from the South vp to Acrabim, ð go thorow Zimma: ð that his out goinge be from the South vnto Cades Barnea, ð reache vnto Hazor Adar, and go thorow Azmona, and stretch out from Azmona vnto the ryuer of Egipte, and that the ende thereof be at the greate see.

But the West quarter shal be this: namely the greate see, let ð be youre border towarde the West.

The North quarter shalbe this: Ye shall compasse from the greate see vnto mount Hor. And fro mount Hor ye shall compasse tyll a man come vnto Hemath, that the out goynge thereof be the coast of Zedada, and that the border of the same go out vnto Siphron, and that the goynge out of it be at Hazor Enan. Let this be youre North quarter.

And youre East quarter shall ye compasse from Hazor Enan vnto Sephan, ð let the coaste go downe from Sephan and Ribla on the East syde of Ayn. Þe let it go downe, ð reache vnto the syde of the see of Chinereth East warde, and come downe by Iordane, so ðe goynge out of it be the SALT see. Let this be youre londe with the borders thereof rounde aboute.

Chap. riiij. The iij. boke of Moses.
And Moses commanded the children of Israel, and said: This is your londe that ye shall deuyde out amonque you by lott, which the LORDE hath commanded to geue vnto the nyne trybes, and to the halfe trybe. *For the trybe of the children of Ruben after their fathers house, and the trybe of the children of Gad acordinge to their fathers house, and the half trybe of Manasse have receeed their portion. Thus the two trybes and the halfe trybe have their heritaunce alreadie, on this syde Iordane, ouer agaynst Iericho, Eastwarde. And the LORDE spake vnto Moses, and saide: *These are thine names of the men, which shall deuyde the londe amonque you. Eleasar the prest, and Issua the sonne of Nun. And the capitayne of every trybe shal ye take, to deuyde the londe.

And these are the names of the men: Caleb the sonne of Iephune of the trybe of Iuda. Semuel the sonne of Ammihud of the trybe of Simeon. Elidad the sonne of Cislon of the trybe of Ben Iamin. Buki the sonne of Iagli of the trybe of the childre of Dan. Hamuel the sonne of Ephod, of the trybe of the children of Manasse amoncge the children of Joseph. Kemuel the sonne of Siphthan, of the trybe of the children of Ephraim. Elizaphan the sonne of Parnach, of the trybe of the childre of Zabulon. Palthiel the sonne of Asan, of the trybe of the childre of Isachar. Abihud the sonne of Selomi, of the trybe of the children of Asser. Pedahel the sonne of Ammihud, of the trybe of the children of Nephtali. These are they whom the LORDE commanded, that they shulde deuyde the inheritaunce vnto the children of Israel in the londe of Canaan.

The 1176. Chapter.

And the LORDE spake vnto Moses in the felde of the Moabites by Iordane ouer agaynst Iericho, and saide: Commande the childre of Israel, that they geue vnto the Leuites of the inheritaunce of their possession, cities to dwell in. The suburbs also aboute the cities shal ye gene vnto the Leuites, that they maye dwell in the cities, and in the suburbs to hane their catell, and substaunce, and all their beestes. The suburbs which ye gene vnto the Leuites, shal reache fro the wall of the cite outarde.

* Num. 32. l.  Deut. 3. e.  Josu. 14. a.  Josu. 21. a. M. cubites rounde aboute. Thus ye shal measure without the cite on the East syde, two thousande cubites: on the South syde, two thousande cubites: on the West syde, two thousande cubites: on the North syde, two thousande cubites, so the cite be in the myddes. This shal be their suburbs.

* And amoge the cities which ye shal geue vnto the Leuites, ye shall geue the sixe fre cities, that he which comitteth a slaughter, maie flye thither. Besydes the same ye shal geue the yet two fre cities: so all cities which ye gene vnto the Leuites, be eight fre cities with their suburbs. And of the same ye shal geue the more, from the hane mach in possession amoncge the children of Israel: the lesse from them, that hane little in possession. Every one (acordinge to his inheritaunce that is denyed vnto him) shall geue of his cities vnto the Leuites.

And the LORDE talked with Moses and saide: Speake to the childre of Israel, and saye vnto the: *Whan ye come ouer Iordane in to the londe of Canaan, ye shall chose out cities to be fre cities, who so comitteth slaughter vnawarres, maye flye thither. And soch fre cities shalbe amonge you because of the auenger of bloude, that he which hath comittted slaughter, dye not, till he stonde in judgment before the congregacion. And of these cities which ye shall geue, there shalbe sixe fre cities. Thre shal ye gene on this side Iordane, and thre in the londe of Canaan.

These are the sixe fre cities, both for the childre of Israel for the straungers, for soch as dwell amoge you, who so euer hath slaine eny soule vnawarres, maye flye thither.

*He that smyteth eny man with an yron weapo, he dye, the same is a murtherer, shal dye the death. Yf he cast at him with a stone (wherewith eny man maye be slayne) he dye thereof, then is he a murtherer, and shal dye the death. Yf he smyte him with an hand-weapon of wodd (wherewith eny man mai be slayne) that he dye, then is he a murtherer, and shal dye the death. The auenger of bloude shal bringe the murtherer to death. Whan he fyndeth him, he shal slaye him. Yf he thrust at him of hate, or cast ought at him with laienge of wayte, or smyte him of envye with his hande, that he dye, then shal he that hath slayne him, dye the death: for he is a mur-
Chap. rrvi.  The iii. boke of Moses.  

Now the enheriteuns of the childe of Israel, and saidethe: Syr, the LORDE hath commaunded, that ye shalde geue the londe by lott vnto the childe of Israel to inheret. And thou my lorde hast commaunded thorow the LORDE, that the enheriteuns of our brother Zelaphahd shulde be genue vnto his doothers. Now by eny men out of the trybes of Israel take them to wyues, then shal oure fathers enheriteuns be lesse: and as moch as they haue, shal come to y enheriteuns of the trybe that they come vnto. Thus shal the lott of oure enheriteuns be mynished. So when the yeare of Jubilye commeth vnto the childe of Israel, then shal their enheriteuns come to y enheriteuns of the trybe, where they are. Thus shal oure fathers enheriteuns be mynished, as moch as they haue.

Moses charged the childe of Israel (accordinge to the commaundement of the LORDE) and sayde: The trybe of the children of Joseph hath sayde righte. This is it that y LORDE commaundeth the doothers of Zelaphahd, and sayeth: Let them mary as they like best, oney that they mary in y kynred of the trybe of their father, that the enheriteuns of the children of Israel fall not fro one trybe to another. For every one among the children of Israel shall cleue to the enheriteuns of the trybe of his father: every doother that possesseth enheriteuns amony the trybes of the children of Israel, shal be maryed vnto one of the kynred of the trybe of his father: every one among the children of Israel maye enjoye his fathers enheriteuns, and that the enheriteuns fall not from one trybe to another: but that every one maye cleue to his awne enheriteuns amony the trybes of the children of Israel.

As the LORDE commaunded Moses, euery so dyd y doothers of Zelaphahd, Mahela, Thirza, Hagla, Milca and Noa were maried vnto their fathers brothers sonnes, of y kynred of the children of Manasse the sonne of Joseph. So their enheriteuns remayned in the trybe of the kynred of their father.

These are the commaundementes of lawes, which y LORDE commaundeth by Moses vnto the childe of Israel, in the felde of the Moabites by Iordane ouer agaynst Iericho.


The ende of the fourth boke of Moses, called Numerus.
The fifth boke of Moses,
called Deuteronomion.

What this boke conteyneth.

<table>
<thead>
<tr>
<th>Chap. I.</th>
<th>Chap. VIII.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moses putteth the childre of Israel in remembrance of the greate benefits that they have receaued of God, and rebuketh them for their vthankfulness and mysbeleue.</td>
<td>He exorteth them, not to forget the commandements of God, but to remembre what singuler kindness God hath shewed them, a from what troubles he hath deluyered them. And geueth the londe that they are to go vnto, a good reporte.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chap. II.</th>
<th>Chap. IX.</th>
</tr>
</thead>
<tbody>
<tr>
<td>They are commaunded not to shyte agaynst Seir, the Moabites and Ammonites. But Sihon the kyng of the Amorrites is deluyered vnto them.</td>
<td>He warneth them that they ascrybe not the goodnes that God hath done for them, to their awne power: for ye he had servued them after their awne deseruinge, he had destroyed them everychone.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chap. III.</th>
<th>Chap. X.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Og the kyng of Basan is slayne, the londe taken in, and destroyed. Ruben, Gad, and the halfe tribye of Manasse hane their enheritaunce on this syde Iordane. Iosua is ordeyned in Moses steade.</td>
<td>He proceadeth forth in tellinge them their wickednes, a how they departed from Beroth.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chap. III.</th>
<th>Chap. XI.</th>
</tr>
</thead>
<tbody>
<tr>
<td>After he hath rehearsed vnto them the benefites of God, he exorteth them to kepe his commandements, that they forget them not. Fadome for such as commite slaughter vnawarres.</td>
<td>Consyderinge the multitude of the benefites of God that they had receaued and the pleasaunt londe that they were to receaue, he exorteth them againe to kepe Gods commandementes.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chap. V.</th>
<th>Chap. XII.</th>
</tr>
</thead>
<tbody>
<tr>
<td>He rehearseth the commandementes of God vnto them agayne, a exorteth them earnestly to kepe them.</td>
<td>He descrybeth vnto them againe the statutes a ordinaunces of the LORDE.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chap. VI.</th>
<th>Chap. XIII.</th>
</tr>
</thead>
<tbody>
<tr>
<td>He telleth them of the statutes a ordinauces of God, exortinge them to kepe them, and to teache their children the same.</td>
<td>How men shal knowe false prophetes and how they ought to be punished.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chap. VII.</th>
<th>Chap. XIII.</th>
</tr>
</thead>
<tbody>
<tr>
<td>They are commaunded (whan they come in the lode of Canaan) to make no frendshiphe ner to kepe company with the people therof, but vterly to rote them out, and not to be afraied of them.</td>
<td>For so moch as they are a cleane people of God, they are commaunded to avoyde the customes of the Heythen, as in shaung by their heades, in eathinge certayne meates, a.</td>
</tr>
<tr>
<td>Chap. XV.</td>
<td>Chap. XXV.</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Of the seventh yeare (wereof thou readest also in the XXV. chapter of the thirde boke of Moses) &amp; how the poore folkes and bonde men oughte to be intreated.</td>
<td>How the judge ought to punysh, &amp; how one brother shulde rayse vp sede to another. Of true weightes and measures, and destroyenge of Amaleck.</td>
</tr>
<tr>
<td>Chap. XVI.</td>
<td>Chap. XXVI.</td>
</tr>
<tr>
<td>The feaste of Easter, Whytsondaye, and of tabernacles.</td>
<td>Of the first frutes and tythes, how they are to be broughte with prayse and thankesgeuynge vnto God.</td>
</tr>
<tr>
<td>Chap. XVII.</td>
<td>Chap. XXVII.</td>
</tr>
<tr>
<td>Certayne statutes. The office of kynges and judgese.</td>
<td>Of the stones to be set vp beyonde Iordane, and the commandementes of God to be wrytten theron. Of the blessinge and cursinge vpon the two mountaynes.</td>
</tr>
<tr>
<td>Chap. XVIII.</td>
<td>Chap. XXVIII.</td>
</tr>
<tr>
<td>The porcion of the Leuites. Of the prophete that is promised vnto the people, and how the false prophetes maye be knowyne.</td>
<td>Swete and gracious promyses for all such as loue the commandementes of God to do them. Agayne, Maruelous sore and fearfull plages, threatened vnto all the that regarde not Gods worde.</td>
</tr>
<tr>
<td>Chap. XIX.</td>
<td>Chap. XXIX.</td>
</tr>
<tr>
<td>Of the fre cities for the deedslavers. How many witnesses are to be accepted in a matter, and how the false oughte to be punished.</td>
<td>The covenaunt is renewed in the londe of Moab. Moses putteth them in mynde of the louynge benefites of God, that they maie be stedfast in the LORDE.</td>
</tr>
<tr>
<td>Chap. XX.</td>
<td>Chap. XXX.</td>
</tr>
<tr>
<td>A godly ordinance concernyng warre and strykinge of battayll.</td>
<td>Of the merciful kyndnesse of God, yf men wil herken vnto his voyce, and converte fro their awne euell wayes. Of his sore punyshment, yf they wil not obeye.</td>
</tr>
<tr>
<td>Chap. XXI.</td>
<td>Chap. XXXI</td>
</tr>
<tr>
<td>What ought to be done with one that is founde slaine in the felde, and with a woman which is taken presoner. Children that wil not obeye father and mother, are to be stoned to death. The deed bodies maye not hange styll vpon the tre.</td>
<td>Losua is genæ vnto the people, to be their captayne in Moses steade. A prophecie that they wyl forsake the waye of God, &amp; be punyshed thercor.</td>
</tr>
<tr>
<td>Chap. XXII.</td>
<td>Chap. XXXII.</td>
</tr>
<tr>
<td>Of loue towards a mans neigbour, with dyuerse other commandementes. How a man shal ordre him self with his wife, whom he founde no mayden.</td>
<td>The songe of Moses, which goeth vp to the mount, &amp; seyth the londe of promesse, but commeth not in to it.</td>
</tr>
<tr>
<td>Chap. XXIII.</td>
<td>Chap. XXXIII.</td>
</tr>
<tr>
<td>What they are, that maye not come in to the congregacion of the LORDE, and other commandementes.</td>
<td>A swete blessinge, wherwith Moses blesseth the people before his death.</td>
</tr>
<tr>
<td>Chap. XXIII.</td>
<td>Chap. XXXIII.</td>
</tr>
<tr>
<td>Of deuorcement, of the fredome of him that is new maried, with other commandementes concernyng lone towards a mans neigbour.</td>
<td>Moses goeth vp to the mount, where he dyeth. The children of Israel make lamentacion for him.</td>
</tr>
</tbody>
</table>
The first Chapter.

A THESE are the words that Moses spake vnto all Israel on the other syde Iordane in the wildernesse, in the playne feldes toward the reed see, betwene Paran, Thophel, Laban, Hazeroth, and Dishah, eleuen daies iourney from Horeb, by the wave of mount Seir vnto Cades Bernea. And it fortune the first daye of the eleuentha moneth in the fortieth yeare, that Moses spake vnto 7 children of Israel acordinge vnto all as 7 LORDE commanded him, *after he had smytten Sihon 7 kyng of the Amorites which dwelt at Heszboun: and Og the kyngye of Basan, that dwelt at Astonoth, and at Edrei.

On the other syde Iordane in 7 lande of the Moabites, beganne Moses to declare this lawe, and sayde: The LORDE oure God spake vnto vs vpon mount Horeb, 7 sayde: Ye haue bene longe ynowe vpon this mountayne, turren you, 7 departe hence, that ye maye come to the mountaynes of the Amorites, and to all their neighbours in 7 feldes, vpon mountaynes, and in the valleys towaerde the South and towaerde the see syde, of the lande of Canaan: and to mount Libanus, euene vnto the great water Ephrathes. Belholde, I haue deliuered you the londe, go in, and take it in possession, which the LORDE sweare vnto youre fathers, Abraham, Isaac and Iacob, 7 that he wolde geue it vnto the, and their sede after them.

Then saide I vnto you at the same tyme: 7 I am not able to beare you my selfe alone, for the LORDE oure God hath increased you, so that this daye ye are as 7 starres of heauen in multitude. (The LORDE God of youre fathers make you yet many thousande tymes more, 7 blesse you, as he promysed you.) How can I alone beare soche cobraunce, 7 charge, 7 strye amoge you? Prouyde here men of wysdomne 7 understandinge, soch as are knowe amonge youre trybes, the wil I set to be heads vnto you.

Then answered ye me, and sayde: It is a good thing, that thou sayest thou wilt do. Then toke I 7 heads of youre trybes, wyse and famous me, and set them over you to be heads, ouer thousandes, ouer hundreds, ouer fiftye and ouer ten: and officers amonge youre trybes.

And I charged youre judges at 7 same tyme, 7 sayde: Heare youre brethren, 7 judge righteously betwene eueryman and his brother, and the straunger. Ye shal knowe no personne in judgment, but shal haue the small as well as the great, and be afrayed of no man: for the Judgment is Gods. But ye may causse be to harde for you, 7 let it be broughte vnto me, 7 I maye hearre it. Thus commanded I you at the same tyme, all 7 ye shulde doo.

Then departed we from Horeb, and walked throw the whole wylderness (which is greate and terrible as ye haue sene) by the waye to 7 mountaynes of the Amorites, as the LORDE oure God commaunded vs, and came vnto Cades Bernea. Then sayde I vnto you: Ye are come to 7 mountaynes of 7 Amorites, which the LORDE oure God shal geue vs. Beholde, there the londe before the, which the LORDE thy God hath geue vnto the: Go vp, 7 conquerre it, as 7 LORDE God of thy fathers hath sayde vnto the: 7 feare not, and be not discouraged.

Then came ye all vnto me, and sayde: Let vs sende men before vs, 7 to spye vs out the londe, and to bryng vs worde agayne, by what waye we shal go vp, and to what cities we shal come. That pleased me well, and I toke twelue men from amonge you, of euery trybe one. Which when they were departed, and wente vp to hye countrre, and came to the ryuer Escol, they spayed it out, and toke of the frute of 7 londe with the, 7 and broughte it downe vnto vs, and broughte vs worde agayne, and sayde: It is a good londe, that the LORDE oure God hath geue vs.

But ye wolde not go vp, and were disobedient vnto the mouth of the LORDE youre God, and murmured in youre tentes, and sayde: Because the LORDE hateth vs, threfore hath he broughte vs out of the londe of Egipte, to deliuer vs in to the handes of the Amorites, to destroye vs. Whither shal we go vp? Oure brethren haue discouraged oure hertes, 7 saide: 7 The people is greate 7 of hyer stature then we, 7 cities are greate, 7 walled euene vp to heauen. Morouer we haue sene there the children of Enakim.

But I saide vnto you: Fear not, and be not afrayed of them: for the LORDE youre

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* Num. 21. d.  † Gene. 15. d. and 17. b.  ‡ Exod. 18. c.  § Ioh. 7. b.  † Deu. 17. b. Exo. 18. d.  ¶ Deu. 20. a.
God goeth before you, and shall fight for you, like as he dealt with you in Egypte before ye were, and in the wildernesse: where thou sawest, that the LORDE thy God bare the (even as a man beareth his sonne) throw out all the waye that ye have walked, till ye came to this place. And yet for all this ye have not believed on the LORDE your God, which wente before you, to searche you out a place, where ye shulde pitch youre tentes: by night in the lyre (to shewe you the waye, wherin ye shulde go)  

When the LORDE herde thy voyce of youre wordes, he was wrath, and swore, and sayde:  
"There shall none of this euell generation se that good londe, which I sware to geue vnto youre fathers, excepte Caleb the sonne of Iephune, he shal se it.  
And vnto him wyl I geue the londe that he hath trodde vpon,  
and to his children, because he hath perfectly followed the LORDE."

The LORDE was angrye with me also for youre sakes, and sayde:  
"Thou also shalt not go in thither. But Iosua thy sonne of Nun, which standeth before the, he shal go in thither: Corage him, for he shal deuyde the enheritaunce out vnto Israel. And youre children, of whô ye sayde they shulde be a praye, and youre sonnes which this daie vnderstone better good ner bad, they shal go in thither, vnto them wil I geue it, and they shal enjoye it. But as for you, turne you, and take youre iourney to the wildernesse, euyn the waye to the reed see."

Then answered ye,  
"Sayde vnto me: We haue synned agaynst the LORDE, we will go vp, and fighte, accordinge to all that the LORDE hath commaundede vs. Now when ye had prepared youre selues, every one in his harnesse,  
were at the poynte to go vp to the mountaynes, vnto the LORDE sayde ye:  
"Speake vnto them,  
that they go not vp,  
that they fighte not (for I am not amôge you) that ye be not smytten before youre enemies.  
When I tolde you this, ye wolde not heare,  
and were dishobedient vnto the wordes of the LORDE, and were presumptuous, and wente vp to ye mountaynes.  
Then the Amorites that dwelt vpon the mountaynes, came out against you, and chaced you, as Bees do, and smote you at Seir, even vnto Horma."

Now when ye came againe, and wepte before the LORDE, he wolde not heare youre voyce, and enclyned not his eares vnto you.  
So ye abode in Cades a longe season.

The 15. Chapter.

THEN turned we vs, and take oure iourney to the wildernesse, euyn the waye to the reed see (as the LORDE sayde vnto me) and compassed mount Seir a longe season. And the LORDE saide vnto me: Ye haue copasped this mountayne now lôge ynoynge, turne you Northwarde, and commaunde the people, and saye: Ye shal go thorow ye coastes of your brethren the children of Esau, which dwell at Seir:  
they shall be afrayed of you. But take diligence heede to youre selues, that ye prouoke them not: for I wyl not geue you one fote bredth of their londe.  
For mount Seir haue I geuen to the children of Esau to possesse. Ye shal bye meate of them for moneye, that ye maye eate. And water shal ye bye of them for money, that ye maye drynke. For the LORDE thy God hath blessed the in all the workes of thy hondes, He hath consideryd thy iourneyes thorow this greate wyldernesse: and this fortye yares hath the LORDE thy God bene with the, so that thou hast wanted no thinge.

Now when we were departed from oure brethren the children of Esau, that dwelt vpon mount Seir, by the waye of the felde from Elath to Seir gaber, we turned vs, and wente by the waye of the wyldernesse of the Moabites. Then sayde the LORDE vnto me:  
"Thou shalt not vexe the Moabites, ner prouoke the vnto battayll, for I wil not geue the of their londe to possesse. For Ar haue I geuen vnto the children of Lot in possession.  
The Emims dwelt there before tyne, which were a greate stronge people, hye of stature, as the Enakims: and were taken for giauntes, like as the Enakims. And the Moabites called them Emims.  
The Horites also dwelt in Seir afore tyne,  
the children of Esau droue them out, and destroyed them before them,  
dwell in their steade: like as Israel dyd in the lode of his possession, that the LORDE gatethem.

Get you vp now, go ouer the ryuer Sared.
And we wente ouer. The tyme that we were goinge frō Cades Barnea, toll we came ouer the ryuer Sared, was eighteen and thirtie yereares: toll all the men of warre were waysted out of the hooste, *as the LORDE a swore vnto them. The hande of the LORDE also was against them, to destroye the out of the hooste, toll they were consumed.

And whan all the men of warre were consumed, so they were deede amonge the people, the LORDE spake vnto me, and sayde: This daie shal thou go thowre the coast of Moabites by Ar, & shalt come naye vnto & children of Ammon, & whom thou shalt not vexe ner prouoke. For I wyll not geue the of the lode of the children of Ammon to possesse, for I haue geue it vnto the children of Lot in possession.

And these LORDE destroyed before the, and let them possesse the same, so that they dwelt in their steade. *Like as he dyd with the children of Esau, which dwell vpō mount Seir, when he destroyed the Horites before them: and let them possesse the same, so that they haue dwelt in their steade vnto this daye. And the Caphthorims came out of Caphther, and destroyed Auims (yp dwell at Hazarim euen vnto Gaaza) & there dwelt they in their steade.

Get you vp now, and departe, and go ouer the ryuer Arnon. Behold, I haue geue Sihon kyng of the Amorites at Heszbon in to thy hande: go to and conqueru, and prouoke him vnto battayll. This daye wyll I beginne, so that all naciōs vnder all the heauen, shal feare & drede you: In so mōch whā they heare of the, they shal tremble and quake for thy commynge.

Then sent I messauengers from wylderness of the East vnto "Sihon the kyng at Heszbon & with peaceable worordes, and caused to saye vnto him: I wil go but thyro thy lode, I wil go a longe by the hye waye, I wil nether turne to the righte hade ner to y lefte. Thou shalt sell me meate for money, that I maye eate: water shalt thou sel me for money, that I maye drinke. Onely let me

go thorow by fote, & as the children of Esau (which dwell at Seir) dyd vnto me: and the Moabites that dwell at Ar: vntyll I be come ouer Iordaine, in to the londe which the LORDEoure God shal geue vnto vs.

But Sihon the kyng at Heszbon holde not let vs go by him: for the LORDE thy God hardened his mynde, & made his hert tough that he mighte delyuer him in to thy hādes, as it is come to passe this daie.

And & LORDE sayde vnto me: Beholde, I haue begonne to delyuer Sihon with his londe before the: go to and coquere, and possesse his lode. *And Sihō came out with all his people to fight against vs at Iahza. But the LORDEoure God delyuered him in to oure handes, so that we smote him with his children and all his people.

Then toke we all his cities at the same tyme, and destroyed vttely all the cities, men, wemen, and children, and let none remayne: saue the catell, which we caught to oure selues, & the spoyle of the cities that we wanne from Aroër, which lyeth vpon the ryuer syde of Arnon, and from the cite on the ryuer vnto Gilead. There was no cite that could deffende it selfe from vs: the LORDEoure God delyuered vs all before vs. *But vnto the londe of the children of Ammon thou camest not, ner to all that was on the ryuer Iabok, ner to y cities vpō y mountaines, ner vnto what so euer the LORDEoure God forbade vs.

The iiij. Chapter.

AND we turned vs, & wente vp & waie A vnto Basan. And Og kyng of Basan, came out *with all his people to fight against vs at Edrei. But the LORDE sayde vnto me: Be not afrayed of him, for I haue delyuered him & all his people with his londe in to thy hande: thou shalt doe with him, as thou dyddest with Sihon kyng of & Amorites, which dwelt at Heszbon,* *Thus LORDEoure God delyuered Og kyng of Basan in to oure handes also with all his people: that we smote him, toll there was nothing left ouer vnto him.

Then wanne we at the same tyme all his cities, & there was not one cite that we toke not from him, euen thre score cities, the

whole region of Argob in the kynge domes of Og at Basan. All these cities were stroge, with hye walles, gates, and barres, besyde many other vnwalled townes.

And we utterly destroyed them, as we dyd with Sihon the kynge at Hesbon. All the cities destroyed we vtther, and the men, wemen, and children. But all the catell and spoyle of the cities caughte we for oure selues.

Thus toke we at the same tyme the londe out of the honde of the two kynges of the Amorites beyonde Iordane, from the ryuer of Arnon vnto mount Hermon (which the Sidons call Sirion, but the Amorites call it Semir) all the cities ypon the playne, and all Gilead, and all Basan vnto Salcha and Edrei, the cities of the kynge domes of Og at Basan. For onely Og the kynge of Basan remayned ouer of the giauntes. Beholde, his yron bed is here at Rabath amonge the children of Ammon, nyne cubites longe, and foure cubites brede, after the cubite of a man.

This londe conquered we at the same tyme, from Aror that lyeth on ý ryuer of Arnon.

And vnto the Rubenites and Gaddites I gaue halfe mount Gilead with the cities therof: but ý remnaut of Gilead, ñ all Basan the kyngdome of Og, gaue I vnto the halfe trybe of Manasse. The whole region of Argob with all Basan was called the giauntes londe.

Iair the sonne of Manasse toke all the region of Argob vnto the coastes of Gessuri and Maachat, and Basan called he Hauoth Iair after his awne name, vnto this daye: But vnto Machir I gaue Gilead. And vnto the Rubenites and Gaddites I gaue one parte of Gilead vnto the ryuer of Arnon (at the myddes of the ryuer is ý border) and vnto the ryuer Iabok, which is the border of the children of Ammon: the felde also, and Iordane (which is the coaste) from Cinereth vnto the see in the felde, namely, ý Salt see vnder mount Pisga, Eastwarde.

And I commanded you at the same tyme, and sayde: The LORDE yeour God hath geuen you this londe to take possession of it, Go wyue waye forth therefore harnessed before youre brethren the children of Israel, all ye that be mete for the warre. As for youre wyues, and children and catell (for I knowe that ye haue much catell) let them remayne in youre cities, which I haue geuen you, vntyl the LORDE yeour God haue broughte youre brethren to rest also as well as you, that they also maye take possession of the londe, which ý LORDE yeour God shal geue the beyonde Iordane: and then shal ye turne awaye to youre awne possession, which I haue geuen you.

And I warned Iosua at the same tyme, and sayde: Thine eyes haue sene all that the LORDE yeour God hath done vnto these two kynges: enn so shal the LORDE do also vnto all ý kyngdomes whither thou goest. Feare them not, for the LORDE yeour God shal fighte for you.

And I besoughte the LORDE at the same tyme, ý sayde: O LORDE LORDE, thou hast begonne to shewe thy seruuannte thy greatness and thy mightie huede. For where is there a God in heauen ý earth, that can do after thy workes and after thy power? O let me go ý se ý good londe beyonde Iordane, ý goodly hye countre, and Libanus.

But the LORDE was angrie with me for youre sakes, and wolde not heare me, but sayde vnto me: Be content, speake nomore to me of this matter. Get the vp to the toppe of mount Pisga, and lifte vp thine eyes towarde the west, and towarde the north, and towarde the south, and towarde ý est: and beholde it with thine eies, for thou shalt not go ouer this Iordane. And geue Iosua his charge, and corage him, and bolde him, for he shall go ouer Iordane before the people, and shall denyde vnto them the londe, that thou shalt se. And so we abode in the valley ouer agaynst the house of Peor.

The iii. Chapter.

A

ND now herken Israel vnto the ordinaunces and lawes, which I teach you that ye do them, ý ye maye lyue, and come in, ý take possession of the londe, which the LORDE God of youre fathers geneth vnto you. ý Ye shall put nothinge vnto the worde which I commaunde you, nether do oughte therefrom, that ye maye kepe the commande-mentes of the LORDE yeour God, which I commaunde you. Youre eyes haue sene what the LORDE hath done with Baal Peor: all them that walked after Baal Peor, hath the
LORDE thy God destroyed from amonge you. But ye that cleue vnto the LORDE youre God, are all alie this daye. Beholdie I haue taughte you ordinanços and lawes, soch as the LORDE my God commaunded me, that ye shulde do euë so in the londe, in to y which ye shal come, to possesse it.

Kepe them now therfore and do them: for that is youre wyszdome and vnderstandinge in the sight of all nacions, which wha they haue herde all these ordinanços, shall saye: O what a wyse and vnderstandinge folke is this? and how excellent a people? For where is there so excellent a nacion, that hath goddes so nyce hym, as the LORDE onre God is nye vnto vs† as ofte as we call vpon him? And where is there so excellent a nacion, that hath so righteous ordinanços and lawes, as all this lawe which I laye before you this daye.

Take hede to thy selve now, and kepe well thy soule, that thou forget not the things whiche thine eyes haue sene, and that they departe not out of thy hert all the dayes of thy life. And thou shalt teach them thy children and thy childers children, the daye wha thou stodest before the LORDE thy God by mount Horeb, when the LORDE syade vnto me: Gather me the people together, that I maye make them heare my wordes, which they shal lerne, that they maye feare me all the dayes of their life vpon earth,‡ that they also maye teach their children.

And ye came nye, you stode vnder y mount. But the mount burnt euen vnto the myddes of heauen, and there was darknesse, cloudes, and myst. And y LORDE spake vnto you out of the myddes of the fyre. The voyce of his wordes ye herde, neuetherlesse ye sawe no ymage,§ but herde the voyce onelie. And be declared vnto you his couenaunce, which he commaunded you to do, namely, the ten verses, and wrote them vpon two tables of stone. And the LORDE commaunded me at the same time, to teach you ordinanços & lawes that ye might do thereafter in the londe, in to the which ye go to possesse it.

Kepe well youre soules therfore, for ye sawe no maner of ymage, in the daye wha the LORDE spake vnto you out of the fyre vpon mount Horeb,§ that ye destroye not youre selues, and make you eny ymage, that is like a man, or woman, or beest vpon earth, or fethered foule vnder the heauen, or worne vpon the grounde, or fysshze in the water vnder y euer: § ye thon lighte not vp thine eyes towarde heauen, and se the Sonne and the Moone the starres, and the whole hoost of heauë, and be diseaced, and worshippe, and serue them: † which the LORDE thy God hath made to serue all nacions vnder y whole heauë.

But ye hath the LORDE taken, and broughte you out of the yron fornace, namely, out of Egipte, that ye shulde be the people of his enheritaunce, as it is come to passe this daye. And the LORDE was angrie with me for youre sakes, so that he sware, § I shulde not go ouer Iordane, nemere in to that good londe, which the LORDE thy God shall geue the to enheritaunce. As for me,** I must dye in this londe, and shall not go ouer Iordane: But ye shal go ouer, and shall haue that good lode in possession.

Take hede therfore vnto youre selues, that ye forget not the couenaunt of the LORDE youre God, and that ye make no ymages of eny maner of fashzion‡‡ as the LORDE thy God hath commaunded. For the LORDE thy God is a consumyng fyr‡ and a gels God. Yf whan ye have begotten children, and childers children, and haue dwelt in the londe, ye marre youre selues, †† you make you ymages of eny maner of fashzion, and do euell in the sighte of y LORDE youre God, to prouoke him: †† I call heauen and earth to recorde ouer you this daie, that ye shall shortly perishe frō the londe, in to y which ye go ouer Iordane to possesse it. Ye shal not dwell longe therin, but shall utterly be destroyed. And y LORDE shall scater you amongethe y naciones‡‡ and ye shall be left a small people amōge y Heythen, whyther the LORDE shall bryngue you. There shal ye serue goddes, which are y workes of mens handes, euyn wodd ã stone, which nethere ser ne heare, ner eate ner smell.

But yf thou seke the LORDE thy God there thou shalt finde him, yee yf thou seke him with thy whole hert and with all thy soule. Whan thou shalt be strately troubled, wha all these things shal come vpo the in y latter
dayes, then shalt thou turne agayne to y LORDE thy God, and be obedient vnto his voice. For y LORDE thy God is a mercifull God, he shal not forsake thee, ner destroye the: neither shall he forget the couenaunt with thy fathers, * which he sware vnto them.

For axe after the tymes past, which haue bene before the, sens the daie y God created man vpon earth, from one ende of the heaué vnto the other, whether was ever eny soch greate thinge done, or eny soch like herde, that a people hath herde y voyce of God speake out of the fyre (as thou hast herde) yet liued. Or whether God assaied to go a take vnto him a people out of y myddes of a nacion, thorow tentacions, thorow tokens, thorow wonders, thorow warre, a thorow a mightie hande, a thorow a stretched out arm, and thorow greate visiós, acordinge vnto all as the LORDE youre God hath done with you in Egipte before thine eyes.

"Thou hast sene it, y thou mightest knowe that the LORDE is God, and that there is none other but he onely. * Out of heauen made he the to heare his voyce, that he might nourthe the: and vpon earth he shewed his greate feare, a out of y fyre thou herdest his wordes: ; because he loued thy fathers, a chose their seda after the. And he brought y out with his presence thorow his mightie power out of Egipte, to drye out (before the) nacions greater and mightier then thou, and to bringe y in, y he might gene the their lôde to enheritance, as it is come to passe this daie. Therfore shalt thou knowe this daie, a turne it in to thine herte, 3 that the LORDE is God aboue in heauen, and beneth vpon earth, and that there is no mo. Kepe his ordinances therofore and commandementes, which I commaunde the this daie, the shal it go well with the and thy children after the, so that thy life shal longe endure in y londe, which the LORDE the God meyth the thy life longe."

Then separated Moses thre cities beyonde Iordane, 4 towarde the Sonne rysinge, y he might flye thither, which had slaye his nehboure varwarres, a hated him not a fore tyme, y he might flye in to one of these cities, a lyue. Bezer in y wildernes in the playne countre amongethe Rubenites, a Ramoth in Gilead amôge Gaddites, a Golan in Basan amongethe Manassites.

This is the lawe which Moses layed before the children of Israel: these are the testimoynes, ordinances, a lawes, y Moses speake vnto the children of Israel (after they were departed out of Egipte) beyonde Iordane in the valley ouer against the house of Peor, in y londe of Sion kyngye of y Amorites which dwel at Heszbion, l whom Moses a the childre of Israel smote after they were departed out of Egipte, a conquered his lâde, a the londe of Og kyngye of Basan, two kynges of the Amorites which were beyonde Iordane towarde the Sonne rysinge frô Aroer (which lyeth vpon y ryuer syde of Arnon) vnto mount Sion, which is Hermon: a all y playne felde beyonde Iordane eastwarde vnto the see in y plaine felde vnder mount Pisga.

The 5 Chapter.

And Moses called all Israel, a sayde vnto the: Heare Israel the ordinances a lawes which I speake in youre eares this daie: lerne them, a kepe thë so, that ye do therafter. * The LORDE oure God made a couenaunt with vs at Horeb: he made not this couenaunt with oure fathers, but with vs, that are here this daie, and lyue every one. He talked with vs face to face out of the fyre vpó the mount. I stode at the same tyme betwixte the LORDE and you, that I mighte shewe you the wordes of the LORDE. For ye were afrayed of the fyre, a wente not vp to the mount, and he sayde:

"I am the LORDE thy God, which haue brought the out of the londe of Egipte, out of the house of bondage. Thou shalt haue none other goddes in my sighte. ** Thou shalt make the no graven ymage of eny maner of liknesse of the thinges y are aboue in heauen, a beneth vpon earth, a in the water vnder the earth. Thou shalt not honour them, ner seure thë. * For I y LORDE thy God am a gelous God, vystinge the synne of the fathers vpó the children, vnto the thirde and fourth generacion, of thë y hate me: a shewe mercye vpon many thou-sandes y loue me, and kepe my commandemences."
Thou shalt not take thy name of LORDE thy God in vaine: * for LORDE shall not holde him vnglittie, * taketh his name in vaine.

* Kepe Sabbath daye, that thou sanctifie it, as the LORDE thy God hath commaunded the. Sixe daies shalt thou labour, and do all thy worke, but vpon the seventh daye it is the Sabbath of the LORDE thy God: No maner worke shalt thou do in it, thou, and thy sonne, and thy daughter, and thy seruaunt, and thy mayde, and thine oxe, and thine Asse, and all thy catell, and the stranger which is within thy gates, that thy seruaunt and thy mayde maye rest as well as thou. For thou shalt remembre, that thou thyself also wast a seruaunte in the londe of Egipte, and how that the LORDE thy God brought the out from thence with a mightye hande, and a stretched out arme. Therfore hath the LORDE thy God commaunded * to kepe the Sabbath daye.

Honoure thy father and thy mother, as the LORDE thy God hath commaunded the that thou mayest lyue longe vpō earth, and that it maye go well with the in the londe, which the LORDE thy God shall geue the.

Thou shalt not kyll!

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt beare no false witnes against thy neibourage.

Thou shalt not lust after thy neibourhou s wyfe.

Thou shalt not lust after thy neibourhou s house, londe, seruaunt, mayde, oxe, Asse, or what so euer he hath.

These are the wordes that the LORDE speake to all youre congregacion, vpon the mount out of the fyre of the cloude and darknesse with a greate voyce, and added nothinge therto. § And he wrote them vpon two tables of stone, and deluiered the vnto me.

But when ye herde the voyce out of the darknes, and sawe the mount burne with fyre, ye came vnto me all ye rulers amonge youre trybes, and youre Elders and sayde: Beholde, the LORDE oure God hath shewed vs vs his glory § his greatness, and we haue herde his voyce out of § fyre. This daye haue we sene, that God maie talke with a man, and he yet lyue. And now wherfore shulde we dy, that this fire shulde consume vs? Ye shulde heare the voyce of the LORDE oure God any more, we shulde dye. For what is all fleshe, that it shulde be able to heare § voyce of the luyngne God speakynge out of § fyre, as we haue done, and yet lyue? Go thou and heare all § the LORDE oure God sayeth, and tell us. * All § the LORDE sayeth vnto the, that will we heare and do. Whan the LORDE herde the voyce of youre wordes which ye spake vnto me, he sayde vnto me: I haue herde ye voyce of the wordes of this people, which they haue spoken vnto ye. It is all good that they haue spoken. * But who shal geue them soch an herte, ye they maye feare me, * kepe all my commaundements as longe as they lyue, § it maye go well with them, and with their childr and euer? Go take § saye vnto them: Get you in to youre tentes agayne. But thou shalt stonde here before me, that I maye tell the all the commaundements, and ordaines and lawes which thou shalt teach them § they maye do therafter in the lode, which I shal geue the to possesse. Take hede now therfore that ye do, as the LORDE youre God hath commaunded you, * and turne not asyde nether to § right hande ner to the lefte: but walke in all § wayes which the LORDE youre God hath commaunded you, that ye maie lyue, and that it maie go well with you, and § ye maye lyue longe in § londe which ye shall haue in possesion.

THESE are the commaundements, ordaines § lawes which § LORDE youre God hath commaunded, § ye shulde lerne them, § do them, in the londe whetheyr ye go to possess it, ** that thou mayest feare the LORDE thy God, § kepe all his ordaines § commaundements, which I commaunde the, thou and thy children, and thy childr children all § dayes of youre life, that ye maye lyue lange. Thou shalt heare (O Israel) § take hede, § thou do therafter, § it maye go well with §, that thou mayest multiply greatly, as § LORDE God of thy fathers hath promysed the a londe § floweth with mylke § hony. Heare O Israel, the LORDE and 13. b. § Exo. 31. d. § Exo. 19. b. || Ier. 24. b. and 31. f. § Deut. 17. c. || Deut. 10. c.
oure God is one LORDE onely. "And thou shalt love the LORDE thy God with all thy hart, with all thy soule, & with all thy mighte. * And these wordes, I commande the this daie, shalt thou take to hert, & shalt whet them vpon thy children, and shalt talke of them, wha thou sytest in thyne house, & whan thou walkest by the waie: whan thou liest downe, & wha thou ryset vp. And thou shalt bynde them for a signe vpon thine hande, and they shall be a token of remembrance before thine eyes, and thou shalt wryte them vpon the postes of thine house, and vpon thy gates.

Now whan * LORDE thy God shall bringe the in to * londe wherof he sware vnto thy fathers Abraham, Isaac, & Iacob, and shall geue the greate & goodly cities, which thou hast not buylded: & houses full of all goodes, which thou hast not filled: & digged welles which thou hast not digged: and ynyardes and olyne trees, which thou hast not platted, so * thou eatest and art full: then beware that thou forget not the LORDE, which brought the out of the londe of Egipte, fro the house of bondage: & but thou shalt feare the LORDE thy God, and him onely shalt thou serue, and sware by his name. & Ye shalt not folowe the other godes of the nacions which are aboute you (for the LORDE thy God is a gelous God in the mylddest of the) that the wrath of the LORDE thy God waxe not whote ouer the, and destroye the frome the earth.

*Ye shalt not tempte * LORDE youre God, as ye tempted him at Massa: but kepe the commandementes of the LORDE youre God, and his witnesses, & his ordinances, which he hath commanded the, that thou mayest do that which is right & good in * sighte of the LORDE, & thou mayest prosper, and * thou mayest go in & conquer that good londe, which the LORDE sware vnto thy fathers, that he maye chace out all thine enemies before the, as the LORDE hath sayde.

Now whan thy sonne axeth the todaye or tomarow, and sayeth: *What meanes these witnesses, ordinances and lawes, that the LORDE oure God hath commaunded you?

Then shalt thou saye vnto thy sonne: We were Pharaos bondmen in Egipte, and the LORDE brought vs out of Egipte with a mightie hande, and the LORDE did greate euell tokens & wonders in Egipte vpon Pharaoh and all his house before oure eyes, and brought vs from thence, to bringe vs in and to geue vs * londe, that he sware vnto oure fathers. And therfore hath the LORDE commaunded vs to do acordinge vnto all these ordinances, that we might feare the LORDE oure God, that we might prosper all the dayes of oure life, as it is come to passe this daye. And it shall be righteousnes vnto vs before the LORDE oure God, yf we kepe and do all these commandementes, as he hath commaunded vs.

The viij. Chapter.

WHAN * LORDE thy God bringeth the in to * londe where in to thou shalt come to possess it, a rotheth out many nacions before the: the Hethites, Girgosites Amorites, Cananites, Pheresites, Heuites, and lebusites, seue nacions which are greater and mightier then thou: & and when the LORDE thy God deluyrith the before * , that thou mayest smyte them, thou shalt utterly destoye them, so that thou make no covenaunt with them, nor shewe them fauoure, and shalt make no mariages with them: Ye shall not geue youre doughters vnto their sonnes, ne take their doughters vnto youre sonnes. * For they will make youre sonnes departe fro me, to serue straunge godes: then shall the wrath of the LORDE waxe whote vpon you, and destoye you shortly.

But thus shal ye do with them: * Ye shall overthrowe their altaras, breake downe their piliers, cut downe their groues, & burne their imagines with fyre. * For thou art an holy peo-ple vnto the LORDE thy God. * The hath the LORDE thy God chosen, that thou shuldest be his owne peculiar people, from amonge all nacions that are vpon the earth.

It was not because of the multitude of you aboue all nacions, that * LORDE had lust vnto you and chose you. (For ye were the leest amonste all nacions) but because he louse you, and that he mighte kepe the ooth,** which
he swere vnto youre fathers, he broughte you out with a mightie hāde, and deluyereth you fro the house of bondage, out of the hande of Pharao kyng e of Egipte.

Thou shalt vnderstonde now therefor, that the LORDE thy God is a mightie and true God, which kepeth couenaunt and mercy vnto them that love him, *and kepe his couenauntes, ouen thorow out a thousande generacons: And rewarde them that hate him, before his face, that he maye destroye them: and wyll not be longe in tarienge to rewardeth them (before his face) that hate him. Kepe now theryfore the commandementes, and ordinaunes and lawes, which I commaunde the this daye, that thou do therafter.

And yf ye shall heare these lawes and kepe them, and do therafter, then shal the LORDE thy God *also keepeth the couenaunt and mercy with the, which he swere vnto thy fathers: and shal loue the, blesse the, and multiplye the: he shall blesse the frute of thy wombe, and the frute of thy londe, thy corre, wyne and oyle, the frute of thy kyne, and the frute of thy shepe, in the londe that he sware vnto thy fathers to gene the. Blessed shal thou be aboue all naciones, ther shal no vfrutefull personne be in the, ner amonge thy catell. The LORDE shall put from the all maner of dysese, and shal brynge vpon the none of *euen slykesses of Egipte, *which thou hast sene, but shal put them vpon all those that hate the.

Thou shalt brynge to naught all the naciones, which the LORDE thy God shal deluyer the. Thine eye shall not spare them, and their goddes shal thou not serue, for that shalbe thy decaye. Yf thou shalt saye in thynge hert: These naciōs are mo then I, how ca I dyuye them out? *Fear them not. Remembre what the LORDE thy God did vnto Pharao and to all the Egiptians, thorow greate tentacies (which thou hast sene with thine eves) thorow tokens and woders, thorow a mightie hande and a stretched out arme, wherewith the LORDE thy God brought the out. Even so shall the LORDE thy God do vnto all *ynaciones of whō thou art afraied.

*The LORDE thy God also shall sende hornettes amonge them, vntyll they that re-

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A ALL the commandementes which I commande y this daye, shal ye kepe, so y ye do therafter, that ye maye lyue and multiylye, and come in, and take possession of the lande, which y LORDE swere vnto youre fathers: and thynke vpon all y waie thorow the which the LORDE thy God hath led the this fortye yeares in the wylderness, *that he mighte chasten the, and prone the, to wete what were in thynge herte, whether thou woldest kepe his commandemestes or no. He chastened the, and let the hunger, *and fed the with Manna (which thou and thy fathers knewe not) to make the knowe, that *man lyueth not by bred onely, but by all that proceedeth out of the mouth of the LORDE. *Thy clothes are not waxed olde vpon the, and thy fete are not swolē this fortye yeare.

Vnderstonde theryfore in thine hert, that as a man nouriseth his sonne, euen so hath the LORDE thy God nurtured the. Kepe theryfore the commandementes of the LORDE.
The ir. Chapter.

HEARE O Israel, This daie shalt thou go out iorden, that thou maist come in to conquer the nacions, which are greater and mightier then thou, ye great cities, walled vp vnto heauen, a great people and of an hye stature, namely the children of Enakim, whom thou hast knowne, and of whom thou hast herde saye: Who is able to stonde against ye children of Enakim? Therfore shalt thou knowe this daie, that the LORDE thy God goeth before the, a cōsummyng fyre. He shal destroye the, and shall subdue them before the, and shal drive them out, shortly shal he breynge the to naught, as the LORDE hath promysed the.

Now when the LORDE thy God hath expelled them out before thee, saye not thou the in thine hert: The LORDE hath brought me in to take possession of this lande for myne awne righteousnes sake, where as LORDE yet dryueth out the Heithen before the, because of their vngodlynes.

For thou commest not in to take their londe in possession, for thine awne righteousness sake, and because of thy right hert: but the LORDE dryueth out these Heithen, for their awne vngodlynes sake, and that he maye perfoure the worde, which the LORDE hath sworne vnto thy fathers, Abraham, Isaac, and Iacob.

Vnderstonde now thercfore, that the LORDE thy God geueth not the this londe to possesse it, for thine awne righteousness sake. For thou art a styffnecked people.

Remembre and forget not, how thou displeasedest the LORDE thy God in the wil-dernesse. Sence dy daye that thou departedst out of the londe of Egipte, tyll ye came vnto this place, haue ye bene dishobedient vnto the LORDE.

For in Horeb ye angred the LORDE, so that of wrath he wolde haue destroyed you, when I was gone vp to the mount, to receaue the tables of stone, namely the tables of the couenaunt whiche the LORDE made with you, and I abode fforty dayes, and forty nightes vpon the mount, and ate no bred, drank no water: and the LORDE gae me two

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\( ^{a} \) Deut. 11. b.  \( ^{b} \) Job 38. a.  \( ^{c} \) Nu. 13. b.  \( ^{d} \) Co. 10. a.  
1 Tim. 4. a.  \( ^{e} \) Deut. 31. c.  \( ^{f} \) Pro. 30. a.  \( ^{g} \) Num. 21. a.  
\( ^{1} \) 1 Reg. 2. b.  \( ^{h} \) Exo. 36. a.  \( ^{i} \) Phil. 2. b.  \( ^{j} \) Deut. 4. d.  

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\( ^{1} \) Num. 13. c.  Deut. 1. c.  \( ^{2} \) Deut. 4. d.  \( ^{3} \) Re. 20. e.  
\( ^{4} \) Leu. 30. d.  \( ^{5} \) Exo. 32. c.  \( ^{6} \) Deut. 5. a.

The v. boke of Moses.

Chap. r.

whā he sent you from Cades Barnea, and sayde: Go vp, and conquer the londe which I have geuen you. And ye were disobedient vnto the mouth of the LORDE youre God, and beleued not on him, and herkened not vnto his voyce: & for ye haue bene disobedied vnto the LORDE, as longe as I haue knowne you.

The fell I before the LORDE fourte daies and fortye nightes, which I laye there. For the LORDE sayde, he wolde destroye you. But I made intercession vnto the LORDE, and sayde: O LORDE LORDE, destroye not thy people and thine inheritaunce, which thou thorow thy greate power hast deluyed, and broughte out of Egypte with a mightie hāde. Remembre thy seruauntes Abraham, Isaac and Iacob. Loke not vp the stubburnesse, and vngodlynesse and synne of this people (that the londe whereout thou hast broughte vs, saye not: The LORDE was not able to bringe them in to the lande, that he promysed them, and because he hated them, therefore hath he broughte them out, to destroye the in the wyldernesse:) For they are thy people and thine inheritaunce, which thou hast broughte out with thy greate power, and with thy stretched out arme.

The r. Chapter.

A t the same tymе sayde the LORDE vnto me: 'Hewe two tables of stone like vnto the first, and come vp vnto me in to the mount, and make e all an Arke of wod, and in the tables I wyll wyrte the wordes, that were in the first, *which thou brakest, and thou shalt laye them in the Arke. So I made an Arke of flyrre tre, and hewed two tables of stone (like as the first were) vnto the mount, and e two tables were in my hande.

Then wrote he in e tables (acordinge as the first wrytinge was) the ten verses, which the LORDE spake vnto you out of the fyre vpon the mountayne, at the tymе of the gatheringe together. And the LORDE gau the vnto me. And I turnede me, vnto the mount, and layed the tables in the Arke which I had made, that they mighte be there, as the LORDE commanded me.

And the childe of Israel departed from

Ye displeased the LORDE also, at Tabera, and at Massa, at and at the lustgrauers, and

and after the fortie daies and fortye nightes, the LORDE gaue me two tables of stone, namely two tables of the covenaut, and sayde vnto me: vp, get downe quckly from hence, for thy people whom thou broughtest out of Egypte, haue marre the selues, they are soone gone out of the waye, which I commanded them, and haue made them a molten ymage.

And the LORDE sayde vnto me: I se this people, that it is a styffene people: let me alone, that I maye destroye them, and put out their name from vnder heauē. I wyll make of the a people mightier and greater the this is.

And as I turnede me, wente downe fro the mount which brent with fyre, had the two tables of the covenaut in both my ħādes, I loked, beholde, ye haue synned against the LORDE youre God, and ye haue made you a molten calfe, were soone turned out of wai which the LORDE had commanded you. Then toke I the two tables, cast them out of both my handes, brake the before youre eyes, I fell before the LORDE * (even as at the first tymе) fortie daies fortie nightes, nether ate bred, ner drake water, because of all youre synnes which ye had synned, whan ye dyd soch euell in the sighte of the LORDE, to prouoke him vnto wrath.

For I was afrayed of the wrath and indignacion, wherwith the LORDE was angrie with you, euen to haue destroyed you. And the LORDE herde me at that tymе also.

Morower the LORDE was very angrie with Aaron, so that he wolde have destroyed him, but I made intercession for Aaron also at tymе same tymе. As for youre synne (namely, the calfe that ye had made) I toke it, and burnt it with the fyre, and smote it a sunder, grinde it in peces, vnto dust, and cast the dust in to the broke that descended from

tables of stone, wrytten with the fynger of God, and in them was acordinge to all the wordes, which the LORDE sayde vnto you vpon the mount the daye of the gatheringe together.
Beroth &c all /Israel/ vnto Mosera (there dyed Aaron, there was he buried: Elasar his sonne became prest in his steade.) From thence they departed from Gadgad. From Gadgad to Iathbath, a londe of ryuers of water. "At the same season the LORD separated out the trybe of Leui, to beare the Arke of the LORDES covenauent, and to stonde before the LORDE, to mynister vnto him, and to prayse his name vnto this daye. Therefore shall the Leuites haue no porcion ner enheritaunce with their brethren: for the LORDE is their enheritaunce, as the LORDE thy God hath promysed them. But I taried vpō the mount (like as afore euens) fourete dayes and fourete nightes, and the LORDE herde me at that tyme also, and wolde not destroye the. But he sayde vnto me: Vp, get the forth, thou mayest go before the people, thou maye come in, and coquere the lode, which I sware vnto their fathers to geue them. Now Israel, what requyreth the LORDE thy God of the, but thou feare the LORDE thy God, and that thou walke in all his wyays, sowe the LORDE thy God with all thy hert, with all thy soule: and thou kepe the cōməundeməntes of thy LORDE, his ordinances, which I cōməunde the this daye, thou mayest prosper? Beholde, the heauen & the heauen of all heauens and the earth, and all is therin, is the LORDE thy God. Yet hath he had a pleasure vnto thy fathers, to loue the: and hath chosen their sede after the, namely you, aboue all nacions, as it is come to passe this daye. Circumcysye therefor thou foreszkyne of your hert, be nomore stffynched. For the LORDE your God is God of all goddes, the LORDE ouer all lordes, a greate God, mightie & terryble, which regardeth no personne, taketh no gifts, and doeth righte vnto the fatherlesse and wedowe, and loueth the stranger, to geue him fode & rayment. Therfore shall ye loue a stranger, for ye youre selues also were strangers in the londe of Egipte. Thou shalt feare the LORDE thy God, him onely shalt thou serve, vnto him shalt thou cleue & swere by his name. He is thy prayse thy God, which hath done for thee these greatie terrryle thinges, thine eyes haue sene. Thy fathers weye downe in to Egipte with seuenite soules, but now hath thy LORDE thy God made the as thy starres of heauen in multitude.

Therefore shal thou loue the LORDE thy God, kepe his cōməundeməntes, his ordinaunces, his lawes, his preceptes all thy life lōge. And vnderstode this daye, that which youre childrē knowe not: Which haue not sene the nortoure of the LORDE youre God, his greatnes, his mightie hande, his stretched out arme, his tokens and actes which he dyd amonge the Egipcians, vnto Pharao the kyng of Egipte, to all his londe, what he dyd to the power of Egipcsians, vnto their horses charlettes, whan he broughte the waters of the reed see vntō them, as they followed after you, how thou LORDE hath broughte them to naught vnto this daye: what he dyd vnto you in the wildernes, vntyl ye came vnto this place: what he dyd vnto Dathan and Abiram the children of Eliab the sonne of Ruben, how the earth opened his mouth and swalowed them with their houshōles cōtet all their good that they had in the myddes amonenge all Israel.

For youre eyes haue sene the greate works of thy LORDE, which he hath done. Therfore shal ye kepe all the cōməundeməntes which I cōməunde you this daye, that ye maye be stronge to come in, and to conuer the londe, whither ye go to possess it, that ye maye lyue longe in the londe, which the LORDE swere vnto youre fathers, to geue vnto them and to their sede, euc a londe that flooweth with mylke and hony: For the londe whither thoun commest in, to possesse it, is not as the londe of Egipte, whence ye came out, where thon sowdest thy sede, and waterdest it at thy fote as a garden of herbese: but it hath hilles and valleys, which drynke water of the rayne of heauen, a londe that the LORDE thy God careth for. And the eyes of the LORDE thy God are allwaye therin from the begynnynge of the yeare vnto the ende.

<ref>Chap. ri. The b. boke of Moses. Fo. clrrv.</ref>
Yf ye shal herken therefor vnto my commaundementes, which I commaunde you this daye, y ye luyen the LORDE youre God, and serue hym, with all youre hert and with all youre soule *then wyl I gene rayne vnto youre lode in due season, early and late, that thou mayest gather in thy corne, thy wyne and thine oyle: and I wyll geue grasse vpon thy fylde for thy catell, that ye maye eate γ be fylled.

But beware, γ youre hert be not diseaued, that ye go asyde, γ serue other goddes, γ worshippe them, and thene the wrath of the LORDE waxe whote vpō you, *and he shut vp the heauē, that there come no rayne, and the earth geue not hir increase, γ ye perishe shortly from the good lode, which the LORDE hath geuen you.

*Put vp therfore these my wordes in youre hertes and in youre soules, and bynde the for a signe vpon youre handes, γ they maye be a token of remembrance before youre eyes: and teach them youre children, so that thou talke therof, whan thou syttest in thine house, or walkest by the waye: whan thou lyst downe, and whan thou rstest vp: and wyrtethe them vpon the postes of thine house, and vpon thy gates, that thou and thy children maye lyue longe in the londe, which the LORDE sware vnto thy fathers to geue them, as longe as the dayes of heauen endure vpon earth.

For yf ye shal kepe all these commaundementes which I commaunde you, so that ye do therafter, that ye luyen the LORDE youre God, and walke in all his wayes, and cleue vnto him, thene shall the LORDE dryue out all these naciones before you, so that ye shall conquer greater and mightier naciones then youre soules are.

All the places that the soles of youre fete trearde vpon, shalbe yours, from the wyldernes, and fro mount Libanus, and from the water Euprints vnto γ vtttestomest see shal youre coastes be. Noman shalbe able to withstande you. The LORDE youre God shal let the feare and drede of you come vpon all γ londes wherin ye go, like as he hath pro- menyed you.

Beholde, I laye before you this daye the blessyng and the curse. *The blessyng, yf ye be obedient vnto the commaundementes of the LORDE youre God, which I commaunde you this daye. The curse, yf ye wyl not be obedient to the commaundementes of the LORDE youre God, but turne out of the waye, which I commaunde you this daye, so that ye walke after other goddes, whom ye knowe not.

Whan γ LORDE thy God hath broughte the in to the londe, whither thou commest in to possess it, γ then shalt thou geue the blessyng vpon mount Grisim, and the curse vpon mount Ebal, which are beyonde Iordane the waye towards the goinge downe of the Sonne, in the lode of the Cananites, which dwell in γ playne felle ouer against Gilgal, byside the Oke groue of More. For ye shal go ouer Iordane, that ye maye come in to take possession of the londe, which the LORDE youre God hath geuen you, to conquer it, and to dwell therein. Take hede now therfore, that ye do acordinge vnto all the ordinances and lawes, which I laye before you this daye.

**The riij. Chapter.

THESE are the ordinances and lawes which ye shal kepe, that ye do therafter in the londe, which the LORDE God of thy fathers hath geuen the to possessse, as longe as ye lyue vpon earth. 4Destoye all the places, wherin γ Heithen (whο ye shal conquer) haue serued their goddes, whether it be vpon hys mountaynes, vpon hilles, or amongst grene trees. And ouerthrowe their altares, and breake downe their pileres, and burne their groues with fyre, and hewe downe the ymage of their goddes, γ bryngye the names of them to naughte out of the same place. Ye shal not do so vnto the LORDE youre God: but the place l which γ LORDE youre God shal chose out of all youre truybes (that he maye let his name dwell there) shal ye seke, and come thither, γ and thither shal ye brynge youre burntsacrifices, γ youre oher offerynes, and youre tithes and the Heueofferynges of youre handes, and youre vows, and youre fre wylly offerynes, and the firstborne of youre oxen and shepe: and there shall ye eat before the LORDE youre God, and γreioyse ouer all that ye and youre houses haue geue
with youre handes, because the LORDE thy God hath blessed thee. *Ye shall do none of the thinges, ſe we do here this daye, every man what semeth him good in his awne eyes. For ye are not yet come to rest, ner to † enheritaice which the LORDE thy God shall geue the.

But ye shal go ouer Iordan, and dwell in the londe ſe the LORDE youre God shall deuyde out vnto you, 2 he shal geue you rest from all youre enemies rounde aboute, and ye shal dwell safe. Now when the LORDE thy God hath chosen a place, to make his name dwell there, ye shall brynye thither all 3 I haue commanded you, namely, youre burnt sacrifices, youre other offerynge, youre tythes, the Heueoofferynges of youre handes, 3 all youre fre vowes, which ye shall vowe vnto 2 LORDE: and there shal ye eate, and reioyse before the LORDE youre God, ye and youre sonnes, and youre daughteres, and youre seruauntes, and youre maydes, and the Leuites that are within youre gates, for they haue no porcion ner inheritance with you.

Take hede vnto thy selfe, that thou offer not thy burntofferynges in what so euer place thou seyst: but in the place which 2 LORDE shal haue chosen in one of thy trybes, there shalt thou offer thy burntofferynges, and do all that I commaunde the. Not withstanding thou mayest kyll and eate flesh within all thy gates, after all the desyre of thy soule, acordyng to the blessynge of the LORDE thy God, which he hath geuen thee: 2 both the cleane and vnclene maye eate it, as of the Roo and herte, onlye the bloude shalt thou not eate, but poure it out as water vpon the earth.

But within thy gates mayest thou not eate of the tythes of thy corne, 2 of thy wyne, 3 of thy oyle, ner of ſe first borne of thine oxen and of thy shepe, or of eny of thy vowes which thou hast vowed, or of thy frewylofferynes, or Heueoofferynges of thy handes: but before the LORDE thy God shal thou eate them, in the place which the LORDE thy God choseth, thou 2 thy sonne, and thy daughter, thy seruaunt, thy mayde, and the Leuite that is within thy gates, 2 thou shalt reioyse before 2 LORDE thy God, ouer all 2 thou puttest thine hande vnto. 3 And be-

warre, that thou forsake not the Leuite, as longe as thou lyuest vpon the eart.

But when the LORDE thy God shal enlarg thy bordes of thy londe (as he hath promysed the) and thou saye: I wil eate flesh (for so much as thy soule longeth to eate flesh) then eate flesh acordyng to all the desyre of thy soule. But yf the place that the LORDE thy God hath chosen (to let his name be there) be farre from the, then kyll of thy oxen and of thy shepe, which the LORDE hath geuen the, as he hath commaunded the, and eate it within thy gates acordyng to all thy desyre of thy soule. 2 Even as a Roo or Hert is eaten, maiest thou eate it: both the cleane and vnclene maie eate it indifferently. 2 Onelye beware, that thou eate not the bloude: for the bloude is the life. Therfore shalt thou not eate the life with the flesh, but shalt poure it out like water vpon the earth, 2 thou mayest prospere, and thy children after the, when thou hast done that which is righte in the sighte of the LORDE.

But when thou halowest oughte that is thine, or makest a vowe, 3 thou shalt take it, and brynye it vnto the place, that the LORDE hath chosen, and do thy burntofferynges with the flesh and bloude vpon the altaire of the LORDE thy God. The bloude of thine offfryng shal thou poure vpon the altaire of the LORDE thy God, and eate the flesh. Take hede, and heare all these wordes, which I commaunde the, 2 it maye go well with the, and thy children after 2 for euer, when thou hast done 2 which is righte and acceptable in the sighte of the LORDE thy God.

*When the LORDE thy God hath roted out the Heithen before the, whither thou commest in to conquer them, 2 when thou hast coered them, 2 dwelt in their londe, beware then, 2 thou fall not in the snare after the, when they are destroyed before the: 2 that thou axe not after their goddes, 2 saye: Euë as these nacions haue serued their goddes, so wil I do also. 2 Thou shalt not do so vnto the LORDE thy God. For all that is abhominacion vnto the LORDE, 2 that he hateth, 2 same haue they done vnto their goddes. For they haue burnt euern their sonsnes and their daughers with fyre vnto their goddes.

All that I commaunde you, shal ye kepe,
that ye do thereafter. * Ye shall put no thinge therto, ner take ought there from.

The riiij. Chapter.

**Yf** there ryse vp a † prophet or dreamer amongeth you, and gene the a token or a wonder, and that token or wonder which he spake of, come to passe, and then saye: Let vs go after other goddes (whom thou knowest not) and let vs serue the: Thou shalt not herken vnsto the words of such a prophet or dreamer.

*For ‡ LORDE youre God proueth you, to wete whether ye loue him with all youre hert, † with all youre soule. For ye shall walke after the LORDE youre God, and feare him, and kepe his commandementes, ‡ herken vnsto his voyce, and serue him, and cleue vnsto him. † As for that prophet or dreamer, he shal dye: because he hath spoken to turne you awaye from the LORDE youre God (which broughte you out of the londe of Egipte, and delueryed you from the house of bondage) to thrust the out of the waye, which the LORDE thy God commanded the to walke in, and so shalt thou put aweie the euell from the.

Yf thy brother, the sonne of thy mother, or thine awne sonne, † or thy daughter, or the wyfe in thy bosome, or thy frende which is vnsto the as thine owne soule, entys the secretly, and saye: Let vs go and serue other goddes (whom thou knowest not, ner yet thy father) which are amonge the naciones rounde aboute you, whether they be nye vnsto the or farre from the, from the one end of the earth vnsto the other: consente not vnsto him, and herkē not vnsto him. ‡ Thine eye also shal not pytie him, and thou shalt haue no compassion vpon him, ner kepe him secrete, but shalt cause him to be slayne: thine hāde shal be first vpon him, to cause him to be slayne, and then the handes of all the people. He shalbe stoned to death, because he wente aboute to thrust the awaye from the LORDE thy God, which broughte the out of the londe of Egipte from the house of bondage: ‡ ‡ all Israel inaye heare, and feare him, and do nomore soch euell amongeth you.

Yf thou hearest in euell cite which ‡ LORDE


thy God hath geue the to dwell in, that it is sayde: There are certayne men, the children of Belial, gone out from amonge you, and haue diseauced the inhabителя of their cite, and sayde: let vs go, and serue other goddes, whom ye knowe not. † Then shalt thou seke, make search, and enquire diligently.

And ye if it be founde of a truth, that it is so in dede, ‡ soch abominacion is wroughte amongeth you, then shalt thou smyte the indwellers of the same cite and their catell, with the edge of the swerde, and damme the cite with all that is therin: and all the spoyle therof shalt thou gather together in the myddes of the stretes of it, and burne with fyre, both the cite and all the spoyle therof together vnsto the LORDE thy God, that it maye lye vpon a heape for euer, and neuer be burylded any more. ‡ And let nothinge of the damned thinge cleue vnsto thy hande, that the LORDE maye be turned from the indignacion of his wrath, and graunte the mercy, and haue compassion on the, and multiplye the (as he hath sworn vnsto thy fathers) because thou hast herkened vnsto ‡ voyce of the LORDE thy God, to kepe all his commandementes, which I commaundde the this daye, so that thou doest the thinge which is righete in the sighte of the LORDE thy God.

The riiij. Chapter.

**Ye** are the children of the LORDE youre God, † Cut not youre selues therefor, † make you no baldnesse betwene youre eyes ouer eny deed. ‡ For thou art an holy people vnsto the LORDE thy God. ** And the LORDE hath chosen the to be his awne peculier people, from amōde all the naciones that are vpon the earth.

* Thou shalt eate no abominacion. These are the beestes which ye shall eate: Oxen, shepe, Goates, Hert, Roo, Bugle, wyld geate, Vnicorne, Origen, and Camelion. And euery beest that deuydeth his clawe, † cheweth cudd, shal ye eate. Neuerthelesse these shal ye not eate of them that cheweth cudd, and deuyde not the hoffe in to two claves: The Camell, the hayre, † the conye, for though they cheweth cudd, yet deuyde they not the hoffe, thervore shal they be viletane vnsto you. The swyny,
though he deuyde the hoffe, yet cheweth he not cudd, he shall be vncleane vnto you: ye shall not eate of the flesh of thē, and their deed carcases shal ye not touche.

* This is it that ye shall eate of all that is in the waters: All that hath fynnes and scales, shall ye eate. But what so euer hath no fynnes ner scales, that shal ye not eate, for it is vncleane vnto you.

Eate of all cleane foules. But these are they, wherof ye shal not eate: The Aegle, ý Goshauke, the Cormoraunte, the Ixion, the Vultur, the Kyte with his kynde, ʀ all Raiiens in their kynde, the Estriche, the Night crowe, the Bytture, the Swanne, the Pellicane, the Pye, the Storke, the Heron, the Laye with his kynde, the Lapwynge, ý the Swalowe: And all foules ý crepe, shal be vnto you, and ye shal not eate them.

Ye shal eate of nothing ý dyeth alone: thou mayest geue it vnto ý straunger in thy gate, that he eate it, or sell it to a straunger. For thou art an holy people vnto ý LORDE thy God. * Thou shal not seeth a kydd, whyle it yet sucketh his mother.

Thou shalt separate out the tythe of all the increase of thy sheede, ý cōmeth out of thy feld every yeare: ý shalt eate it before ý LORDE thy God († in ý place which He choseth, ý his name maye dwell there) namely of ý tythes of thy corne, of thy wyne, of thy oyle, ý the first borne of thine oxen, and of thy shepe, ý thou mayest lerne to feare the LORDE thy God, all thy life longe.

But if the waye be to moch for ý, and the place, which ý LORDE thy God hath chosen to set his name there, be to farre from the: ý thou canst not carie that ý LORDE thy God hath blessed the withall, Then geue it for money, ý take ý money in thyne hande, and go vnto the place which the LORDE thy God hath chosen, and geue the money for all that thy soule desyreth, whether it be oxē, shepe, wyne, stronge drynke, or for what so euer thy soule desyreth, and eate there before the LORDE thy God, and be mery, thou and thine housholde, and ý Leuite that is within thy gates. Thou shalt not forsake

him, § for he hath no porcion nor inheritaunce with the.

*In the thirde yeare shalt thou bryng forth all the tithes of thine increase of the same yeare, and shalt laye it within thy gates. Thē shalt the Leuite (which hath no porcion ner inheritaunce with the) and § straunger, and the fatherlesse, and the wedowe, which are within thy gates, come and eate, and fyll them selues, that the LORDE thy God maye blesse the in all the workes of thy handes which thou doest.

The yb. Chapter.

I n the seucēth yeare shalt thou make a Fre yeare. * This is ý maner of the Fre yeare. ‡ Who so euer lēdeth oughte with his hande vnto his neigboure, shall not rekyre it of his neigboure or his brother: for it is called the Fre yeare vnto the LORDE. Of a straunger mayest thou rekyre it: but vnto him that is thy brother, shalt thou remytte it. * There shall be no begger amore you: for the LORDE shall blesse ý in the lōde which the LORDE thy God shall geue ý to inheritance to take it in possession, onely ý thou herke vnto the voyce of the LORDE thy God, ʝ kepe all these cómaundemētes which I cómaunde the this daye, that thou maiest do thereafter. For the LORDE thy God shall blesse the, as he hath promysed the. Thē shalt thou lende vnto many naciones, ý shalt borowe of noman. Thou shalt raigne ouer many naciones, ʝ noman shal reigne ouer ý.

** When one of thy brethren is waxed poore in eny cite within thy londe, which ý LORDE thy God shal geue ý, thou shalt not harden thine hert, ner withdrawe thine hande from thy poore brother: but shalt open thine hande vnto him, and lende him, acording as he hath nede.

Bewarre, that there be not a poynte of Belial in thine hert, that thou woldest saye: The seventh yeare, the yeare of Fredome is at honde. For ýf thou lokest not frēdely ypo thy poore brother, and geuest him nothing then shall he crye ouer the vnto the LORDE, and it shall be synne vnto the: ‡‡ But thou shalt geue him, and let it not greue thine hert that thou geues him. For because of it, shall

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* Exod. 23. c. and 34. c.  ‡ Exo. 34. c.  † Exod. 65. c.  † Deut. 12. c.  Baruc.  l. c.
the LORDE thy God blesse the in all thy workes, and in all that thou puttest thine hande vnto. a The londe shal neuer be without poore, therefore commannde I thee and saie, that thou open thine hande vnto thy brother, which is neade and poore in thy londe.

b If thy brother an Hebrue or Hebruesse be solde vnto the, he shal serue the sixe yeare, in the seuenthe yeare shalt thou let him go Fre. And wha thou deliverest him fre, thou shalt not let him go from the emptye, but shalt geue him of thy shepe, of thy corne, and of thy wyne, so that thou geue him of that, which the LORDE thy God hath blessed the withall. And remembre that thou also wast a seruaunte in the lode of Egipte, and how that the LORDE thy God delueryed the, therafore commande I thee the this thinge to daye.

c But ye he saye vnto the: I will not go out awaye from the, for I love the and thine house (in so much as he is well at ease with the) then take a botkyn, and bore him thorrow his care to the dore, and let him be thy seruaunt for euer. And with thy mayde shalt thou do likewise. And let it not sene greuous vnto the, to let him go fre from the (for he hath serued the sixe yeares as a double hyred seruaunt) then shall the LORDE thy God blesse the in all that thou doest.

d All the first borne that come of thine oxen and shepe, the are males, shalt thou halowe vnto the LORDE thy God. Thou shalt not plowe with the firstborne of thine ox̄, and shalt not clype the firstborne of thy shepe: Before the LORDE thy God shalt thou eate the euyer yeare, * in the place that the LORDE choseth, thou and thine housholde.

* But ye it have a deormyte, so that it is lame or blynde, or hath any other ouell blemysh, thou shalt not offre it vnto the LORDE thy God, but shalt eate it within thine awne gates (whether thou be vnclene or cleane) euens the Roon and Hert. Onely se that thou eate not of the bloude thereof, but poure it out as water vpon the grounde.

The rbi. Chapter.

4 OBSERVE the moneth Abib, the thou ofrfe Easter vnto the LORDE thy God: a for in the moneth Abib the LORDE
IUDGES 

Officers shall thou ordayne within all thy gates, which the Lorde thy God geueth the amoge thy tribes, they maye iudge the people with righteous judgment. Thou shalt not wrest the lawe. Thou shalt knowe no personne also, nere take gifts. For gifts blynde the eyes of wyse, pertene righteous causes. Loke what righte is, shalt thou solowe, that thou mayest lyue possesses the londe, which the Lorde thy God shal geue the.

Thou shalt plante no grove (of what so euer trees it be) nye vnto the altare of the Lorde thy God, which thou makest the. Thou shalt set the vp no piler, which the Lorde thy God hateth. Thou shalt offre vnto the Lorde thy God no oxe or shepe, that hath a blemish or any euell favourednesse on it: for that is abomination vnto the Lorde thy God.

If there be founde amonge you (within eny of thy gates which the Lorde thy God shal geue) a man or woman, that worketh wickednesse in the sighte of the Lorde thy God, so that he transgesseth his covenante and goeth, and serueth other goddes, worshippeth them, whether it be Sone or Mone, or eny of the hooste of heauen, which I have not commanded, and it is tolde the, thou hearest of it, Then shalt thou make diligent search therefor. And ye thou fyndest that it

is so of a trueth, that such abomination is wroughte in Israel, then shalt thou brynge forth the same man or woman which haue done such euell vnto thy gates and shalt stone them to death. At the mouth of two or three witnesses shal he dye, that is worthy of death. At the mouth of one witnes shal he not dye. The handes of the witnesses shal be the first to kyll him, and the handes of all the people, that thou mayest put awaye the euell from the.

Yf a matter be to harde for the in judgmént betwixte bloude and bloude, betwixte plee and plee, betwixte stroke and stroke, and ye there be matters of stryfe within thy gates then shalt thou rysse, and go vp vnto the Lorde thy God hath chosen: and shalt come to the prestes the Leuites, to the iudge which shalbe at that tyne, and shalt axe. They shall shewe the how to iudge, and thou shalt do therafter, as they saye vnto the, in the place which the Lorde hath chosen: and thou shalt take hede that thou do acordinge vnto all thy they teach the. Acordinge to the lawe they teach the, after the judgment that they tell, shalt thou do so that thou turne not asyde from, neither to the righte hande nor to the lefte.

And ye eny man deale presupmutously, so that he herkeneth not vnto the prest (which stondeth to do seruyce vnto the Lorde thy God) or to the Iudge, the same shal dye: and thou shalt put awaye the euell from Israel, that all the people maye heare, and feare, and be nomore presumptuous.

Whan thou art come in to the londe which the Lorde thy God shal geue the, he taketh it in possession, and dwellest therin, and shalt saie: I wil set a kinge over me, as all the nations haue aboute me, this shal thou set him to be kynge over the, whom the Lorde thy God shal chose.

One of thy brethren shalt thou sett to be kynge over the. Thou mayest not set a stranger over the, which is not thy brother. Oneley let him not haue many horses, ye he bryng touche not the people againe in to Egypte thorow multitude of horses, for as much as the Lorde hath sayde vnto you, that from hence forth ye shulde come nomore this waye agayne.

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He shall not have many yues also, that his hert be not turned away. * Nether shall he gather him syluer and golde to mych. And when he is set vpon the seate of his kingdom, he shall take of the prestes the Leuites this secondo lawe, and cause it be wrytten in a boke, and that he haue by him, tande he shall rede therin all the dayes of his life, that he maye lerne to feare \( \text{LORDE} \) his God, to kepe all the wordes of this lawe, all these ordinance, so that he do thereafter. He shall not lute vp his herte about his brethren, and shall not turne aside from the commandement, nether to the right hande ner to the lefte, that he maye prolonge his dayes in his kyngdome, he and his children in Israel.

**The rxxii. Chapter.**

A

THE prestes, \( \text{Leuites} \), all the trybe of Leuit haue no parte ner enheirance with Israel. The offeringes of \( \text{LORDE} \) his enheirance shal they eate. Therfore shal they haue no inheritance amongst their brethren, because the \( \text{LORDE} \) is their inheritance, as he hath saide vnto thē. This shalbe \( \text{prestes} \) dutye of the people, \( \text{of} \) the that offre, whether it be oxe or shepe, so that they geue vnto the prest the shulder and both the chekes, and the brest. And the first frutes of thy corne, of thy wyn and of thy oyle, and the first of thy shepe sheringe. tFor the \( \text{LORDE} \) thy God hath chosen him out of all thy trybes, to stonde and mynystere in the name of the \( \text{LORDE} \), he and his sons all the dayes of their life.

\( \text{If} \) a Leuite come out of eny of thy gates or out of eny place of all Israel, where he is a gest, and cometh with all the desire of his soule (vnto the place which the \( \text{LORDE} \) hath chosen) to mynystere in the name of the \( \text{LORDE} \) his God, like as all his brethren \( \text{Leuites} \), which stonde there before the \( \text{LORDE} \), thē shal he have like porcion of meate with the other: besydes that which he hath of the solde good of his fathers.

\( \text{Whan} \) thou commest in to \( \text{LORDE} \) londe which the \( \text{LORDE} \) thy God shall geue \( \text{y} \), \( \text{thou} \) shalt not lerne to do \( \text{y} \) abominacions of these nacions, that there be not founde amonste you, \( \text{y} \) maketh his sonne or daughter go thorow the fyre, or a prophecyer, or a choser out of dayes, or that regardeth the foules crynge, or a witch, or a consurer, or soythsayer, or an expounder of tokens, or \( \text{y} \) axteth eny thinges of the deed.

For whosoe er dou doth soch, is abominacion vnto the \( \text{LORDE} \); and because of soch abominacions doth the \( \text{LORDE} \) thy God drye 

\( \text{dē} \) out before the. But thou shalt be perfecte with the \( \text{LORDE} \) thy God. For these nacions whom thou shalt conquer, whom the \( \text{LORDE} \) thy God hath geuen the, herken to the chasers out of dayes, and to the soytysayers: but so shalt not thou do vnto the \( \text{LORDE} \) thy God.

\( \text{A} \) prophet, like vnto me, shall the \( \text{LORDE} \) thy God raise the \( v\p\ ) euen out of the, \( \text{a} \) from among thy brethren, \( \text{y} \) vnto him shal ye herke, accordinge as thou desyredest before the \( \text{LORDE} \) thy God in Horeb, (in the daie of \( \text{y} \) gatheringe together) \( \text{a} \) saydeth: \( \text{L} \) Let me haure the voyce of the \( \text{LORDE} \) my God no more, and se nomore this greate fyre, that I dye not. And \( \text{LORDE} \) sayde vnto me: They haue well spoken. I wil rayse them \( v\p\ ) a prophet from among their brethren like vnto the, and \( w\p\ ) lye my wordes in his mouth, \( \text{a} \) he shal speake vnto them all that I shal commaunde him. \( \text{And} \) who so euer \( w\p\ ) lye not herken vnto my wordes, which he shal speake in my name, of him wil I requyre it.

\( \text{But} \) \( \text{y} \) a prophecyer presumt to speake ought in my name, which I haue not comaided him to speake: and he that speaketh in \( \text{y} \) name of other goddes, \( \text{y} \) same prophecyer shal dye. But \( \text{y} \) thou saye in thine hert: How can I knowe what wordes the \( \text{LORDE} \) hath not spoken? Euen when the prophecyer speaketh in the name of \( \text{LORDE} \), and the thinges foloweth not, and commeth not to passe, \( \text{y} \) same is the worde, \( \text{y} \) the \( \text{LORDE} \) hath not spokē. The prophecyer hath spokē it presumptuously, therfore be not afrayed of him.

**The rix. Chapter.**

\( \text{Whan} \) \( \text{LORDE} \) thy God shall haue 

\( \text{roted} \) out \( \text{y} \) nacions, whose londe \( \text{LORDE} \) thy God shal geue the, so \( \text{y} \) thou hast conquered them, and dwellysh in their cities and houses, \( \text{t} \) thou shalt appoynte the
out thre cities in the myddes of the lode, \( \dot{y} \) the LORDE thy God shal geue \( \dot{y} \) to possessse. Thou shalt prepare the waye, and parte the coastes of thy londe (which \( \dot{y} \) LORDE thy God shal deuyde out vnto the) in to thre partes, that whosoever hath commytted a slaughter, maye ffe thither. And this shalbe the cause, \( \ast \) that whosoever hath committed a slaughter, maye ffe thyther, and lyue.

\( \dot{y} \)f eny man smyte his neigbour vnarres, and hath not hated him in tym passed (as whan a man goeth vnto the wod with his neigbour to hew downe tymber, and he turneth his hande with the axe to hewe downe the wod, and the yron slyppeth from the helne, and hytteth his neigbour, that he dyeth) the same shal flye in to one of these cities, that he maye lyue, lest the auenger of bloude folowe after the deedsleyer, whyle his hert is whote, and ouertake him, whyle the waye is so farre, and slaye him, where as yet no cause of death is in hi, for so moch as he hatted him not in tym passed. Therfore commande I the, that thou appoynte out thre cities.

And whan the LORDE thy God enlargeth thy borders, as he hath sworn vnto thy fathers, \( \ast \) geueth the all the lode which he promysed thy fathers to geue (so that thou kepe all these commaundementes, and do \( \dot{y} \) I commaunde the this daye, \( \dot{y} \) thou loue the LORDE thy God, and walke in his wayes all thy life longe) the shalt thou addde yet thre cities vnto these thre, that innocent bloude be not shed in thy londe (which the LORDE thy God geueth the to enheritance) and so bloude come vpon the.

\( \ast \) But \( \dot{y} \)f eny man beare hate agaynst his neigbour, and layeth waite for him, and ryseth agaynst him, and smyteth him that he dye, and flyeth in to one of these cities, then shall the Elders of the same cite sende thither, and cause him to be fetched from thence, and deluyer him in to the handes of the auenger of bloude, that he maye dye: thine eye shal not pitie him, and the giltye bloude shalt thou put awaye fro Israel, that thou mayest prospere.

Thou shalt not remoue thy neigbournes marck, which they of olde tyme have set in thine enheritance, that thou enhertest in the londe, which the LORDE thy God hath geuen the to possesse it.

\( ^{4} \) One witnesse shal not stonde vp alone agaynst a man, ouer eny trespass or synne, what maner of synne so euere it be, \( \dot{y} \) a man can do, but in the mouth of two or thre witnesse shal every matter be established.

\( ^{4} \) But \( \dot{y} \)f an unrighteous wytnesse stonde \( \dot{y} \) agaynst eny man, to testifie eny trespass vpon him, then shall both the men that stryue together, stonde before the LORDE, before the prestes and Judges, which shall be at the same tym. \( ^{4} \) And the judges shall make diligent inquisition: \( \ast \) \( \dot{y} \)f the witnesse be founde false, and hath geue false witnesse agaynst his brother, then shall ye do vnto him, euens as he thoughte to do vnto his brother: that thou mayest put awaye the euell from the \( \dot{y} \) that other maye heare and feare, and take nomore vpon them to do soch wicked poyntes amongst you. Thine eye shal not pitie him. \( \bullet \) Soule for soule, eye for eye, tothe for tothe, hande for hande, fote for fote.

The rr. Chapter.

WHAN thou goest out to battayll agaynst a thine enemies, and \( \ast \) seyst horses and charettes of the people more then thou, be not afrayed of them: for the LORDE thy God which brought \( \dot{y} \) out of the londe of Egipte, is with the. Now wha ye are come nye vnto the battayll, the prest shal steppe forth, \( \ast \) speake to the people, and saye vnto the: Heare Israel: Ye go this daye in to the battayll agaynst youre enemies, let not youre hert faynte. \( \ast \) Feare not, be not afrayed, ner a drede of them. \( \bullet \) For the LORDE youre God goeth with you, to fyghte for you agaynst youre enemies, \( \dot{y} \) he maye saue you.

And the captaynes shal speake to \( \dot{y} \) people, and saye: Who so hath buylded a new house, and hath not dedicate it, let him go, and byde in his house, that he dye not in \( \dot{y} \) battayll, and another dedicate it. \( \ast \ast \) Who so hath planted a vynyarde, and hath not yet made it comen, let him go, and byde at home, that he dye not in the battayll, and another make it comen. \( \ast \ast \ast \) Who so hath spoused a wyfe, and hath not yet brought her home, let him go, and byde at home, \( \dot{y} \) he die not in the battayll, \( \ast \) another bryngye her home.

And the captaynes shal speake further vnto
the people, and saye: * He that feareth and hath a faynte hert, lett him go, and byde at home, that he make not his brethrens hert fainte also, like as his hert is. And when the captaynes haue made an ende of speaking vnto the people, they shall set the rulers of the hoost before the people in the forefront. 
*When thou commest nye vnto a cite to fight against it, thou shalt offre them peace. If they answere the peaceably, and open vnto the, then shal all ¥ people ¥ is founde therin, be tributaries vnto the, and serue ¥. But if they wyl not deale peaceably with the, and wyll warre with the, then beseege it: and when the LORDE thy God deluyereth it in to thy hande, thou shalt smyte all the males that are therin, with the edge of the swerde: saue the wemen and the children. † As for the catell, and all that is in the cite, and all the spoyle, thou shalt take them vnto thy selfe, and eate the spoyle of thine enemies, which the LORDE thy God hath geuen the. Thus shalt thou do vnto all the cities, that are very farre from the, and are not of the cities of these naciones. 

But in the cities of these naciones, which the LORDE thy God shall geue the to enheritaunce, thou shalt leaue no thinge alyue that hath breth, but shal utterly destroye the, namely: the Hethites, Amorites, Cananites, Pheresites, Henuites, Jebusites, as the LORDE thy God hath commanded the, ¥ they teache you not to do all ¥ abominacions, which they do vnto their goddes, ¥ so ye to synne agaynst the LORDE youre God.

When thou must lye a longe season before a cite, against the which thou makest warre to take it, thou shalt not destroye ¥ trees therof that thou holdest hem downe with the axe, for thou mayest eate thereof: and therefore shalt thou not hem them downe. For it is but wodd vpon the feld, and no man, and can not come ¥ be bullworke agaynst the. But the trees which thou knowest ¥ me eate not of, those shalt thou destroye, and rote out, and make bullworke therof, agaynst the cite that warreth with the, thyll thou haue overcome it.

The 111. Chapter.

WHAN there is one slayne founde in ¥ loute which ¥ LORDE thy God shall geue ¥ to possessse it, ¥ lyeth in ¥ feld, ¥ it is not knowne who hath slaine him, then shal thy Elders ¥ judges go forth, and mete from the slayne vnto the cities that lye rounde aboute. Loke which cite is the nexte, ¥ Elders of the same shall take a yoge cowe, which hath not bene laboured, ner hath drawe in the yocke, ¥ they shall brynge her in to a valley, where as is nether earing nor sowinge, and strike of hir heade there in the valley.

Then shal the prestes ¥ children of Leui come forth. †For the LORDE thy God hath chosen them, to serue him, and to prayse his name: and at their mouth shall all plees and strypes be tryed.) And all the Elders of the same cite shall come forth vnto the slayne, ¥ wash their handes ouer ¥ yonge cowe, whose heade is stricken of in the valley, and shal answere and saie: Oure hâdes haue not shed this bloude, nether haue oure eyes sene it. Be mercifull (O LORDE) vnto thy people of Israel, who thou hast deluyered, ¥ laye no innocent bloude vnto thy people of Israel's charge: then shal they be reconcyled from the bloude. Thus shalt thou put awaye the innocent bloude from the, in that thou doest the thinge which is righte in the sighte of ¥ LORDE.

Wha thou goest forth to warre against thine enemies, ¥ the LORDE thy God deluyereth them in to thine handes, so that thou cariest awaye their presoners, and seist amoge the captynes a bewtyfull woman, ¥ hast a desyre vnto her to take her to thy wife, the brynge her home to thine house, and let her shane hir heade, and pare hir nayles, and put of hir clothes that she was taken presoner in, and let her sit in thine house, and mourne for hir father and mother a moneth longe after that lye with her, and mary her, and let her be thy wife. But ¥ thou haue no faunoure vnto her, ¥ then shal thou let her go whither she wyll, and not to sell her, ner to make cheuesauncse of her, because thou hast dishonoured her.

¥F a man haue two wyues, one that he loueth, and one that he hateth, and they beare him children, both the beloued and the hated, so that the firstborne be hirs that is hated, and the tyme commeth that he dealeth out the inheritaunce vnto his children, then can he not make the sonne of ¥ beloued first.

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* Iudic. 7. a. * Num. 21. c. Deut. 2. e. † Isos. 8. a. and 11. c. ‡ Deut. 31. a. Isos. 6. c. 8 f. 10. e. Iud. 1. b. 
¥ Deut. 7. a. ¥ Deut. 17. b. Eccl. 45. d. † Iona 1. c. 
* Gen. 29. 30.
borne before the firstborne sonne of the hated, but he shall knowe the sonne of the hated for thy first sonne, so that he geue him dubble of all that is at hande: *for the same is thy begynnynge of his strength, a the first byrth righte is his.

v If any man have a stubbornne and disho-   bedient sonne, which herkeneth not vnto the   voyce of his father, and mother, and whan   they teach him nurtoure, wyll not folowe   them, then shall his father and mother take   him, and byrnye him to the Elders of their cite,   and to the gate of the same place, and saye   vnto the Elders of the cite: This oure sonne   is stubborne and dishobedient, and herkeneth   not vnto oure voyce, and is a ryoter and a   droukarde. Then shall al the men of thy   same cite stone him to death: and thus shal   thou put awaye the euell fro the, that all Israel   maye heare and feare.

*Yf a man haue commytted a synne *y is   worthy of death, and is put to death, so that   he is hanged on tre, then shall not his body   remayne all night on tre, but thou shalt   burye him the same daye (*For cursed is he   of God that is hanged) that thou defyle not   thy londe, which the LORDE thy God geueth   the to enheritance.

The 43rd. Chapter.

Yf thou se thy brothers oxe or shepe, go   astraie, †thou shalt not withdrawe thy selfe   from them, but shalt byrnye the againe   vnto thy brother. But yf thy brother be not   nye vnto the, ‡ thou knowest him not, then   shalt thou take the in to thine house, ‡ they   maye be with the, tyll thy brother axe after   them, ‡ then delyuer him the agayne. In   like maner shalt thou do with his Asse, with   his rayment, ‡ with euer lost thinges of thy   brother, which he hath lost, ‡ thou hast founde   it: thou mayest not withdrawe thy selfe.

†Yf thou se thy brothers oxe or Asse fallen   downe by the waye, thou shalt not withdrawe   thy selfe from him, but shalt helpe him vp.

‡A woman shall not werde *y which pert-   nàynethe to a man, nether shall a man put on   womans raymét. For who so ever doth soch,   is abhominacion vnto ‡ LORDE thy God.

‡ Yf thou chaunce vpon a byrdes nest by *y   waye in a tre, or on the grounde, with yonge

or with egges, and the dame s yttinge vpon   the yonge or vpon the egges, thou shalt not   take the dame with the yonge, but shalt let   the dame flye, and take the yonge, that thou   mayest prosper and lyue longe.

Whan thou byuldest a newe house, make a   battelment aboute thy rofe, that thou lade   not bloude vpon thine house, yf any man fall   therof.

* Thou shalt not sowe thy vynyarde with   dyuerse sedes, that thou halowe not (to the   fullofferynge) the sede which thou hast sowne,   with the increase of the vynyarde.

† Thou shalt not plowe with an oxne and an   Asse together at one tyme.

‡ Thou shalt not weave a garnet, *y is mixte   with wollen and lynnenn together.

¶ Thou shalt make gardes vp the four   quarters of thy garment, wherwith thou   couerest thy selfe.

Yf a man take a wife, and hate her whan   he hath lyen with her, and layeth eny shame-   full thinge vnto hir charge, and byrnygeth   vp an euell name vpon her, and sayeth: I toke   this wife, ‡ whan I came to her, I founde her   not a mayde. Then shall the father and   mother of the damsell take her, and byrnye   forth the tokens of the damsels virginitie   before the Elders of the cite, euen vnto the   gate. And ‡ damsels father shal saie vnto ‡ Elders:   I gaue this man my daughter to wyfe. Now   hateth he her, and †layeth a shamefull thinge   to hir charge, and sayeth: I founde not thy   daughter a mayde. And lo, these are the   tokens of my daughters virginitie. And they   shall sprede out the clothe before the Elders   of the cite. So shal the Elders of the cite take   that man, and chastise him, and put a pen-   nance vpon him of an hundreth Sycles of  ulerAngles, and geue the same vnto the father of   the damsell, because he hath broughte vp an   euell name of a mayde in Israel, and he shall   haue her to wyfe, so ‡ he maye not forsake   her all his life longe. But yf it be of a trueth,   that the damsell is not founde a virgin, the   shal she be brought forth vnto the dore of hir   fathers house, and the me of the cite shal   stone her to death, †because she hath wrought   foly in Israel, and played the whore in hir   fathers house. And so shalt thou put awaye   the euell from the.

* Gen. 49. a. † Exo. 21. b. ‡ Iso. 8. f. and 10. c.   ‡ Gala. 3. b. † Exod. 23. a. * Mat. 12. b. Luc. 13. b.

§ 1 Cor. 11. a. 4 Leui. 19. e. 5 Leui. 19. e.   || Nu. 15. d. 4 Deu. 23. c.
There shall none that hath his stones broken or thou shalt not shew him thine enemies, for thou hast bathed his fiele, and the damsell, because she cried not, for she hath done no synne worthy of death. It is like as if a man rose against his neibour, and slew him, even so is this also. For he found her in the field, and the handfasted damsell cried, and there was no man to helpe her.

If a man fynde a mayde that is not hasted, and take her, and lye with her, and be founde, then shal he that laye with her, geue his father fyftie Sycles of sylluer, and shall have to hyre, because he hath shamed her: he maye not forsake her all his life long. Nomah shall take his fathers wife, ner vncouer his fathers couerynge.

The thirty third Chapter.

There shall none that hath his stones broken or thou shalt not shew him thine enemies, for thou hast bathed his fiele, and the damsell, because she cried not, for she hath done no synne worthy of death. It is like as if a man rose against his neibour, and slew him, even so is this also. For he found her in the field, and the handfasted damsell cried, and there was no man to helpe her.

If a man fynde a mayde that is not hasted, and take her, and lye with her, and be founde, then shal he that laye with her, geue his father fyftie Sycles of sylluer, and shall have to hyre, because he hath shamed her: he maye not forsake her all his life long. Nomah shall take his fathers wife, ner vncouer his fathers couerynge.

Thou shalt wysh him nether prosperite ner health all thy life longe for euer. Thou shalt not abhorre an Edomite: for he is thy brother.

An Egyptian shalt thou not abhorre, for thou wast a stranger in his londe. The children whom they beget in the thride generation, shal come in to the congregacion of thy LORDE.

§ Wha thou goest out to fighte agaynst thine enemies, kepe the from all wickedenesse. If there be eny man amonge you which is vnclene, so that eny thinge is chaunced to him by nighte, the same shal go out of thy hoost vntill he haue bathed himselfe with water before even: and when the Sonne is gone downe, he shall come in to the hoost agayne.

And without the hoost thou shalt haue place to resorte vnto for necessyte, so thou shalt haue a shouell vnder the gyrdle: and when thou wilt set thy downe without, thou shalt dyge therwith: and when thou hast done thine easement, thou shalt couer that which is departed from the. For the LORDE thy God walketh in thine hoost, to deluyer the, and to geue thine enemies before the. Therofore shalt thou hooste be holy, that he se no vnclene thinges in the, and so turne himselfe from the.

Thou shalt not deluyer vnto his master the servaunt, which is escaped frō him vnto the. He shall dwell with the in the place that he choseth within eny of thy gates, for his wealth, and thou shalt not vexe him.

There shall be no whore amonge thy daughters of Israel, nether whorekeper amonge the sonnes of Israel. Thou shalt not bringe thy hyre of an whoore nor the price of a dogg in to the house of the LORDE thy God for eny maner of vowe: for they both are abominacion vnto the LORDE thy God.

Thou shalt occupye no vsury vnto thy brother, nether with money, ner with fode, ner with eny maner thinges that vsury maye be vseth withall. (Vnto a straunger thou maist lende vpō vsury, but not vnto thy brother) vnto the LORDE thy God maye besse the in all thy thou takest in hāde, in the lōde whither thou commest in to possesse it.

When thou makest a vowe vnto thy LORDE

\[ a \text{ Leui. 20. b} \quad b \text{ Exo. 22. a} \quad c \text{ Leui. 18. a} \quad d \text{ Deus. 26. c} \quad e \text{ Esa. 56. a} \quad f \text{ Exo. 22. a} \quad g \text{ Num. 22. a} \quad h \text{ Isa. 24. b} \quad i \text{ Gen. 25. c} \quad j \text{ 2 Co. 10. a} \quad k \text{ Ephe. 6. b} \]
thy God, thou shalt not be slacke to performe it: for the LORDE thy God shall require it of thee, and it shall be synne vnto the. Yf thou leane vowinge, then is it no synne vnto the. But that which is proceeded out of thy lyppes shalt thou kepe, and do thereafter, acordinge as thou hast vowed vnto the LORDE of a frewyll, which thou hast spoken with thy mouth.

When thou goest in to thy neighbours vyniarde, thou mayest eate of the grapes acordinge to thy desyre, tyll thou haue ynough. But thou shalt put none in to thy vessell.

*When thou goest in thy neighbours corne-felde, thou mayest plucke the eares with thine hande, but with a syycle mayest thou not reape therin.

**The xriij. Chapter.

A W H A N a man taketh a wife, and marieth her, and she findeth no fauoure in his eyes because of eny vncleennesse, the shal he wryte a byll of deuoremct, and gene it her in hir hâde, and sende her out of his house. Yf whan she is gone out of his house, she go, and be another mans wyfe, and the same seconde man hate her also, g wryte a byll of deuoremct, and gene it her in hir hande, and sende her out of his house: Or yf the same seconde man dye, which toke her to wife, then hir first husbandle that put hir awaie, maie not take hir againe to be his wife, in so much as she is defyled, for that is abominacon before the LORDE: that thou make not the londe to synne, which the LORDE thy God hath geuen the to enheritaunce.

When a man hath newly taken a wyfe, he shall not go a warrefare, nether shall he be charged withall. He shall be fre in his house one yeare longe, that he maye be mery with his wyfe which he hath taken.

B Thou shalt no take thy nethermost and vp-permost mylystone to pledge, for he hath set thy lyuyngne to pledge.

Yf eny man be founde that stealeth one of his brethren, from amonge the childre of Israel, and setteth him to pledge, or selleth him soch a thefe shal dye, that thou maiest put awaye the euell from the.

Kepe the from the plage of leprosie, that thou obserue diligently and do acordynge vnto all that the prestes the Leuites teach the, as I haue commaundd them, y shal ye obserue and do therafter. Remembre what the LORDE thy God dyd vnto Miriam: by the waye, whan ye were come out of Egipte.

Whan thou lendest thy brother eny dett, thou shal not go in to his house, and take a pledge, but shalt stonde without: and he, to whom thou lendest, shal brynge out his pledge vnto the. But yf it be a poore body, thou shalt not lye downe to slepe, with his pledge, but shalt deluyer him his pledge agayne, whan the Sonne goeth downe, that he maye slepe in his awne rayment, and blesse the, so shall the same be rekened vnto the for righteoussnes before the LORDE thy God.

Thou shal not withdraue the hyre of thy delyver and poore amounge thy brethren, or straunger that is in thy londe, or within thy gates, but shalt geue him his hyre the same daye, that the Sonne go not downe theron, for so much as he is nedye, and his life susteyned therwith: that he call not vpon the LORDE agayn the, and it be synne vnto the.

The fathers shall not dye for the children, ner the childre for the fathers, but euer one shall dye for his awne syne.

Thou shalt not wrest the righte of the straunger and of the fatherlesse. And thy wedowes rayment shall thou not take to pledge: For thou shalt remembre, that thou wast a seruaunte in Egipte, and how that thy LORDE thy God deluyed the from thence, therfore commaunde I the to do this.

Whan thou hast reaped downe thine haruest in the felde, and hast forgotten a shefe in the felde, thou shalt not turne agayne to fetch it, but it shal be for the straunger, thy fatherlesse and the wedowe, that the LORDE thy God maye blesse the in all the workes of thy handes.

Whan thou hast plucked thine Olyue trees, thou shalt not plucke them vp clean afterwarde: it shal be for the straunger, the fatherlesse and the wedowe. Whan thou hast gathered thy vynyarde, thou shalt not gather it vp clean afterwarde: it shalbe for the straunger, the fatherlesse and the wedowe.

And thou shalt remembre, that thou wast a
seruant in the londe of Egipte: theryfore comande I the to do this.

The xvb. Chapter.

WHAN there is a stryfe betwene men, they shall brouthe before the lawe and iudged: and the iudges shall justifie the righteous, and condemne the vngodly. And if the vngodly haue desered strypes, the iudge shall commaunde to take him downe, and they shall beate him before hym, acوردynge to the measure and nombre of his trespace.

* When they haue geue him foute strypes, they shall beate him nomore, lest (if there be mo strypes geuen him) he be beaten to moch, and thy brother be horrible before thine eyes.

"Thou shalt not mosell the mouth of the oxe, that tredeth out the corne.

When brethren dwell together, and one of them dye without children, then shall not his wife of the deed take a straunge man without, but his kyngsman shall go in vnto her, and take her to wyfe: and the first somme that she beareth, shal he set vp after the name of his brother which is deed, that his name be not put out of Israel.

But if the man wyl not take his kyngsman, then shal his kinswoman go vp vnder the gate to the Elders, and saye: My kyngsman refuseth to steere vp a name vnto his brother in Israel, and wyl not marue me. Then shal the Elders of the cite call him, and comen with him. Yf he stonde then and saye: I wyl not take her, then shal his kinswoman steppe forth vnto him before the Elders, and lowe a shue fro his fote, and spyt in his face, and shal answere, and saye: Thus shal it be done vnto euery man, that wyl not build his brothers house. And his name shalbe called in Israel, the vnshod house.

Yf two men striue together, and the wyfe of one remne to, to deluyer hir husbande from the hande of him that smyteth him, he put forth hir hande, and take him by the secretes, then shal thou cut of hir hande, and thine eye shal not pitie her.

Thou shalt not hae in thy bagg two maner of weightes, a greate and a small. 2 Nether shalt thou hae in thyne house dyuersynear measures, a greate and a small. Thou shalt haue a perfecte and just weighte, and a perfecte

and just measure, that thy life maye be longe in the londe, which the LORDE thy God shal geue the. For who so euer doth soch (yea all they that do euell) are abhominacion vnto the LORDE thy God. * Remembre what the Amalechites did vnto the by the waye, wha ye were departed out of Egipte, how they buckled with the by the waye, and smote thy hymnost, euyn all that were feble, which came after the whan thou wast weere and faint, and they feared not God. Now wha the LORDE thy God bryngeth the, to rest fro all thine enemies rounde aboute in the londe which the LORDE thy God geue the for inheritaunce to possess, then shalt thou put out the remembrance of the Amalechites from vnder heauen. Forget not this.

The xvi. Chapter.

WHAN thou commest in to the londe that the LORDE thy God shal geue the to inheritaunce, and enjoyest it, and dwelseth therein, thou shalt take of all maner first frutes of the londe, that come out of thy grounde, which the LORDE thy God geue the, a shalt put them in a maunide, and go vnto the place which the LORDE thy God shal chose (vhis name maye dwell there) and thou shalt come vnto the prest which shalte at that tyne, and saye vnto hym: I knowlege this daye vnto the LORDE thy God, that I am come in to the londe, which v LORDE sware vnto oure fathers to geue vs. And the prest shal take the maunide out of thine hande, and set it downe before the altar of the LORDE thy God.

Then shalt thou answere and saye before the LORDE thy God: The Syrians wolde haue destroyed my father, so which wete downe in to Egipte, and was a straunger there with a small folke, and became there a nacio great, mightie full of people. But the Egiptiâs intreated vs euell, and troubled vs, and layed an harde bondage vpô vs. Then cried we vnto the LORDE, the God of oure fathers. And the LORDE herde oure cryenge, and loke on oure aduersite, laboure, and oppressio, brought vs out of Egipte with a mightie hande, and a stretched out arme, and with greate terrynblemsse thowor tokens and woders, and hath broughte vs vnto this place.

and hath geuen vs this londe, that floweth with mylke and hony. Theryfore brynge I now the first frutes of the londe, which the LORDE hath geuen vs. And thou shalt leaue them before the LORDE thy God, and geue thanks before the LORDE thy God, and rejoyse ouer all the good, that the LORDE thy God hath geuen the, and thynge house: thou and the Leuite, and the straunger that is with the.

When thou hast brought together all thy tythes of thine increase in the thirde yeare,* which is a yare of tithes, thou shalt geue it vnto the Leuite, to the straunger, to the fatherlesse, and to the wedowe, that they maie eate within thy gates, and be filled. And thou shalt saye before the LORDE thy God:

*I haue brought that halowed is, out of my house, and haue geuen it vnto the Leuite, the straunger, the fatherlesse, and the wedowe, acordinge to all thy commandement which thou hast oemaundme. I haue not transgressed thy commandementes, ner forgotten them. I haue not eaten therof in my heynesse, ner taken awaye therof in vnclennesse. I haue not geue therof vnto the deed. I haue bene obedient vnto the voice of the LORDE my God, and have done all as he hath commanded me.*

*Loke downe from thy holy habitacion, from heauen, and blesse thy people of Israel, and thy londe that thou hast geuen vs, as thou swarest vnto oure fathers, a londe that floweth with mylke and hony.

In the dawe when the LORDE thy God commaundede the, to do acordyng vnto all these ordinacie and lawes, that thou shuldest kepe them and do therafter with all thy hert and with all thy soule. *The same dawe maydest thou a promyse vnto the LORDE, that he shulde be thy God, and * thou woldest walke in all his wayes and kepe his ordinaunaces, his commandeuntes, and his lawes, and to herken vnto his voysce. *And the LORDE promysed the vp the same dawe, that thou shuldest be his awne peculer people, like as he hath sayde vnto the (so * thou kepe all his commandeuntes) and that he wolde make the hye in praye name and honoure aboue all naciones which he hath made * * thou mayest be an holy people vnto * LORDE thy God, as he hath sayde vnto the.


And Moses with \(\dagger\) Elders of Israel, commaundede the people, \(\dagger\) sayde: Kepe all the commandeuntes which I commaunde you this dawe. *And what time as ye go ouer Iordane, in to the londe \(\dagger\\) \(\dagger\) LORDE thy God shal geue the, thou shalt set vp greate stones, and playster them with playster, and wyte vpon them all the wordes of this lawe: (wan thou art come ouer) \(\dagger\) thou mayest come in to the londe, which the LORDE thy God shall geue the, a londe \(\dagger\) floweth with milke and hony, as \(\dagger\) LORDE God of thy fathers hath promysed the.

Now when ye go ouer Iordane, ye shall set vp these stones (wherof I commaunde you this dawe) vpon mount Ebball, and playster them with playster: **and there shalt thou buylde vnto the LORDE thy God an altare of stone, whervpon thou shalt liftte no yron. *Of whole stones shalt thou builde this altare vnto the LORDE thy God, and offre burntofferinges theron vnto the LORDE thy God: and thou shalt offre healthtofferinges, and eate there, and rejoyse before the LORDE thy God: and vpon the stones thou shalt wyte all the wordes of this lawe manyestly and well.

And Moses with the prestes and Leuites spake vnto all Israel, and sayde: Take hede and heare O Israel: This dawe art thou become the people of the LORDE thy God, that thou mayest be obedient vnto the voice of the LORDE thy God, and do acordinge vnto all his commandeuntes and ordinacies, which I commaunde the this dawe.

**And Moses charged the people the same dawe, and sayde: These shal stonde vpon mount Grisin to blesse the people, whan ye are gone ouer Iordane: Simeon, Leui, Iuda, Isachar, Ioseph, and Ben Iamin. And these shal stonde vpon mount Ebball to curse: Ruben, Gad, Asser, Zabulon, Dan \(\dagger\) Nephtali. And the Leuites shal begynne, and saye vnto euery man of Israel, with a loude voyce:

*Cursed be he, that maketh eny carued Idoll or molten ymage (an abomination of the LORDE, a worke of the handes of \(\dagger\) craftsmen) and putte in it a secrete place. And all the people shal awnser and saye, Amen.

\(\text{\scriptsize \| Iere. 13. b. \dagger Iosu. 4. a. ** Iosu. 3. g. \dagger Exo. 20. d. \dagger Deut. 11. d. Iosu. 8. g. \dagger Exo. 20. a. Esr. 37. a.}\)
The LORDE shal commaunde the blessinge to be with ye in thy cellers, and in all that thou takest in hande, and shal blesse the in y londe that the LORDE thy God hath geue the. The LORDE shal set the vp to be an holy people vnto himselfe (as he hath sworne vnto the) ye thou kepe the commandementes of the LORDE thy God: so that all nacios vpon earth shal se, that thou art called after the name of the LORDE: ye they shal be aymed of you. And ye LORDE shal make ye plenteous in goodes, in the frute of thy wonbe, in the frute of thy catell, ye in the frute of thy gounde, in the londe that the LORDE sware vnto thy fathers, to geue the.

And the LORDE shal open vnto ye his good treasure, euyn the heauen, to geue rayne vnto thy londe in due season, and to prospere all the workes of thine handes. And thou shalt lede vnto many nacios, but thou shalt borowe of no man. And ye LORDE shal set the before, and not behynde: ye thou shalt be abone onely, and not benethe, ye thou be obedient vnto the commandementes of ye LORDE thy God, which I commaunde thes daye to kepe and to do them: ye ye thou ** bowe not asside from anye of these wordes, which I commaunte ye this daye, either to the righte hande or to the lefte, ye thou wildest walke after other goddes to serue them.

But ye thou wylt not herken vnto the voice of the LORDE thy God, to kepe and to do all his commandementes and ordinaunces, which I commaunde ye this daye, ** then shall all these curses come vpon the, and ouertake the. Cursed shal thou be in the town, and cursed in ye felde: cursed shal thy baszket be, and thy stoure. Cursed shal be the frute of thy body, the frute of thy londe, the frute of thine oxen, and the frute of thy shepe. Cursed shal thou be whan thou goest in, and cursed wha thou goest out. The LORDE shal sende in to the, consuminge, and complayninge, and cursyne, in all that thou takest in hande to do, yff he haue destroyed ye shortly broughte the to naughte, because of thy wicked inuencions, in that thou hast forsaken me.

The LORDE shal make the pestylence to byde longe with the, yff he haue consumed
the out of the londe, in to the which thou commest to possess it. The LORDE shall smyte the with swellynge, fevers, heatte, burnyng, venome, dronth, and palenesse, & shall persecute the, tyll he hane destroyed the.

* Thy heauen, that is ouer thy heade, shalbe of brasse, and the earth vnder the, of yron. The LORDE shall geue thy londe dust for rayne, and aszshes from heauen vpon the, vntyll thou be broughte to naught. The LORDE shall cause the be smyttten before thine enemies. Thou shalt come out one waye agaynst them, and seuen wayes shalt thou flye before them, and shalt be scattered amoge all the kyngdomes vpon earth. Thy carcasse shalbe meate vnto all maner foules of the ayre, and to all the beestes vpon earth, and there shalbe no man to fraye them awaye.

The LORDE shal smyte the with y botches of Egipte, with the Enorodes, with scalle, and maungynesse, that thou shalt not be healed therof. The LORDE shall smyte the with madnesse, blyndnesse and dasyngye of hert. And thou shalt grope at the noone daye, as y blynde gropteth in darknesse, and shalt not prosper in thine waye. And thou shalt suffre vyolence and wronge all thy life longe, & no man shall helpe y. Thou shalt spouse a wife, but another shalt lye with her. Thou shalt bylyde an house, but another shall dwell therin. Thou shalt plante a vynyarde, but shalt not make it comen.

Thine oxe shall be slayn before thine eyes, but thou shalt not eate therof. Thine ass shall be violently taken awaye (euen before thy face) and shall not be restored y againe. Thy shepe shall be geuen vnto thine enemies, and no man shall helpe the. Thy sonnes and thy daughters shall be geuen vnto another nacion, and thine eyes shall se it, and dase vpon them all the daye longe, and thy hande shall not be able to deluyer them. The frute of thy londe and all thy laboure, shall a nacion eate, which thou knowest not: and thou shalt but onely be he that shall oppressed and sufre wronge, all the dayes of thy life. And thou shalt be cleane besyde thy selfe for the sighte, which thine eyes shall se.

The LORDE shall smyte the with a myscheuous botche in y knees & legges, so that thou canst not be healed, euen from the sole of thy fote vnto the crowne of thy heade.

* The LORDE shall bryng thee and thy kynge (which thou hast set ouer the) vnto a nacion, whom thou knowest not, nether thy fathers: and there shalt thou serue other goddes, euen wodd and stone: and thou shalt go to waist, and become a byworde, a laughtinge stocke amoge all nacions, whither LORDE hath caried the.

* Thou shalt carie out noch sede in to y felde, and shalt gather but litle in: for the greshoppers shall destroye it. Thou shalt plante vynyardes and dresse the, but thou shalt nether dryneke of the wyne, ner gather of y grapes: for y wormes shall consume it. Thou shalt haue Olyue trees in all thy coastes, but shalt not be anoynted with the oyle: for thyne Oliue trees shalbe rote out. Thou shalt get sonnes and doughters, and yet not haue them: for they shall be caried awaye captive. All thy trees and frutes of thy londe shall be marred with blastinge.

The stranger that is with y, shall clyme vp ouer the, and be allwaye aboute the: but thou shalt come downe alowe, and lye euer beneth. He shall lende vnto the, but thou shalt not lende him. He shalbe before, but thou shalt be behynde.

And all these curses shall come vpon the, and folowe the, and onertake y, tyll thou be destroyed, because thou herkenest not vnto y voyce of the LORDE thy God, to kepe his commaundemotes and ordinances, which he hath commaunded the. Therfore shal there be tokens and wonders vpon the, vpon thy sede for euer, because thou hast not serued LORDE thy God with a joyfull and good hert, when thou haddest abundance of all things. And therfore shalt thou serne thine enemye, which the LORDE shall sende vpon the, in hunger and thyrst, in nakednesse, and neede of all thinges: he shall put a yoke of yron vpon thy necke, vntyll he haue broughte the to naughte.

* The LORDE shall bryng y a nacion vpon the from farre, euen from the ende of y worlde, as a flyenge Aegle: a people, whose speache thou canst not vnderstande, an harde fauoured people, which regard not the persone of the olde, ner hane compassion on the yonge. And
they shall eate vp y frute of thy catell: y the 
frute of thy londe, till they have destroyed 
the, and shall leave the nothinge in corne, 
wyne, oyle, in the frute of thy oxen and shepe, 
vntyll they have broughte the to naughte: and 
shal laye sege vnto the with in all thy gates, 
tyll they cast downe thy hye and stronge 
walles, wherin thou trustest thorow out all thy 
londe. And thou shalt be besieged within all 
your portes, thorow out all thy londe which 
the LORDE thy God hath geuen the.

*Thou shalt eate the frute of thine awne 
body, the flesh of thy sones and of thy 
doughters, which the LORDE thy God hath 
geuen thee, in that straitnesse and sege, wher-
with thine enemye shall besiege thee: so that 
it shall greue the man y afore hath lyued ten-
derly and in voluptuousnes amonost you, to 
loke vpon his brother and vpon his wife y 
luyeth in his bosome, and on the sonne that is 
left ouer of his sones, lest he shulde geue 
eyne of them of the flesh of his children 
that he eateth, in as much as there is nothinge left 
him in that straitnesse and sege, wherwith 
thine enemye shal besiege y within all thy 
gates. And the woman that afore hath lyued 
so tenderly and voluptuously amonost you, that 
she durste not set the sole of her fote vpon the 
grounde for tendernes and voluptuousnes, shal 
be greued to loke vpon her husbande that 
lieth in his bosome, and on his sonne, and on 
hir daughter: euene because of hir daughters 
which she hath norished betwixte hir legges in 
hir lappe, and because of hir sonnes that she 
hath borne: For she shall eate them secretly 
for very scarcenesse of all thinges, in the 
straitnesse and sege, wherwith thine enemye 
shal besiege y within thy gates.

Yf thou wilt not be diligent to do all the 
wordes of this lawe which are wrytten in this 
boke, that thou mayest feare this glorious and 
fearfull name, euene the LORDE thy God, 
than shall the LORDE entreate y wonderously, 
with plages vpon y and thy sede, yee with 
greate and continual plages, with euell and 
contynual sicknesses, and shal bruyne vpo y 
all y sicknesses of Egipte (wherof thou wast 
afrayed) and they shal cleue vnto the. Therto 
all maner sicknesses and all maner plages, 
which are not wrytten in the boke of this lawe, 
shal the LORDE thy God cause to come 

vpon the, vntyll he haue destroyed the. And 
there shall be left but a fewe people of you, 
which afore were as the starres of heaven in 
multitude: because thou hast not herkened 
vynto the voyce of the LORDE thy God.

"And as y LORDE rejoyse ouer you 
afore, to do you good, and to multiplye you, 
eye so shall he rejoyse ouer you, to destroye 
you, and to bruyne you to naughte, and ye 
shalbe waysted from of the londe, whither thou 
goest now to possess it. For the LORDE 
shal scater the amonost all nacion, from the 
one ende of the worlde vnto another, and 
there shalt thou servre other goddes, whom 
thou knowest not, ner yet thy fathers, euens 
woode and stone.

And amonge those same nacion shalt thou 
haue no quyetnesse, nether shalt the sole of 
your fote haue eny rest: for the LORDE shal 
geue the them a fearfull hert, and dasynge of 
eyes, and a troubled soule, so that thy life 
shal hage before the: Night and daye shalt 
thou feare, and shal haue no trust in thy life.

In the mornynge thou shalt saye: Who shall 
geue me the euynge? And at euern shal 
thou saye: Who shal geue me the mornynge?

For the very great feare of thine hert, which 
shal make the afrayed: and for the sighte of 
thine eyes which thou shalt se.

And the LORDE shal brynge the agayne 
in to Egipte by shippe fulles, euens thorow 
the waye wherof y sayde vnto the: Yf thou 
shalte it nomore: and there shall ye be solde vnto 
youre enemies for bonde seruauntes and bonde 
maidens, and there shalbe no man to bye you.

The 13th Chapter.

THERE are y wordes of the couenaunt, 
which the LORDE commaunded Moses 
to make with the children of Israel in 
the londe of the Moabites, besyde y couenaunt 
which he made with them in Horeb. And 
Moses called all Israel, and sayde vnto them: 
Ye haue sene all that the LORDE dyd before 
youre eyes in the londe of Egipte, vnto Pharaoh 
with all his seruautes, and all his londe, the 
great tentacios which thine eyes haue sene, 
that they were greate tokes and wonders. 
"And yet vnto this daye hath not the LORDE 
geuen you an hert that understonedeth, eyes 
that se, y eares that heare.
He hath caused you to walke fortye yeares in the wyldernesse. a Youre clothes are not waxed olde vpon you, nether is thy shue waxed olde on thy fote. Ye haue eaten no bred, and drunken no wyne, ner stronge drynke, that ye mighte knowe, that he is  § LORDE youre God.

6 And whan ye came vnto this place, Sihon the kyng of Heszbons, and Og  § kyng of Basan, 7 came out agaynst vs vnto battayll, and we smote them, and toke their londe, and gaue it to eueriher vnto  § Rubenites and Gaddites, and to the halfe trybe of the Mannesites. *Kepe now therfore the wordes of this covenaut, and do therafter, that ye maye haue vnderstondinge in all that ye do.

Ye stonde this daye all before the LORDE youre God, the chefe rulers of youre trybes, youre Elders, youre officers, every man in Israel, youre children, youre wyues,  § straugers that are in thine hooste, 9 from the hewer of thy wod vnto  § drawer of thy water: that thou shuldst enter in to the covenaut of the LORDE thy God, and in to the ooth which the LORDE thy God maketh with the this daye, that he mighte sete the vp this daye to be a people vnto himself, and that he mighte be thy God, as he hath sayde vnto the, 7 and as he sware vnto thy fathers, Abraham, Isaac and Iacob.

For I make not this covenaut and this ooth with you onely, but both with you  § are here this daye, and stonde with vs before the LORDE oure God, and also with them that are not here with vs this daye. For ye knowe how we haue dwelt in the londe of Egipte, and how we came thorow the myddles of the Heythen, whom ye passed by, and sawe their abominacions and their Idols, wodd and stone, sylter and golde, which were with them: Lest there be amoge you man or woman, or an housholde, or a trybe, which turneth awaye his hert this daye from the LORDE oure God, to go and to serue  § goddes of these naciones: and lest there be amonge you some rote, that beareth gall  § wormwod: so that though he heare the wordes of this curse, he blesse him selfe yet in his hert, and saye: § Tush, it shal not be so euell. I wil walke after the I meanyng of myne awne hert, that the dronken maye perishe with the thyristie.

* Deu. 8. a.  § Nu. 21. d. e.  c Deu. 2. f. and 3. a.  
* Deu. 4. a.  f Isau. 9. d.  § Gen. 17. a.  § Iere. 5. b.

Then shall not the LORDE be mercifull vnto him, but his wrath and gelousy shall smoke ouer such a man, and all the curses that are wrytten in this boke, shall lighte vpon him: and the LORDE shall put out his name from vnder heauen, and shall separate him vnto euell out of all the trybes of Israel, acordinge vnto all the curses of the covenaut, that is wrytten in the boke of this lawe.

So the posterities of youre childrce which shall ryse vp after you, and the straugers that come out of farre countrees, shall saye (when they se the plages of this londe, and the dis-eases wherwith the LORDE hath smytten it) that he hath brent vp all their londe with brymstone and salt, so  § it can not be sowne, ner is frutefull, nether growth there any grasse therin;  § Like as Sodom, Gomor, Adama and Zeboim are overthrowne, which the LORDE ouerthrew in his wrath and anger.

Then shall all naciones saye: ** Wherfore hath the LORDE done thus vnto this londe? What greate wrothfull displeasure is this? Then shal it be sayde: Even because they haue forsaken the covenaut of  § LORDE God of their fathers (which he made with them when he broughte them out of the londe of Egipte) and they we, and serue other goddes, and worshipped the, euen soch goddes as they knewe not, and whom he had not deuyded vnto them. Therfore the wrath of the LORDE waxed whote ouer this londe, to brynge vpyn to all the curses that are wrytten in this boke. And the LORDE thrust them out of their londe with greate wrath, indignac  § displeasure hath cast them in to another londe, as it is come to passe this daye.

These are the  § secretes of the LORDE oure God, which are opened vnto vs andoure children for euer,  § we shulde do all the worde of this lawe.

The iii. Chapter.

NOW when all this commeth vpyn the,  A whether it be the blessinge or  § curse which I haue layed before the, c and thou goest in to thyme hert, beynge amoge the Heithen, whither the LORDE thy God hath thrust the, and thou turnest vnto the LORDE thy God, so that thou herkenest vnto his voyce, thou and thy children with all thy hert and with
all thy soule, in all that I commande the this daye, * then shall the LORDE thy God turne thy captiuyte, and haue compassion vpon the, and shal gather thy congregacion agayne from amonge all the nacionis, whither the LORDE thy God hath scatered the.

And though thou werest thrust out vnto the yttemost partes of the heaven, yet shall the LORDE thy God gather the from thence, and from thence shall he fetch the, and shall brynge the in to the londe, which thy fathers haue possessed, and thou shalt enjoye it, and he shal do the good, and multiplye the abowe thy fathers.

And the LORDE thy God shall circuite thine hert, and the hert of thy sede, that thou mayest loue the LORDE thy God with all thy hert and with all thy soule, that thou mayest lyue. But all these curses shall the LORDE thy God laye vpon thine enimyes, and vpon them that hate the and persecute the. But thou shalt turne, and herken vnto the voyce of the LORDE, to do all his com- maundementes, which I commande the this daye. And the LORDE thy God shal make the plenteous in all the workes of thine hides, in the frute of thy body, in the frute of thy catell, in the frute of thy londe to good.

For the LORDE shall turne, to reioyse ouer the to good, as he reioysed ouer thy fathers, so that thou herken vnto the voyce of the LORDE thy God (to kepe his com- maundementes and ordinaunces, which are wrytten in the boke of this lawe) and turne vnto the LORDE thy God with all thy hert and with all thy soule.

For the commaundement which I com- maunde ý this daye, is not to wonderfull for the, ner to farre, ner yet in heaven, that thou neade to saye: Who wil go vp for vs in to heaven, and brynge it vnto vs, that we maie heare it and do it? Nether is it beyonde the see, that thou neade to saye: Who will go ouer the see for vs, and fetch it vs, that we maye heare it, and do it? For the worde is very nye vnto the, euë in thy mouth and in thine hert, that thou do it.

Behold, I haue layed before you this daye, life and good, death and cuell. For I commaunde the this daye, to loue the LORDE thy God, and to walke in his wayes, and to kepe his commaundementes, ordinaunces, and lawes, that thou mayest lyue and multiplye, and that the LORDE thy God maye blesse the in the londe, whither thou goest to pos- sesse it.

But yf thou turnest awaye thine hert, so that thou wilt not heare, but fall a waye, to worshipe other goddes and to serue the, I certifie you this daye, that ye shal perishe, ० not lyue longe in the londe, whither thou goest ouer Iordane to posesse it.

I take heaven and earth this daye to recorde ouer you: I haue layed before you life and death, blessinge and cursinge, that thou mayest chose life, and that thou and thy sede maye lyue, ё ye maye loye the LORDE youre God, and herken vnto his voyce, and cleue vnto hym: (For he is thy life and thy lôge age) that thou mayest dwell in the londe, which the LORDE sweare vnto thy fathers Abraham, Isaac and Iacob, to geue them.

parte it among them by lott. But the LORDE himselfe that goeth before you, euene HE shall be with the, and shal not faile the, ner forsake the: Feare not, and be not afraied.

And Moses wrote this lawe, and deliuered it vnto the prestes the children of Levi (§ which bare the Arke of the couenant of the LORDE) and vnto all the Elders of Israel.

And he commanded them, and sayde:
† At the ende of seuen yeares, in the ymyne of the Fre yeaner, in the feast of Tabernacles when all Israel appeare to come before the LORDE thy God, in the place that he shal chose, thou shalt cause this lawe to be proclamed before all Israel in their eares, namely, before the congregacion of the people, both of men, women, children, and thy straungers which are within thy gates: that they maye heare and lerne to feare the LORDE their God, and be diligent to do all the wordes of this lawe: and that their children also which knowe nothing, maye heare and lerne to feare the LORDE youre God, all youre lyue dayes which ye lyue in the londe, whither ye go ouer Iordane to possesse it.

And the LORDE sayde vnto Moses: Beholde, thy ymne is come that thou must die, call Iosua, and stonde in the Tabernacle of witnesse, that I maye geue him a charge. Moses wente with Iosua, and stode in the Tabernacle of witnesse. And the LORDE appeared in the Tabernacle in a cloudy pyler † and the same cloudy pyler stode in the dore of the Tabernacle.

And the LORDE sayde vnto Moses: Beholde, thou shalt slepe with thy fathers, and this people wylly ryse vp, and go a whoring after straunge goddes of the londe in to the which they come, § and wylly forsake me, and breake the couenant which I haue made with them. And then shall my wrath waxe whote agaynst them, at the same ymne, § I shall forssake the, and hyde my face fro them, that they maye be consumed. ¶ And so whan mouch aduersite § trouble commmeth vporet the, they shal saye: Is not all this euell come vpor me, because God is not with me? But I shall hyde my face at the same ymne because of all the euell that they haue done, in that they haue turne vnto other goddes.

* Num. 3. 4.  † 2 Esdr. 8. a.  ‡ Exo. 33. b.  § 1 Reg. 8. b.  ¶ Iere. 2. d.  ¶¶ Deut. 32. a.  

Wryte now therefore this songe, γ teach it the children of Israel, and put it in their mouth, that this § songe maye be a witnesse vnto me amonge the children of Israel. For I will brynge them in to the londe which I sware vnto their fathers, that floweth with mylke and honey. ** And when they eate, and are full and bath, they shal turne vnto other goddes, and serue them, and blaspheme me, and breake my couenant.

And so whan moche myscrofe and tribulation is come vpon them, this songe shall answere before them for a witnesse. It shall not be forgotten out of the mouth of their sede: for I knowe their ymagnacion, that they go aboute euene now, before I brynge them in to the londe, which I sware vnto them.

So Moses wrote this songe at the same tyeme, and taughte it the children of Israel. And the LORDE gave Iosua the sonne of Nun a charge, and sayde: †† Be stronge and bolde, for thou shalt brynge the children of Israel in to the londe, which I sware vnto them, and I wil be with the.

Now whan Moses had wrytten out all the wordes of this lawe in a boke, he commanded the Leuites (which bare the Arke of the LORDES coevenant) and sayde: Take the boke of this lawe, and laye it by the syde of the Arke of the coevenant of the LORDE youre God, that it maye be there a witnesse agaynst the: for I knowe thy stubburnes and thy harde neck.  * Beholde, whye I am yet aluye with you this daye, ye haue bene disobedient vnto the LORDE: how much more after my death?

Gather now vnto me all the Elders of youre § and trybes, and youre officers, y I maye speake these wordes in their eares, †† and take heaven and earth to recorde agaynst them. For I am sure that after my death ye shall marre youre selues, and turre asyde out of the waye, which I haue commanded you: and so shal mysfortune happen vnto you herafter, because ye haue done euell in the sighte of the LORDE, in prouokynge him thorow the workes of youre handes.

So Moses speake out the wordes of this songe euene to the ende, in the eares of all the congregacion of Israel.

* Deut. 8. c.  †† Iosu. 1. b. and 23. c.  3 Reg. 2. a.  § 4 Reg. 17. c.  Mala. 3. b.  †† Deut. 4. d. and 30. d.
The 113. Chapter.

**ERKEN (O ye haueans) I wyll speake:**
*and let the earth heare the wordes of my mouth.

* My doctrine dropppe as doth the raine, and my speach flowe as doth the dew.

Euen as the rayne vpon the grasse, and as the droppes vpon the herbe.

For I wyl call vpon the name of the LORDE, geue ye the glory vnto oure God.

† Perfecte are the workes of the Stone, for all his wayes are righteousness.

God is true, and no wickednes is there in him, righteous and just is he.

The frowarde and ouerthwarte generacion hath marred them selves to himwarde and are not his children, because of their deformyte.

Thankes thou the LORDE thy God so, thou foolish and vnuweise people?

Is not he thy father? and thy LORDE? Hath he not made the, and prepared the?

Remembre the dayes that are past, considire the yeares of the generacion afore tyme.

Axe thy father, he shall shewe the: thine elders, they shall tell the.

§ Whan the most Highgest deuyd ye naciones and scarted the children of men.

Then set he the borders of the naciones acordinge to the nombre of the children of Israel.

‖ For the LORDES parte is his folke, Iacob is the meeulyne of his enheritance.

He founde him in the wyldernesse, euyn in the drye deserte where he roared.

He led him aboute, and gaue him understanding: He kepte him as the aple of his eye.

As an Aegle steryth vp hir nest, and flotereth ouer hir yonge: Euen so stretched he out his fethers, and tokke him and bare him on his wynges.

The LORDE onely was his gyde, and there was no straunge God with him.

He caried him ouer y height of the earth, and fed him with the increase of the feldes.

* He caused him sucke hony out of the rocke, and oyle out of the harde stone.

Butter of the kyne, and mylke of the shepe, with the fat of the lambes, and rammes of the sonnes of Basan, and hegoates with the fat of the kyndnes, and wheate: And gaue him drynke of the very bloude of grapes.

** And when he was fat and had ynyonghe, he waxed wanton.

He is fat, and thicke, and smothe, and hath letten God go, that made him, and despysed the rocke of his saluacion.

He hath prouoked him to indignacion, thorow straunge goddes, and thorow abhominacion hath he angred him.

‡ They offred vnto feldel deuels, not vnto their God.

Vnto goddes whom they kneuwe not, euyn vnto new goddes, y came newly vp, whom their fathers honoured not.

Thy rocke that begat y, hast thou despysed: and hast forgotten God that made the.

And whan the LORDE sawe it, he was moued vnto wrath ouer his sonnes and his daughters.

And he sayde: I wyll hyde my face from them, I wyll se what their ende shall be: for it is a frowarde generacion, they are childr in whom is no faythe.

They haue despysed me in it that is not God: with their vanites haue they angred me.

† And I agayne wil prouoke them, by those that are no people: by a foolish nacion wil I anger them.

For the fyer is kyndled in my wrath, and shall beare vnto y nethermost hell, and shall consume the londe with the increase therof, and set the foundaciones of y mountaynes on fyer.

I wil heape myscheues vp on them, I wil spende all myne arowes at them.

They shall pyne awaye thorow honger, be consumed of the fueles, and of byter sicknes.

* I wil sende amongeth them y tethe of beestes, and furious serpentes.

Without shall the swearde robbe them, feare in the chambers, both the yonge man and yonge woman, the suckynge children with the grey headed man.

I wyll saye: Where are they? I shall make their remembrance to cease from amonge men.

* If the wrath of the enemies were not gathered, lest their enemies shulde be proude,
The b. boke of Moses.

Chap. rrviij.

The LORDE hath not done all this. Oure hande is hye, and: The LORDE hath not done all this. For it is a people, therin is no councell, and there is no vnderstandinge in them.

For oure rocke is not as their rocke,* if this are oure enemies judgements selues.

Their vyne is of the vyne of Sodom, and of the fieldes of Gomorra: their grapes are the grapes of gall, they haue bittere clusters.

Their vyne is the poysen of Dragons, at the furious gall of Adders.

Is not this hid with me, and sealed vp in my treasures?

"Vengeance is myne, and I will rewarde in due season. Their fote shall slyde, for the tyme of their destruction is at honde, and the thinge that is to come vp on them, maketh haiste.

For the LORDE shall judge his people, and shall haue compassion on his seruauntes. For he shall consider that their power is awaie, and that it is gone with them, which were shut vp and remayned ouer.

And he shall saye: Where are their goddes, their rocke wherin they trusted?

Of whose sacrifices they ate thy fatt, and dranke the wyne of their drynkesceringes? Let them ryse vp and helpe you, and be youre proteccion.

Se now that I am, and that there is none other God but I.

I can kyll and make alyue: what I haue smyttten, that can I heale: and there is noman able to deluyer out of my hande.

For I wil lifte vp my hande to heauen, and wyl saye: I lyue euer.

Ye I whet thy edge of my swerde, and my hande take holde of judgmente, then wyl I auenge me on mye enemies, and warade them that hate me.

I wil make myne arowes dronken with bloude, and my swerde shal eate flesh ouer thy bloude of the slayne, and ouer the captuyte, and in that the enemies heade shall be discovered.

Reioyse ye Heythen with his people: for he wil auenge the bloude of his seruauntes, and wyl auenge him on his enemies, x wil be mercifull vnto the londe of his people.

And Moses came and spake all the wordes of this songe in the eares of the people, he and Isoua the sonne of Num. Now wha Moses had made an ende of speakinge all these wordes vnto all Israel, he sayde vnto the: "Take to hert all thy worde, which I testifie vnto you this daye, that ye commaunde youre children, to observe and do all the wordes of this lawe.

For it is no vaine worde vnto you, but it is youre life: x this worde shall prolonge youre life in thy londe, whither ye go ouer Iordane to conquere it.

And x LORDE spake vnto Moses x same daie, x sayde: Get the vp to this mount Abairin, vpon mount Nebo, which lyeth in x londe of the Moabites ouer agaynst Iericho. x beholde the londe of Canaan, which I shall geue vnto the children of Israel in possessio. And dye thou vpon the mount, whan thou art come vp, and be gathered vnto thy people, x like as Aaron thy brother dyed vpon mount Hor, and was gathered vnto his people: Because ye trespassed agaynst me amonst the children of Israel by the **water of stryfe at Cades in the wildernesse of Zin, and sanctified me not amonst the children of Israel. For thou shalt se the londe ouer against the, which I geue vnto x children of Israel but thou shalt not come in to it.

The rrrvij. Chapter.

This is the blesyng, wherwith Moses the man of God blessed x childre of Israel before his death, and saide: 'The LORDE came from Sinai, x rose vp vnto the from Seir. He appeared fro mount Paran, and came with many thousand euyentes. At his righte hande is there a lawe of fyre for them: O how loued he the people? All his sayentes are in his hande, x they shall set them selues downe at thy fete, and receaue of thy wordes. Moses commaunded vs the lawe,
which is the inheritanc of the congregation of Iacob. And he was in the fulnesse of the kynge, α helde ψ rulers of ψ people together, with the tries of Israel. 

Let Ruben lyue, and not dye, and his people be fewe in nombre. 

This is the blessynge of Iuda. And he sayde: LORDE heare the voyce of Iuda, and bruyne him vnto his people: Let his hicides multiplye him, and let him be helped from his enemies. 

And vnto Leui he sayde: Thy perfectnes and thy lighte be acordiue vnto the man of thy mercy, *whο thou hast tempted at Massa, whan ye stroue by the water of stryfe. +He that sayeth vnto his father and to his mother: I se him not: and to his brother, I knoue him not: and to his sonne, I wote not of him, those haue obserued thy wordes, and kepte thy couenant: they shall teach Iacob thy judgments, and Israel thy lawe: they shall laie incense before thy nose, α burnt offeringes vpon thine altare. LORDE, blesse thou his power α accepte the workes of his handes: smyte the bloodyes of them ψ ryse vp agaynst him, ς of them that hate him, that they lìfte not vnp to them selues. 

And to Ben Iamin he said: The beloued of the LORDE shal dwell in hope on him: All the daye longe shal he wayte vpon him, and shal dwell betwene his shulders. 

And to Joseph he sayde: +His londe lieth in the blessynge of the LORDE, there are noble frutes of heauen, of the dew, and of the depe that lyeth beneth: There are noble frutes of the increase of the Sonne, and noble rype frutes of ψ monethes: And of ψ topes of the mountaynes of olde, and of the hilles allwaye, and of the noble frutes of ψ earth, and of the fulnesse therof. The good will of him ψ that dwelleth in the buszhe, come vpon the heade of Joseph, and vpon ψ tope of his heade that was separated from amonge his brethren. 

His bewyte is as a firstborne oxe, and his horns are as ψ horns of an Unicorne: with the same shal he buszhe the nacion together, euen vnto the enedes of the worlde. These are the thousandes of Ephraim, and the thousandes of Manasse. 

And vnto Zabulon he sayde: Rejoyse Zabulon of thy outgoynge: but rejoyse thou Isachar of thy tentes. They shal call the people vnto ψ hyll, and there shal they offer ψ offerings of righteounes. For they shall sucke the abundance of the see, and the treasures hyd in the sonde. 

And to Gad he sayde: Blessyng heue Gad, which maketh rowme. He dwelth as a lyon, and spoyyleth the arme and the topppe of the heade. And he sawe his begynnyng, that ψ heape of the teachers laye hydd there, and came with the rulers of the people, and executed the righteounenesse of the LORDE, and his judgment on Israel. 

And to Dan he sayde: Dan a yonge lyon, he shal flowe from Basan. 

And to Nephtali he sayde: Nephtali shal haue abundance of pleasure, α shalbe full of the blessynge of the LORDE: his possession shalbe towards the west and south. And to Asser he sayde: Asser be blessed with sonnes, accepted be he with his brethren, and dyppe his fote in oyle. Yron and brasse be on thy shues. Thyne age be as thy youth. 

There is no God as the God of the iust. 

He that sytteth vpon heauen, be thy helpe. And his glory is in the cloudes, that is the dwellynge of God from the beginnyng, and vnder the armies of the worlde. And he shall dyrue out thynge enemye before the, and saye: Be destroyed. *And Israel shall dwell safe alone. The eue of Iacob shalbe vpon ψ londe where corne and wine is, heauen also shal dorppe with dewe. Happye art thou Israel, who is lyke vnto the? ,O thou people ψ art saide by the LORDE, which is thy helpe, shylde, and the swerde of thy glorye. Thyne enemies shal pryne awaye, and thou shalt tredaye vpon the height of them. 

The xxxiii. Chapter. 

And Moses wente from the felde of ψ Moabites vp vnto mount Nebo, *vpω ψ topppe of mouiit Pisga ouer against Israel. 

And the LORDE shewed him all the londe of Gilead vnto Dan, and all Nephtali, and the londe of Ephraim and Manasse, and all the londe of Iuda, vnto ψ ymcest see, and towards the south, and the region of the playne of Iericho the cite of the palme trees euens vnto Zoar. And the LORDE sayde vnto him: This is the londe that I sware vnto

Abraham, Isaac and Jacob, and sayde: I wyll geue it vnto thy sede. Thou hast sene it with thine eyes, *but thou shalt not go ouer thither.

So Moses ‘s seruaunt of the LORDE died there in the londe of the Moabites, acordinge vnto the worde of ‘s LORDE. And he buried him in a valley, in the londe of the Moabites ouer agaynst the house of Peor. And noman knewe of his graue vnto this daye. And Moses was an hundreth and twentye yeare olde whan he dyed: his eyes were not dymme, and his chekes were not fallen. And the children of Israel weped for Moses in ‘s felde of the Moabites thirtie daies, and the dayes of the wepynge and mournynge for Moses were fulfilled.

And Iosua the sonne of Nun was filled with ‘s sprete of wyszdome (†for Moses had layed his hande vpon him) and the children of Israel herkened vnto him, and dyd as the LORDE commaunded Moses. And there arose no prophet more in Israel, like vnto Moses, whom the LORDE knewe face to face in all tokens and wonders (which the LORDE sent him to do in ‘s londe of Egipte, vnto Pharao, and to all his seruautes, and his londe) and in all this mightie hande and greate visions which Moses dyd in the sighte of all Israel.
The seconde parte

of the

olde Testament.

The boke of Josua.
The boke of the Judges.
The boke of Ruth.
The first boke of the Kynges.
The seconde boke of the Kynges.
The thirde boke of the Kynges.
The fourth boke of the kynges.
The first boke of the Cronicles.
The seconde boke of the Cronicles.
The first boke of Esydras.
The seconde boke of Esydras.
The boke of Hester.
The boke of Josua.

What this boke conteyneth.

Chap. I.
After the death of Moses, God comandeth Josuæ to get him vp, and to go with the people over Iordane in to the londe of promes.

Chap. II.
Two spyes are sent vnto Iericho, and Rahab lodgeth them.

Chap. III.
Josuæ goeth forth with the people vnto Iordane: The Leuites are ordeyned to go before with the Arke. The one parte of Iordane stondeth styll, the other reneth downe, and the people go thorow it drye shodd.

Chap. IV.
Two stones doth Josuæ cause to be taken out of Iordane, and setteth them vp at Gilgall for a remembraunce.

Chap. V.
The kynges beyonde Iordane are afrayed. The people in Gilgall are circumcysed. They eate the Passeouer and vnleuended bred.

Chap. VI.
How Iericho is wonne and taken.

Chap. VII.
The Israelites are put to flight before their enemys, because one of the had stolen of it that shulde hane bene damned and utterly destroyed. The trespracer is stoned vnto death.

Chap. VIII.
The cite of Hai is wonne, the people slayne, the kynge taken alyue and hanged, the cite brent. Josuæ buyldeth an altare vnto the LORDE. The blessynges and curses are red.

Chap. IX.
The Heythn kynges prepare the selues agaynst Israel. The Gabbonites saue their lyues by crafe and suttyltie.

Chap. X.
The Heythn laye sege to Gabaon, but Josuæ helpeth them, and wyneth a greate felde, commandeth the Sonne to stonde styll, hangeth vp fyue kynges, and taketh the cities.

Chap. XI.
The Heythn kynges gather the selues together agaynst Israel: but they are discomfited, and their cities wonne.

Chap. XII.
The names of the kynges whom Josuæ and the Israelites slewe, are here rehearsed, even one and thirtye.

Chap. XIII.
The remnaunt of the londe on this syde Iordane.

Chap. XIV.
The dealinge out of the londe.

Chap. XV.
The londe that fell vnto Iuda by lott.

Chap. XVI.
The lot of Ephraim.

Chap. XVII.
The lot and porcion of Manasse.

Chap. XVIII.
Men are sent out of the seuen trybes, to consyder the londe, and to deale it out. The porcion of Ben lamin.

Chap. XIX.
The porcion of Simeon, Zabulon, Isachar, Aser, Nephtali and Dan.
## The boke of Josua.

### Chap. XX.
The partinge out of the fre cities.

### Chap. XXI.
Of the cities and suburbes of the Leuites.

### Chap. XXII.
The two tribes and a halfe are sent home agayne, with a charge to be diligent in kepyng Gods commaundement. Of the altare of witnesse.

### Chap. XXIII.
Josua calleth the people together before his death, and charge they people, and sayde: Prepare you vytyacles, for ouer thre dayes shal ye go ouer this Iordane, that ye maye come in and take possession of the londe, which the LORDE youre God shal geue you.

And to the Rubenites, Gaddites, and to the halfe trybe of Manasse, sayde Josua: Thynke vpnon the worde, *that Moses the seruaunt of the LORDE spake vnto you, and sayde: The LORDE youre God hath brought you to rest, and geuen you this londe. Let youre wyues and children and catell remayne in this londe, that Moses geue you on this syde Iordane: But ye youre selues (as many as be fightinge men) shal go forth before youre brethren in harness, and helpe them, tilll the LORDE haue broughte youre brethren to rest also as well as you: that they also maye take possession of the londe, which the LORDE youre God shal geue them: Then shal ye turne agayne in to the londe of youre possession, that ye maye enjoye it, which Moses the seruaunt of the LORDE hath geuen you on this syde Iordane towards the Easte. And they answered Josua and sayde: *All that thou hast commaundede vs, wyl we do: and whither so euer thou sendest vs, we wyl go thither. Like as we haue obeyed Moses, so wyl we be obedient also vnto the: Onely that the LORDE thy God be with þ, like as he was with Moses. Who so euer disobeyeth thy mouth, and herkeneth not vnto thy wordes in all that thou hast commaundede vs, shal dye: Onely be thou stronge and bolde.

### The first Chapter.
After the death of Moses the seruaunt of the LORDE, spake the LORDE vnto Josua þ sonne of Nun Moses mynistre: My seruaunt Moses is deed, vp now, and go ouer this Iordane, thou and all this people in to the londe that I haue geuen the children of Israel. *All the places that the soles of youre fete shal treade vpon, haue I geuen vnto you, as I sayde vnto Moses: From the wyldernesse and this Libanus vnto the greate water Euphrates: all the londe of the Hethites vnto the greate see toward the west, shal be youre border. There shall noman be able to with-stonde þ all thy life longe. *And like as I was with Moses, so wil I be with the also. †I will not sayle the nether forsake the. Be stronge and bolde: for vnto this people shalt thou deuyde þ londe, which I swere vnto their fathers, to geue it them.

‡Be strege therfore and very bolde, that thou mayest kepe and do euer thynges accordinge to the lawe, that Moses my seruaunt commaundeed the. Turne not asyde from it, nether to the righte hande ner to the lefte. §þ thou mayest deale wysely whiter so euer thou goest. §And let not the boke of this lawe departe out of thy mouth, but exercye thy selle therin daie and nighte, that thou mayest kepe and do euer thynges accordinge to it that is wrytten therin: Then shalt thou prosper in thy waies, and deale wysely. Lo, Thane commaundede the to be stronge and bolde. Feare not, and be not afrayed: for the LORDE thy God is with þ, whither so euer thou goest.

Then commaundeed Josua the officers of the people, and sayde: Go thorow the hoost,

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*a* Deut. 11. d.  
*a* Josua 3. d.  
†Deut. 31. b.  
†Heb. 13. a.  
‡Deut. 31. b.  
§Deut. 5. d.  
§Deut. 17. d.  
‖Nu. 32. d.  
‖Deu. 5. d.  
1 Mac. 2. d.  
Iere. 42. a.
them: Go youre waye, loke vpon the londe and Iericho. They wente forth, and came in to the house of an harlot, called Rahab, and laye there. Then it tolde the kyng of Iericho: Lo, there are men come in this nighte from the childre of Israel, to spye the londe. Then sent the kyng of Iericho vnto Rahab, saynge: Delyuer the men forth that are come vnto the in to thy house, for they are come to spye out the whole londe. Now as for the two men, the woman had hyd them, and sayde: There came men in vnto me in dede, but I knewe not whence they were. And at the shuttinge of the gate when it was darkene, they wente out, so y I can not tell whither they be gone: folowe soone after them, for ye shal ouertake them. But she had caused them to elymme vp vnto the house toppe, and hyd them vnder the stalkes of flaxe, that she had prepared her vpô the toppe of the house. Howbeit the men folowed after them in waye towards Iordane, euyn vnto the ferye: and when they that folowed vpon them were gone forth, the gate was shut.

And or euer the men layed them downe to slepe, she wente vp to them vnto the house toppe, and sayde vnto the: I knowe that the LORDE shal delyuer you the londe, for the feare of you is fallen vpon vs, and all the inhabiteres of the londe are discarded at youre commynge. For we haue herde, how the LORDE *dyred vp* the water in the reede see before you, whā ye departed out of Egipte: and what ye dyd vnto the two kynges of the Amorites, Sihon and Og beyonde Iordane, how ye rodet them out, and destroyed them. And sence we herde therof, oure hert hath failed vs, nether is there a good stomache more in eny man, by the reason of youre commynge. For the LORDE youre God is both the God aboue in heaue and beneth vpon earth.

Swere now then vnto me even by the LORDE (for so much as I haue dealt mercifully with you) that ye wyl also shewe mercy vpon my fathers house: and geue me a true token, that ye wyl let my father lyue, and my mother, my brethren, and my sisters, and all that they haue, and delyuer oure soules from death. The men sayde vnto her: Yf we shewe not mercy and faithfulness vpon the, when the LORDE gyneth vs the londe, then let oure soule dye for you, so farre as thou betrayest not oure deuyce. Then let them downe thorow the wyndowe by a coarde: for hir house was in the wall of the cite, and in the wall was hir dwellynge. And she sayde vnto them: Go youre waye vp to the mountayne, lest they mete you that folowe vpon you: and hyde youre selues there thre dayes, till they be come againe v folowe after you: and then get you youre waye.

But the men sayde vnto her: As for this oath that thou hast taken of vs, we will be discharged of it when we come in to the londe, excepte thou knytttest in the wyndowe lyne of this rosecoloured rope (ly thow hast lette vs downe with all) gatherest vnto in to the house, thy father, thy mother, thy brethren all thy fathers house. And loke who so euer goeth out at the doore of thy house, his bloude be vpon his owne heade, and we gittlesse. But of all those ly are in thy house, yf a hende be layed vpon the, their bloude shalbe vpon oure heade. And yf thou bewrayest eny of this deuyce of ours, the wil we be discharged of the ooth ly thow hast take of vs. She sayde: Let it be so as ye saye, and she let the go. And they wente their waye. And she knytt the rose coloured lyne in the wyndowe.

They wente on their waye, and came to the mountayne, and remayneed there three dayes, till they that folowed vpon them were come agayne: for they soughte them thorow every strete, yet they founde them not. So the two men turned agayne, and departed from the mountayne, and passed ouer (Iordane) and came to Isoua the sonne of Nun, and tolde him euery thinge, as they had founde it, they sayde vnto Isoua: The LORDE hath genê vs all the londe in to oure handes, and all they that dwell in the londe, are sorne afrayed of vs.

The iiij. Chapter.

And Issoua rose vp early, and they departed from Setim, came vnto Iordane, he and all the children of Israel, and remayned there all night, afore they werte ouer. But after thre dayes wente the officers thorow ly boost, and commaundede the people, and sayde: Whan ye se the Arke of ly couenaunt of the LORDE youre God, and the prestes from amõge the Leuites bearinge it, departe ye then out of youre place, and folowe after

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* Heb. 11. e. * Lex. 2. c. † Deu. 28. a. * Isus. 5. a. ‡ Ex. 14. e. † Nu. 21. d. § Deu. 10. d. || Isus. 6. d.
Israel wete thorow drye shod, vntyll ý whole people were all come ouer Iordane.

The iiiij. Chapter.

A ND ý LORDE sayde vnto Josua: Take you twelwe men, out of euery trybe one, τ comaunde them, τ saye: +Take vp twelue stones out of Iordane, from the place where the fete of the prestes stode in their araye: τ carry them with you, ý ye male leave them in ý lodginge, where ye shal lodge this night. The Josua called twelue me which were prepared of the children of Israel, out of euery trybe one, τ saye vnto the: Go youre waye ouer before the Arke of the LORDE youre God in the myddes of Iordane, τ take euery man a stone vpon his shulder, after the nome of the trybes of ý children of Israel, ý they maye be a token amonoge you. And when youre children axe their fathers here after, and saye: What do these stones there? That ye maye then saye vnto them, how that the water of Iordane claue in sunder before the Arke of the LORDES couenaunt, when it wente thorow Iordane, τ that these stones are set for a perpetuall remembranc vnsto the children of Israel.

Then dyd the children of Israel as Josua commaunded them, and bare twelue stones out of the myddes of Iordane (as the LORDE had sayde vnto Josua) § accordinge to the nombre of the trybes of the children of Israel, and broughte the same with them in to the lodginge, and lefte them there. And Josua set vp twelue stones in ý myddes of Iordane, where ý fete of the prestes stode, that bare ý Arke of the couenaunt: and there they be yet vnto this daye. As for ý prestes that bare ý Arke, they stode in the myddes of Iordane, vntyll all was perfornmed that the LORDE charged Josua to saye vnto ý people accordinge as Moses gane Josua in commandeméth. The people also made haist, and wente ouer. Now whan all the people was gone ouer, the Arke of the LORDE wente ouer also, and the prestes wente before the people.

And the Rubenites, τ Gaddites, and ý halfe trybe of Manasse wente harnessed before the childré of Israel, like as Moses had sayde vnto the: Aboute a fortye thousande men ready harnessed to the warre, wente before
the LORDE to the battayll, vpon  felde of Iericho. * In that daye the LORDE made Iosua greate in the sichte of all Israel: and like as they feared Moses, so stode they in awe of him, all his life longe.

And the LORDE sayde vnto Iosua: Commande the prestes which beare the Ark of witnesse, that they come vp out of Iordane. So Iosua commaunded the prestes,  sayde: Come vp out of Iordane. And when the prestes bare the Ark of the councnaft of  LORDE were out of Iordane, and trode with the soles of their fete vpon the drye londe,  water of Iordane came agayne in to his place, and flowed (like as afore tyme) vpon all his banckes.

It was  tenth daye of the first moneth, when the people came vp out of Iordane:  sayde: When yeare ye were in Gilgall vpon  East syde of  cite of Iericho. And  twelue stones which they had taken out of Iordane, dyd Iosua set vp at Gilgall,  sayde vnto the children of Israel: When ye are come vp out of Iordane, ye shall set vp these stones.  sayde: These stones shalbe drye thorow Iordane, what tyme as  LORDE youre God dryed vp  water of Iordane before you, they shalbe ouer: like as the LORDE youre God dyd in the seconde tyme,  which he dryed vp before vs,  we shalbe drye thorow: that all the people vpon earth mighte knowe the hade of the LORDE, how meane it is, to the intent that ye shalbe allwaye feare the LORDE youre God.

The 6. Chapter.

NOW when all the kynges of  Amorites that dwelt beyonde Iordane westwarde, and all the kynges of  Cananites by the see syde herde, how  LORDE had dryed vp the water of Iordane before the children of Israel, tylly they were come ouer  their hert fayled them, nether was there eny more corage in them at the presence of the children of Israel.

At the same tyme sayde  LORDE vnto Iosua: Make the knyues of stone, and circumcysye the children of Israel agayne the seconde tyme. Then Iosua made him knyues of stone, and circumcysed the children of Israel vpon the topp of the foreskynnes. And the cause why Iosua circumcysed all the males of the people  were come out of Egipte, is this: for all the men of warre dyed in  wildernesse by the waye, after they were departed out of Egipte: for all the people that came forth, were circumcysed.

But all the people that were borne in  wildernesse by the waye (after they departed out of Egipte) were not circumcysed: for the children of Israel walked fortye yeares in the wildernesse, vntyll all the people of the men of warre that came out of Egipte, were consumed, because they herkened not vnto the voyce of the LORDE, like as the LORDE swarde vnto them,  that they shulde not se the londe, where the LORDE swarde vnto their fathers to geue vnto vs, ewaye a londe that foweth with mylke and honeye: their children which were come vp in their steade, dyd Iosua circumcysye: for they had the foreskynne, and were not circumcysed by the waye.

And when all the people were circumcysed, they abode in their place, euene in these places, vsall they were wholle. And  LORDE swarde vnto Iosua: To daie haue I turned  shame of Egipte awaye from you, euene the same place was called Gilgall vnto this daie. And whye the children of Israel laye thus at Gilgall, they kepe Easter ** the fourteenth daie of the moneth at euene in the felde of Iericho. And they ate of the corne of the lode the seconde daie of the Easter: namely, vnleuended bred, euene the same daye. And vpon the morow, the  Manna fayled, when they ate of the corne of  londe, so that the children of Israel had nomore Manna, but ate of the corne of the londe of Canaan the same yeare.

And it fortuned that wha Iosua was by Iericho, he lyfte vp his eyes, and saw warre, that there stode a mai agaynst him, and had a naked swerde in his hande. And Iosua wete to him,  sayde vnto him: Art thou one of vs, or ofoure enemies? He sayde: No, but I am  the pryncse of the LORDES hoost, and now am I come. Then fell Iosua downe to the earth vpon his face, and worshipped him, and sayde vnto him: What sayseth my LORDE vnto his servaunt? And the pryncse ouer the LORDES hoost sayde vnto him: §§ Put thy shues of thy fete, for the place where vpso thou stondest, is holy. And Iosua dyd so.

* Exo. 3. c. † Exo. 12. d. ‡ Exo. 14. e. § Iosu. 2. b. ¶ Exod. 3. e. ¶¶ Exod. 4. e.

† Exo. 16. f. †† Dan. 10. b. §§ Exod. 3. a. Acto. 7. d.
A S for Iericho, it was shut and kepte because of the childr̄ of Israel, so that no man mighte go out ther in. But the LORDE sayde vnto Josua: Beholde, I haue geuen Iericho with ỳ kyng and men of warre therof, in to thy hande. Let all the men of warre go once rounde aboute ỳ cite, and do so sene dayes. But vpoun the seuenthe daye let the prestes take the seuen trompettes of the yere of Iubilye before the Arke, and goe the same seuenthe daye seuen tymes aboute the cite, and let the prestes blew the trompettes. And whan the horne of the yere of Iubilye bloweth and maketh a sounde, so that ye heare the trompettes, all the people shal make a greate shoute, then shal the walles of the cite fall downe, and ỳ people shal fall in, every one straight before him.

Then Josua the sonne of Nun called ỳ prestes, and sayde vnto them: Beare ye the Arke of the couenaunt, and let seuen prestes take the seuen trompettes of the yere of Iubilye before the Arke of the LORDE. But vnto the people he sayde: Get you hence, and go rounde aboute the cite: and let him that is harnessed, go before the Arke of the LORDE. Whan Josua had spoken this vnto the people, the seuen prestes bare the seuen trompettes of the yere Iubilye before the Arke of the LORDE, and wente ỳ blew the trompettes, and the Arke of the LORDES couenaunt followed after them: and who so was harnessed, wente before the prestes that blew the trompettes, and the multitude followed the Arke. And all was full of ỳ noyse of the trompettes. But Josua commaunded the people, and sayde: Ye shall make no shoute, ner let youre voyce be herde, nether shall ye geue one worde out of youre mouth, vntyll the daye ỳ I saye vnto you: Make a shoute, then make a shoute.

So the Arke of the LORDE wente once rounde aboute the cite, and came agayne in to ỳ hooste, ỳ remayned therin: for Josua vsed to ryse vp early in the mornynge. And the prestes bare the Arke of the LORDE: so dyd the seuen prestes beare the seuen trompettes of the yere of Iubilye before ỳ Arke of the LORDE, and wente and blew the trompettes: and who so was harnessed, wente before thē, but ỳ multitude folowed ỳ Arke of the LORDE. And all was full of the noyse of the trompettes.

The seconde daye wente they once aboute the cite also, and came agayne in to the hooste. Thus dyd they sene dayes. But upon the seuenthe daye whan the mornynge sprynge arose, they gat them vp early, and wente after the same maner seuen tymes aboute ỳ cite, so that vpon the same one seuenthe daye they wente seuen tymes aboute the cite.

And at the seuenthe tyme whan the prestes blew the trompettes, Josua sayde vnto the people: Make a shoute, for ỳ LORDE hath deluyered you the cite: Howbeit this cite, ỳ all that is therin, shalbe damned vnto the LORDE. * onely the harlot Rahab shal lyue, ỳ all that are with her in ỳ house, for she hyd the messaungers, whom we sent forth. Onely beware of ithat is damned, lest ye damne youre selues (ỳ ye take ought of i that is damned) and make the hooste of Israel to be damned, and byrge it in to mys-fortune. But all the syluer and golde, with the ornametts of brasse ỳ yron, shalbe sanctified vnto the LORDE, that it maye come to the LORDES treasure.

Then made the people a greate shoute, and the prestes blew the trompettes (for whan the people herde the noyse of the trompettes, they made a greate shoute) † and the walles fell, and the people clymned vp in to the cite, euery one straight before him. Thus they wanne ỳ cite, and ‡ destroyed all that was in the cite with the edge of the swerde, both man and woman, yonge and olde, oxe, shepe, and Asse.

But Josua sayde vnto ỳ two men which had spied out the londe: Go in to the house of the harlot, and bringe out the woman frō thence with all that she hath, acordynge as ye hane sworne vnto her. Then ỳ yonge men (the spyes) wente in, and brought forth Rahab with her father and mother, ỳ brethren, and all that she had, and all hir kynred, and caused her to dwell without the hooste of Israel. As for the cite, they brent it with fyre, ỳ all that was therin: onely the syluer and golde, and the ornametts of brasse and yrō put they vnto the treasure in the house of ỳ LORDE: but Josua let ỳ the harlot Rahab lyue, with hir fathers house, and all that she had: ỳ she dwelt in Israel vnto this
daie, because she had hyd the messaungers whom Issua sent vnto Iericho to spye.

At the same tyme sware Issua, and sayde:

* Cursed be that man before the LORDE, which setteth vp this cite of Iericho to buyldeth it: Whan he laith the fountacions thereof, let it cost him his first sonne: And whan he setteth vp the gates of it, let it cost him his yesthes sonne. Thus the LORDE was with Issua, so that he was spoken of in all londes.

The Chapter.

B

UT the children of Israel had commytted a sinne in the thing was damned:
for Achan the sonne of Charni the sonne of Sabdi the sonne of Serah, of the Iuda, toke some of it was damned. Then was the wrath of the LORDE feare ouer the children of Israel.

Now whan Issua sent out men from Iericho vnto Hai, which lyeth byside Bethaué on the east syde of Bethel, he sayde vnto thes: Go vp, and spye the londe. And when they had gone vp, and spyd out Hai, they came agayne to Issua, and sayde vnto him: Let not all the people go vp, but vpon a two or thre thousande, that they maye go vp and smyte Hai, lest all the people weere them selues there, for they are but fewe.

So there wente vp, of the people vpon a thre thousande men, and they fled before the men of Hai, and they of Hai smote vpon a syxe and thyrty men of them, and chased them from theorne vnto Sebarim, and smote them downe the waye. Then was the hert of the people discarage, and became like water. As for Issua he rente his clothes, and fell vpone his face vnto the earth before the Arke of the LORDE, vntill the eueninge, with the Elders of Israel, and cast dust vpon their heads.

And Issua sayde: Oh LORDE LORDE, wherfore hast thou broughte this people ouer Iordaine, to deluyer vs in to the handes of the Amorites to destroye vs? O that we had taried beyonde Iordaine, as we begane. Oh my LORDE, what shal I sayle, whyle Israel turneth his backe vpon his enemies? Whi the Cananites heare of this, they shall compass vs rounde aboute, yee and rote out oure names from of the earth. What wylt thou do then vnto thy greate name?

Then sayde the LORDE vnto Issua: Stode vp, why lyest thou so vpon thy face? Israel hast offended, and trissgressed ouer my covenante, which I commaundd the. They haue taken also of the thing that was damned, and haue stolen, and dyssembled, and layed it amonoge their ornamente. The children of Israel are not able to stonde before their aduersaries, but must turne their backes vpon their enemies: for they are acerued. I wyll no more be with you from hence forth if ye put not out the damned from amonoge you.

Stonde vp, and sanctifie the people, and saye: Sanctifie youre selues agaynst tomorrow for thus sayeth the LORDE God of Israel: There is a damned thinge in the O Israel, therfore canst thou not stonde before thine enemies, tylle ye put awaye the damned from amonoge you. And ye shall ryse vp early, one trybe after another: and loke which trybe so euere the LORDE taketh, the same shall come forth, one kynred after another: and loke which kynred the LORDE taketh, the same shall come forth, one house after another. And loke what house the LORDE taketh, the same shall come forth, one housholder after another. And who so euer is founde in the curse, the same shall be burnt in the fyre with all that he hath: because he hath gone beyonde the covenante of the LORDE, and committted folye in Israel.

Then Issua gat him vp by tymes in the mornynge, and brought forth Israel, one trybe after another, and the Iuda was taken. And whan he had brought forth the kynreds in Iuda, the kynred of the Serahites was taken. And whan he had brought forth the kynred of the Serahites, one housholder after another, Sabdi was taken. And wha he had brought forth his house, one housholder after another, Achan the sonne of Charni the sonne of Sabdi the sonne of Serah of the Iuda, was taken.

And Issua sayde vnto Achan: My sonne, geue the glory vnto the LORDE the God of Israel, and geue him the praise, and tell me, what thou hast done, and hide nothynge fro me.

Then answered Achan vnto Issua, and sayde: Verely I haue synned agaynst the LORDE God of Israel, thus haue I done: I saw amoge spoiles a costly Babilonish garment, and two hūdreth Sycles of

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a 3 Re. 16. d. a Deut. 7. e. Isou. 6. d. 2 Ma. 12. f.
syluer and a tunge of golde, worth fiftie 
Sycles in weight, vnto the which I had a lust, 
and toke it; and beholde, it is hyd in the 
grounde in my tente, and the syluer vnder it.

Then Iosua sent messaungers thither, which 
ranne to the tente, and beholde, it was hyd 
in his tente, and the syluer vnder it. And 
they toke it out of the tente, and broughte it 
vnto Iosua, and to all the children of Israel 
poured it before the LORDE. Then 
Iosua and all Israel with him, toke Achan the 
sonne of Sarah with the syluer, the garment 
and golde tunge, his sonnes and daughters, his 
oxen and asses, and shepe, and all that he had 
broughte they in to the valley of Achor.

And Iosua sayde: For so moch as thou 
hast troubled vs, the LORDE trouble the 
this daye. And all Israel stoned him, and 
burned him with fire with all that he had. 
And when they had stoned him, they made 
oruer him a greate heape of stones, which 
remayneth vnto this daye. (So the LORDE 
turned from the rigorouss of his wrath.) 
Therefore is the same place called the valley of 
Achor vnto this daye.

ND the LORDE saide vnto Iosua: Feare not, 
and be not afraied. "Take all the 
men of warre with the, and ryse, and get the 
vp vnto Hai. Beholde, I haue geuen in to 
thy hande, the kyng of Hai with his people 
in his cite of countrie. And thou shalt do with 
Hai and the kyng of it, as thou dydest with 
Iericho and the kyngge theroff, sauyenge 
that ye shall deale amoge you their spoyle and 
catell: but set thou a g preuy watch behynde 
the cite.

Then Iosua arose, and all the men of warre, 
to go vp vnto Hai: and Iosua chose thirte 
andoung men fightinge men, and sent them out 
by night, and commanded them, and sayde: 
Take heed, ye shall be a preuy watch behynde 
the cite, but go not to farre from the cite, and 
se that ye be redye alltogether. As for me 
and all the people that is with me, we will 
make vs to the cite. And when they come 
forth agaynst vs (as afore) we will flye before 
them, that they maye folowe out after vs, till 
we haue prouoked them forth of the cite: for 
they shall thinke that we flye before them, like 
as ye flyest. And whyle we flye before them,
ye shall get you vp out of the preuy watch, and 
wynne the cite. For the LORDE shal 
delyuer it in to youre handes. But when 
ye haue wonne the cite, set fyre vpon it, doyng 
accordinge vnto the worde of the LORDE. 
Beholde, I haue commaundedyou.

So Iosua sent them awaye, vp they wente 
vnto the place of the preuy watch, and laye 
betwixte Bethel and Hai, on the west syde of 
Hai. But Iosua abode that night amoge the 
people. And in the mornynge he arose early, 
and set the people in order, and wente vp 
with the Elders of Israel before the people 
towarde Hai: and all the men of warre that 
were with him, wente vp vp, and came ouer agaynst the cite, and pitched 
their tentes on the north syde of Hai, and the 
there was but a valley betwene him and Hai. 

He had taken aboute a fyne thousande men, 
and set them in the hynder watch betwene 
Bethel and Hai, on the west syde of the cite, 
and they ordred the people of the whole hoost 
that was on the north syde of the cite, so that 
the vettemost of the people reached vp to 
the west ende of the cite. So Iosua wente 
the same nighte in to the myddes of the valley. 

But when the kyngge of Hai sawe that, he 
made haist, and gat him vp early, and the 
men out of the cite, to mete Israel to the 
backe syde, with all his people, even righte before 
the felde: for he wyster not that there was a 
preuy watch behynde him on the backe syde 
of the cite. But Iosua and all Israel were 
feble before them, and fled by the waye to 
wyldernesse. Then cried all the people in 
the cite, that they shulde folowe vp vp them, 
and they folowed after Iosua and ruzshed out 
of the cite, so that there remayned not one 
man in Hai and Bethel, which wente not out 
to folowe vp Israel, and they lefte the cite 
standinge open, that they migt persecute 
Israel.

The LORDE saide vnto Iosua: Reach 
out the speare that thou hast in thine hande, 
towarde Hai: for I will deluyer it in to thy 
hande. And when Iosua reached out the 
speare that was in his hande, towarde the cite, 
the hindery watch brake vp out of their place, 
and ranne (when he had stretched out his 
hande) and came in to the cite, and wanne 
it, and made haist, set fyre vpon it. And 
the men of Hai turned them, and loked
And when Josua and all Israel sawe, 

whence the hynder watch had wonne the cite (for the smoke of the cite ascended) they turned againe, and smote the men of Hai. And they in the cite came forth also agaynst them, so they came in the myddes amonge Israel on both the sydes, and they slewe them, so that there was not one man of them left ouer or escaped: and they toke the kyng of Hai aluye, and broughte him vnto Josua. And wha Israel had slayne all the inhabiters of Hai, which had folowed vpon them in the feilde and in the wildernes: and when they were all fallen thorow the edge of the swerde, thyll they were destroyed, the turned all Israel vnto Hai, and smote with it the edge of the swerde. And of all them which fell that daye fro man vnto woma, there were twelue thousande, all men of Hai.

But Josua withdrew not his hande (wherwith he reached out the speare) thyll all the inhabiters of Hai were vtherly destroyed, * sauyng the catell and the spoyle of the cite, dyd Israel parte amonge them selues, accordinge vnto the worde of the LORDE, which he commaunded Josua. And Josua burned vp Hai and made an heape therof for euer, which is there yet vnto this daye. And the kyng of Hai caused he to be hanged on a tre vntyll the euen.

But wha the Sonne was gone downe, he commanded to take his body from the tre, and to cast it vnder the gate of the cite, and made vpon him a greate heape of stones, which is there yet vnto this daye.

Then buylded Josua an altare vnto the LORDE God of Israel vpon mount Ebal accordinge as Moses the seruant of the LORDE commaunded the children of Israel, as it is wrytten in the boke of the lawe of Moses euuen an altare of whole stone, wherypon there was no yron lifted: and he offerd burntofferinges and healthofferinges, and there vpon the stones he wrote the seconde lawe of Moses, which he wrote before the childre of Israel.

And all Israel with their Elders and officers and judges, stode on both the sydes of the Arke, right ouer agaynst the prestes bare the Arke of the covenaut of the LORDE, the straunger as well as one of them selues, the one halfe besyde mount Grysim, and the other halfe beside mount Ebal, as Moses the seruant of the LORDE commaunded afoare, to blesse the people of Israel. Afterwarde caused he to proclame all the wordes of the lawe of the blessyng and cursyng, as it is wrytten in the boke of the lawe. There was not one word that Moses commaunded, but Josua caused it to be proclamed before all the congregacion of Israel, and before the wemè, and children, and straigers which walked amonge them.

The ir. Chapter.

Now whan all the kynges that were beyonde Iordane vpon the mountaynes, and in the lowe countrees, in all the hauens of the greate see, and besyde mount Libanus, herde this (namely, Hethites, Amorites, Cananites, Pheresites, Hebrews, and Jebusytes) they gathered the selues together with one acoarde, to fighte agaynst Josua, and agaynst Israel.

But whan the inhabiters of Gibeon herde, what Josua had done with Jericho and Hai, they dealete craftely, wite on their waie, and made a message, and toke olde sackes vpon their asses, and olde rente wyne botels, and olde mended shues vpon their fete, and put on olde and peced garments, and all y bred of their vytayles was harde and moulde, and they wente vnto Josua in to y hoost at Gilgal, and sayde vnto him, and to euery man in Israel: We are come out of a farre countre, therfore make now a covenaut with vs. Then sayde euery man in Israel vnto y Heuyte: Peraduenture thou dwellest amonge vs, how can I then make a covenaut with the?

They saide vnto Josua: We are thy seruantes. Josua sayde vnto them: What are ye, y whence come ye? They sayde: Thy seruantes are come out of a very farre countre, because of the name of the LORDE thy God: for we haue herde the reporte of him, and all that he dyd in Egipte, and all that he dyd vnto the two kynges of the Amorites beyode Iordane, Sihon the kyng at Heszbo, and Og the kyng of Basan, which dwelt at Astaroth. Therfore sayde oure

Elders and all the inhabitants of our country: Take fode with you, and saye vnto them: We are your seruauntes, therefore make now a bonde with vs: This oure bred that we toke out of oure houses for oure fode, was new when we toke oure journey towards you: but now lo, it is harde & mouldie. And these bottels full of water, and lo, they are rete. And these oure clothes and shutes are waxed olde, by reason of the sore longe journey.

Then the captaynes toke their vytyales, and axe not the mouth of the LORDE. *And Isaua made peace with them, and set vp a counenaunt with them, that they shulde be saued aluye, and the rulers of the congregacion sware vnto them. But thre dayes after that they had made a counenaunt with them, they herde, that they were their neigbouris, and dwelte amonge them: For as the children of Israel wente forth on their journey, they came on the thirde daye vnto their cities, which are called Gibeon, Capheira, Beeroth, and Cirath Iearim, and smote the not, because that the rulers of the congregacion had sware vnto them by the name of the LORDE the God of Israel.

But when all the congregacion murmured against the rulers, all the rulers sayde vnto the whole congregacion: We haue sware vnto them by the LORDE the God of Israel, therafore maye we not touch them. But this wil we do vnto them: Let them lye, that there come no wrath vpon vs, because of the oath that we haue made vnto them.

And the rulers sayde vnto them: Let them lye, that they maye be the wodd and bearers of watter for the whole congregacion, as the rulers haue sayde vnto them. Then Isiu a called them, and commene with them, and sayde: Wherfore haue ye dissecaued vs, and sayde, that ye were farre from vs, where as ye dwell amonge vs? Therfore shall ye be cursed, so that of you there shall not ceasse seruauntes to hew wodd and to beare watter for the house of my God.

They answered Isiu, & sayde: It was tolde thy seruauntes, that the LORDE thy God commanded Moses his seruanent, that he shulde geue you the whole lode, and that he wolde destroye all the inhabitres of the londe before you: therfore were we sore afrayed of oure lyues before you, and thus haue we done.

But now lo, we are in thy hande: loke what thou thinkest good and righte to do vnto vs, that do.

And he dyed euyn so vnto them, and delyuered them from the children of Israelis hede, that they shulde not slaye them. So vp the same daye Isaua made them hewers of wodd and water bearers for the congregacion, and for the altare of the LORDE vnto this daye, in the place that he shall chose.

The r. Chapter.

W HAN Adonisedech the kyng of Ierusalem herde, that Isiu had wonne Hai, and danned it, and done vnto Hai and Kyng of it, like as he dyd vnto Iericho and to the kyng of it, and that they of Gibeon had made peace with Israel, and were come vnder them, they were sore afrayed. For Gibeon was a greate cite, like as one of the kynges cities, and greater then Hai, and all the citesys thereof were men of armes. Therefore sent he vnto Hoham the kyng of Hebron, and to Pirea the kyng of Iarmuth, and to Iaphia the kyng of Lachis, and to Debir the kyng of Eglon, and caused to saie vnto them: Come vp vnto me, and helpe me, that we maie smyte Gibeon, for they haue made peace with Isiu and the children of Israel. Then came the fyue kynges of the Amorites together, and went vp, the kyng of Ierusalem, the kyng of Hebron, the kyng of Eglon, the kyng of Iarmuth, the kyng of Lachis, the kyng of Eglon, with all their armes, & layed sege vnto Gibeon, and foughte agaynst it.

Howbeit they of Gibeon sent vnto Isiu to Gilgall, and causde to saye vnto him: Withdrawe not thine hande from thy seruauntes, come vp soone vnto vs: delyuer and helpe vs, for all the kynges of the Amorites that dwell vpon the mountaynes, are gathered together agaynst vs. Isiu went vp from Gilgall, and all the warryers and all the men armes with him. And the LORDE sayde vnto Isiu: *Feare them not, for I haue geue them in to thy hande. There shall not one of them be able to stonde before the. So Isiu came sodenly vpon them, for all that night wente he vp from Gilgall. || And the LORDE discomfyted the before Israel, and smote them with a greate slaughter at Gibeon:
they chaced them the waie downe to Beth Horon, and smote them vnto Asek and Makeda.

And when they fled before Israel, the waie downe to Bethoron, the LORDE caused a greate hayle from heauen to fall vpon them, vnto Aseka, so that they dyed: a many mo of them dyed of the hayle, then the children of Israel swee the swerde.

Then spake Josua vnto the LORDE (the same daye that the LORDE gaued over the Amorites before the children of Israel) and sayde in the presence of Israel: *Sonne, holde still at Gibeon, and thou Moone in the valley of Aialon.

Then the Sonne helde still, and  Moone stode, vntyll the people had aunged the selues on their enemies. Is not this wrytten in the boke of the righteous? Thus the Sonne stode still in the myddes of heauen, and dyffered to go downe for the space of a whole daye after. And there was no daye like vnto this (nether before nor after) whan the LORDE herkened vnto the voyce of one man: for the LORDE fought for Israel. And Josua wente agayne to Gilgall in to the tetes, and all Israel with him: As for the fyue kynges, they were fledd, and had hyd the selues in the caue at Makeda.

Then was it tolde Josua: We haue foude the fyue kynges hyd in the caue at Makeda. Josua sayde: Rolle greate stones then before the hole of the caue, and set men there to kepe them.

As for you, stonde not ye still, but solowe after youre enemies, and smyte them behynde, and let them not come in their cities, for the LORDE youre God hath deluyered the in to youre hande. And when Josua and the children of Israel had ended the sore greate slaughter vpō them, so  they were brought to naught, the remynaunt of them came in to the stronge cities.

So all the people came agayne to the hoost vnto Josua to Makeda in peace, and no man durst moue his tunge agaynst the children of Israel. Josua sayde: Open the mouth of the caue, and brynge the fyue kynges forth vnto me. They dyd so, and broughkte the kynges vnto him out of the caue: the kyng of Jerusalem, the kyng of Hebrō, the kyng of Larn math, the kyng of Lachis, the kyng of Eglon.

When these fyue kynges were brought forth vnto him, Josua called euerie man of Israel, and sayde vnto the rulers of the men of warre that wente with him: Come forth and tread vpon the neckes of these kynges with youre fete. And they came forth, and trode vpon their neckes with their fete. And Josua saide vnto them: Be not afrayed, and feare not: be stronge and bolde, for thus shal the LORDE do vnto all youre enemies, agaynst whom ye fighte.

And Josua smote them afterwarde, and put them to death, and hanged them vnto fyue trees. And they hanged still vpon the trees vntyll the enemys. But when the Sonne was gone downe, he commanded to take them of from the trees: and they cast them in the caue, wherein they had hyd them selues, before the hole of the caue they layed greate stones, which are there yet vnto this daye. The same daye wanne Josua Makeda also, and smote it with the edge of the swerde, and the kyng therof, and dammed it, and all the soules that were therin, and let none remayne escaped: and dyd vnto the kyng of Makeda as he dyd vnto the kyng of Iericho.

Then Josua and all Israel with him departed fro Makeda vnto Lybna, and fought agaynst it. (And the LORDE gaued it with fyne kynges therof in to the hande of Israel) and smote it and all the soules that were therin, with the edge of the swerde, and let not one remayne in it: and dyd vnto the kyng therof as he had done vnto the kyng of Iericho.

Afterwarde wente Josua and all Israel with him from Lybna vnto Lachis, and layed sege vnto it, and fought agaynst it. And the LORDE deluyered Lachis also in to the hande of Israel, so that they wanne it vpon the second daye, and smote it with gyenge of the swerde, and all the soules that were therin, accorde to all as he had done vnto Lybna. At the same tyme Horam kyng of Gazer wente vp, to helpe Lachis. But Josua smote him with all his people, tyll there remayned not one.

And Josua wente with all Israel from Lachis, vnto Eglon, and layed sege vnto it, and fought agaynst it, and wanne it the same daye, and smote it with the edge of the swerde, and dammed all the soules that were therin the
same daye, acordynge vnto all as he had done vnto Lachis.

After that wente Ioasua with all Israel from Eglon vnto Hebron, and foughte agaynst it, and wanne it, and smote it with y edge of the swerde, and the kynge of it, and all the cities therof, and all the soules that were therin, and let no one remayne, acordynge vnto all as he had done vnto Eglon: and dammed it, and all the soules that were therin.

Then turned Ioasua agayne with all Israel towarde Debir, and fought agaynst it, and wanne it, with the kinge of it, and all y cities therof, and smote them with the edge of the swerde, and dammed all y soules that were therin, and let no one remayne ouer. Euen as he had done vnto Hebro and Lybna with their kynge, so dyd he also vnto Debir, and the kynge therof.

Thus Ioasua smote all the londe vpon the mountaynes, and towarde the south, and in the lowe countrees, and by the ryuers, with all their kynges, and let no one remayne ouer and dammed all that had breth, *as the LORDE God of Israel had commaunded. And Ioasua smote them from Cades Bernea vnto Gaza, and all the londe of Gosen vnto Gibeon, and toke all these kynges with their lode at one tyne: for the LORDE God of Israel foughte for Israel. And Ioasua wente agayme with all Israel to the tentes vnto Gilgal.

The ri. Chapter

WHAN Iabbin the kynge of Asor herde this, he sent vnto Iabob the kynge of Madon and to the kynge of Samron, and to the kynge of Achspah, and to the kynge that dwelt toward the north vpon the mountaynes, and in the playne on the southside of Cineroth, and in the lowe countrees, and in the lordshippes of Dor by the see syde: and to the Cananites toward y east and west, to y Amorites, Hethites, Pheresites, and Ibustites, vpon the mountaynes and to the Heuites, ynder mount Hermon in the londe of Mispa. These wete out with all their armyes, a greate people, as many as y sonde of the see, and excedinge many horses and charettes. All these kyngees gathered the selues, and came, and pitched together by y water of Meram, to fighte with Israel.

And the LORDE sayde vnto Ioasua: Feare them not, for tomorrow aboute this tyne wil I deluyer them all slayne, before the children of Israel: thon shalt lame their horses, and burne their charettes with fire. † And Ioasua came sodenly vpon them, and all the men of warre with him by the water of Merom, and fell vpon them. And the LORDE deluyered them in to y handes of Israel, and they smote them, and chaced them vnto greate Sidô and to the warme water, and to the playne of Mispa toward y east: and smote them, vntyll there remayned not one.

Then dealete Ioasua with them as y LORDE had saide vnto him, y lamed their horses, y brent their charettes. And he turned backe at the same tyne, and was afore tyne y head cite of all these kyngdomes and smote all the soules that were therin with the edge of the swerde, and dammed it. † let nothinge remayne that had breth, † damned Hasor with fyre. All the cities of these kyngdomes waine Ioasua also, and smote the with the edge of the swerde, and dammed them, † acordinge as Moses the seruant of the LORDE commaunded.

Howbeit the cities that stode vpon the hilles, dyd not the children of Israel burne with fyre: but Hasor onely dyd Ioasua burne. ‡ And all the spoyles of these cities and the catell, dyd the children of Israel deale amonge them, but smote all the men with the edge of the swerde, tyll they had destroyed them, and let nothinge remayne that had breth. As the LORDE commaunded his seruant Moses, and as Moses commaunded Ioasua, even so dyd Ioasua, so that there was nothinge vndone of all that the LORDE commaunded Moses.

So Ioasua toke all this lode vpon y mountaynes, ‡ all y lyeth towarde the south, ‡ all the londe of Gosen, and the lowe countre, ‡ the playne felde, and the mountayne of Israel with the valley therof, from the mountayne that parteth the londe vp towarde Seir, vnto Baalgad, in the playne of moint Libanus beneth mount Hermon. All their kynges toke he, and smote them, and put the to death. ¶ Howbeit he warre a longe season with these kynges.

Yet was there not one cite, that yelded it selfe peaceably vnto the children of Israel ‡(excepte the Heuites, which dwelt at Gibeon)
but they wanne them all with battayll. And this was done so of the LORDE, that their heart was so hardended, to come against the children of Israel with battayll, & they mighte be dauned, & no fauoure to be shewed vnto them, but to be destroyed, as the LORDE commanded Moses.

At the same tyme came Josua, and rote out the Enakims from the mountayne, from Hebron, from Debir, from Anab, from every mountayne of Juda, and from every mountayne of Israel, and dauned the with their cities, and let none of the Enakims remayne in the londe of the children of Israel, saue at Gasa, tat Gath, at Asdod, there remayned of them.

Thus Josua conquered all the londe accordinge vnto all as the LORDE sayde vnto Moses, & gaue it vnto Israel to enheritaunce, vnto every trybe his porcion, & the londe rested from warre.

The xiij. Chapter.

These are the kynges of the londe, wher the childre of Israel smote, & conquered their lode, beyonde Iordan, eastwarde, fro the water of Arnon, vnto mount Hermon, and vnto all the playne feldes toward the east: Sihon the kyng of the Amorites, which dwelt at Heshbon, and had dominion from Aroer that lieth by the water syde of Arnon, and vnto the myddes of the water: and ouer halfe Gilead, vnto the water of Iabok, which is the border of the childre of Ammon: and ouer the playne feldes, vnto the see of Cyinneroth eastwarde, and vnto the see of the playne feldes, namely the Salt see toward the east, the waye vnto Beth Isimoth: and from the south beneth by the ryuers of mount Pisga.

And the border of Og the kyng of Basan, which remayned yet of Raphaim, & vnto the childre of Ammon, & Astaroth and Edrei, and had the dominion ouer mount Hermon, over Saleba, and ouer all Basan vnto the border of Gessuria called Machachi, halfe Gilead, which was the border of Sihon the kyng at Heshbon. Moses the seruant of the LORDE and the childre of Israel smote them. And Moses the seruant of the LORDE gaue it vnto the Rubenites, Gaddites and to the halfe trybe of Manasse in possession.

These are the kynges of the lode, whom Josua & the children of Israel smote on this syde Iordan westwarde, fro Balagad vnder the playne of mount Libanus, vnto the mounte Syrie, that parteth the londe vp towards Seir, & that Josua gaue vnto the trybes of Israel in possession, vnto euery one his parte, what so euery was in montaynes, valleys, playne feldes, by the ryuers, in wyldernesses &e toward the south, the Hethites, Amorites, Cananites, Pheresites, Heuites, and Iebusites.

The kyng of Jericho, the kynges of Hai, the kyng of Jerusalem, the kyng of Hebron, the kyng of Iarmoth, the kyng of Lachis, the kyng of Eglon, the kyng of Geser, the kyng of Debir, the kyng of Geder, the kyng of Horne, the kyng of Arad, the kyng of Libna, the kyng of Adulla, the kyng of Makeda, the kyng of Bethel, the kyng of Taphnah, the kyng of Hepher, the kyng of Aphek, the kyng of Lasaron, the kyng of Madan, the kyng of Hasor, the kyng of Simron Meron, the kyng of Achesaph, the kyng of Tahenah, the kyng of Megido, the kyng of Cades, the kyng of Iakneam by Carmel, the kyng in the lordships of Dor, the kyng of the Heithen at Gilgall, the kyng of Thirza. These are one and thirte kynges.

The xiiij. Chapter.

Now when Josua was olde and wel stricken in age, the LORDE sayde vnto him: Thou art olde & well aged, and there remayneth yet much of the londe to conquere, namely all Galile of the Philistynes, and all Gessuri, from Shior which floweth before Egypte, vnto the border of Ekron, northwarde, which is reckened vnto the Cananites: fyue lordes of the Philistynes, namely, the Gastes, the Azsdodites, the Ascalonites, the Gethites, the Ekronites & the Hauites. But from the north it is all the londe of the Cananites, and Maara of the Sidonians vnto Aphek, euen vnto the border of the Amorites. Morouer the londe of the Gibiles eastwarde, from Balagad vnder mount Hermon, tyll a mā come vnto Hamath. All they that dwell vpon the mount, from Libanus vnto the warme waters, and all the Sidonians. I wyl dryue them out before the children of Israel: Onely let them be deale out amonge Israel, as I haue commaunded the.
Deuyle thou this lode now to enheritaunce amongst the nyne trybes and f halfe trybe of Manasse. *For the Rubenites g Gaddites with f halfe trybe of Manasse, haue receaued their enheritaunce, which Moses gaue the beyonde Iordane Eastwarde, t acordinge as Moses the seruanunt of the LORDE gaue them the same, from Aroer which lyeth vp by the water syde of Arnon, and the cite in the myddes of the water, q all the coastes of Medba vnto Dibon, and all the cities of Sihon the kyng of the Amarites, which, dwelt at Heszbon, vnto the border of the children of Ammon: and Gilead and f border of Gessur and Maachat, and all mount hermon, and all Basan vnto Salcha: all f kyngdome of Og at Basan, which dwelt at Astaroth and Edrei, that remained yet ouer of Raphaim. But Moses smote them and drome them out. The children of Israel drome not out the Gessurites q Maachathites, but both Gessur and Maachat dwelt amongst the childre of Israel vnto this daye. § But vnto f trybe of the Leuites he gaue no enheritaunce: for the offeringe of the LORDE God of Israel is their enheritaunce, acordinge as he hath promised them. So Moses gaue vnto the trybe of f children of a Ruben after their kynreds, so that their border was Aroer, which lyeth vpon the water syde of Arnon, and the cite in the myddes of the same water, with all the playne feld vnto Medba: Heszbon, and all the cities therof which lye in the playne feld: Dibon, Bamoth Baal, q Beth Baal Meon, Iahza, Kedemoth, Mephaath, Kiriathaim, Sibama, Zeretha Sahar, vpon mount Emek, Beth Peor: the ryuers by Pisga, and Beth Iesimoth, and all the cities vpon the playne, and all the realme of Sihon kyng of the Amarites, which dwelt at Heszbon, whom Moses smote with the prynces of Madian, Eui, Rekem, Zur, Hur, q Reba, the mightie men of kyngge Sihon, which were inhabiteres of the londe. And Balaam the sonne of Beor the prophecier, dyd the children of Israel kyll with the swerde amongst the other that were slayne: and this is the enheritaunce of the children of Ruben amongst their kynreds, cities and vyllages.

Vnto the trybe of the children of Gad amongst their kynreds gaue Moses, so that their border was, Tahezar and all the cities in Gilead, and the halfe londe of the children of Ammon, vnto Aroer, which lyeth before Rabbath: and from Heszbon vnto Ramath Mispe q Betomim: and from Mahanaim vnto the border of Debir. But in the valley, Beth Haram, Beth Nimra, Suchoth and Zaphon (which remayned yet of the realme of Sihon kyngge of Heszbon) and was by Iordane, vnto the edge of the see of Cymeroth, on this syde Iordane eastwarde. This is the inheritance of the children of Gad in their kynreds, cities q vyllages. § Vnto the halfe trybe of the children of Manasse after their kynreds, gaue Moses, so that their border was fró Mahanaim, all Basan, all the kyngdome of Og kyngge of Basan, and all the townes of Iair which lye in Basan, namely thre score cities. And halfe Gilead, Astaroth, Edrei, the cities of the kyngdome of Og at Basan, vnto the children of Machir the sonne of Manasse. This is the halfe porcion of the children of Machir after their kynreds. This is it that Moses deale out vpon the feld of Moab beyonde Iordane ouer against Iericho eastwarde. * But vnto f trybe of Leui gaue Moses no enheritaunce: for the LORDE God of Israel is their enheritaunce, as he hath promised them.

This is it that the children of Israel haue a enhereted in the londe of Canaan, ** which Eleasar the prest, and Iosua the sonne of Nun, and the chefe of the fathers amongst the trybes of the children of Israel parted out amongst them. †† But by lot dyd they deuyle it out amõge them, acordinge as the LORDE comanded Moses to geue vnto the nyne trybes and f halfe: for vnto the two trybes and the halfe dyd Moses geue enheritaunce beyonde Iordane. †† But vnto the Leuites he gaue no enheritaunce amongst them. §§ For of the childre of Ioseph there were two trybes, Manasses and Ephraim. Therfore gaue they the Leuites no porcion in the londe, but cities, to dwell therin, and suburbs for their eatell and goodes. ‖‖ Even as the LORDE
counaund Moses, so dyd the children of Israel, and deuyd the londe.

Then came forth the children of Juda to Josua at Gilgall: and Caleb said some of Jepunhe the Kanisite sayde vnto him: Thou knowest what LORDE sayde vnto Moses the man of God, concerninge me and the in Cades Bernea. I was forte yeare olde, whan Moses the seruaunt of the LORDE sent me out from Cades Bernea, to spye out the londe, and I broughte him worde agayne, euyn as I had it in my hert. Howbeit my brethren that wente vp with me, discarged the hert of the people: but I folowed "LORDE my God vnto the vtemost.

Then swarte Moses vnto me the same daye, and sayde: The londe wherupon thou hast troden with thy fote, shalbe thine enheritance and thy childrens for euer, because thou hast folowed the LORDE my God vnto the vtemost. And now hath the LORDE letten me lyue, accordinge as he sayde. It is now fyue and forte yeare sence "LORDE spake this vnto Moses, whan Israel walked in the wilderne. And now lo, this daie am I fyue and foure score yeare olde: and am yet as strong to daye, as I was in that daie when Moses sent me out: euyn as my strength was then, so is it now also to fighte, and to go out and in.

Geue me now therfore this mountayne, wherof the LORDE spake in that daye, and thou herdest it the same daye: for now the Enakims dwell theron, and it hath greate and stronge cities: yet happily the LORDE wyll be with me, that I maye dryue the out, as he hath sayde. Then Josua blessed him, said so gauè Hebron vnto Caleb the sonne of Iephune. Therfore was Hebron the enherit-ance of Caleb the sonne of Iephune the kanisite, vnto this daye, because he folowed the LORDE God of Israel vnto the vtemost. But afore tyme was Hebron called Kiriathe-arpa, a greate people were there amongst the Enakims. And the lode ceased out of warre.

The 16. Chapter.

THE lot of the trybe of the children of Juda amonge their kynreds, was the coaste of Edom by the wyldernesse of Zin, which bordereth southwarde on the edge of the south coûtrees. Their south borders were from the vtemost syde of the salt see, that is, from the coast that goeth southwarde, and commeth out from thence toward the easte syde of Acrabim, and goeth forth thorow Zinna, and yet goeth vp from the south toward Cades Bernea, and goeth thorow Hesron, and goeth vp to Adara, fetcheth a compasse aboute Carca, goeth thorow Asmona, and commeth forth to the ryuer of Egipte, so that the see is the ende of the border. Let this be your border southwarde.

But the east border is from the salt see to the vtemost parte of Iordan.

The border northwarde, is from the see coast which is on the edge of Iordan, and goeth vp vnto Beth Hagla, and stretcheth out from the north vnto Betharaba, and commeth vp vnto the stone of Bohen the sonne of Ruben, and goeth vp vnto Debir from the valley of Achor, and from the north coast that is toward Gilgall, which lyeth ouer against Adumim vpwarde, which is on the north syde of the water. Then goeth it vnto the water of Ensenes, and commeth out vnto the *well of Rogell. Then goeth it vp to the valley of the sonne of Hinnam, a longe byside the Iebusite that dwelleth from the southarde, that is Ierusalem: and commeth vp vnto the topp of the mount which lyeth before the valley of Hinnam from the westarde, that bordereth on the edge of the valley of Raphaim toward the north.

Then commeth it from the topp of the same mount vnto the water well of Nephtoah, and commeth out vnto the cities of mount Ephron, and boweth toward Baala, that is Kiriath Iarim, and fetcheth a copasse aboute from Baala westarde vnto mount Seir, and goeth by the north syde of the mount Iarim, that is Chesalon: and cometh downe to Beth-ensem, and goeth thorow Thimna, and breaketh out on the north syde of Acrone, and stretcheth forth toward Sicron, and goeth ouer mount Baala, and commeth out vnto Iabueel: so that their vtemost border is the sea.

The weste border is the greate see. This is the border of the children of Juda round aboute in their kynreds. Caleb the sonne of Iephune had his porcion geue him amoge the children of Juda (as the LORDE comaunderd


** 3 Reg. 1. b.
Josua) namely * Kiriathbara of the father of Enak, that is Hebron.

And Caleb drave from thence the three sons of Enak, Sesai, Ahiman, and Thalmas begotten of Enak. And from thence he went vp to the inhabiters of Debir. (As for Debir, it was called Kiriath Sepher afore time.) And Caleb sayde: "Who so smyseth Kiriath Sepher and wynneth it, I wyll geue him my daughter Achsa to wyfe. Then Athniel the sonne of Kenas the brother of Caleb wanne it: and he gaue him his daughter Achsa to wife.

And it fortune when they wente in, that she was counceled of her houzbande, to axe a peace of londe of hir father. And she fell downe from the asse. Then sayde Caleb vnto her: What ayleth the? She sayde: Geue me a blessynge, for thou hast geue me a south (and drye) londe: geue me welles of water also. Then gaue he her welles abone and beneth.

This is the enheritaunce of the trybe of Iuda amonge their kynreds. And the cities of the trybe of the children of Iuda, from one to another by the coastes of the Edomites toward the south, were these: Cabzeel, Eder, Jagur, Kina, Dimona, Adada, Kedes, Hazor, lethnam, Siph, Telem, Bealot, Hazor Hadatha, Kiriath Hezron that is Hasor: Amã, Sema, Molada, Hazor Gadda, Hesmon, Beth palet, Hazer Sual, Beer Seba, Bisziothia, Baala, Im, Azem, Eltholad, Chesil, Harma, Ziklag, Madmauna, San Sàna, Lebaoth, Silhim, Ain, Rimô. * These are nyne and twentye cities " their vyllages.

But in the lowe countrees was Esthaol, Zaren, Asna, Saroah, Engannim, Thapua, Enam, Iarmoth, Adullam, Socho, Aseka, Saaraim, Adithaim, Gedera, Giderothim. These are foureteene cities " their vyllages.

* Zena Hadasa, Migdal Gad, Dilean, Mispa, Iakhthiel, Lachis, Bazekath, Eglô, Chabon, Lachmã, Chithlis, Gedoroth, Beth Dagon, Naama, Makeda. These are sixtene cities and their vyllages. Ekron with hir daughters and vyllages. From Ekron vnto the see, all that reacheth vnto Asdod and the vyllages therof: Asdod with the daughters and vyllages therof. Gasa with hir daughters and vyllages vnto the water of Egipte. And the great see is his border.

But vpon the mount was Samir, Iatir, Socho, Damna, Kiriath Sanna, that is Debir: Anab, Esthemo, Annim, Gosen, Holon, Gilo. These are twelve cities and their vyllages. G Maon, Carmel, Siph, Iuta, Israel, Iakdea, Sanoah, Kain, Gibea, Thimma. These are ten cities and their vyllages. Halhul, Bethzur, Gedor, Maarath, Beth Anoth, Elthekon. These are sixe cities and their vyllages. Kiriath Baal (that is Kiriath Iearim) Harabba, two cities " their vyllages. And in the wyldernesse was Betharaba, Middin, Sechachia, Nisan, and the Salt cite, and Engaddi. These are sixe cities and their vyllages. But the Iebusites dwelt at Jerusalem, and the children of Iuda coude not dryue them awaye. So the Iebusites remayne with the children of Iuda at Jerusalem vnto this daye.

The vi. Chapter.

And the lot fell vnto the children of Ephraim fro Iordane ouer agaynst Iericho, vnto the water on the east syde of Iericho, and the wyldernesse, 1 goeth vp from Iericho thorow the mountayne of Bethel, and commeth out from Bethel vnto Lus, and goeth thorow the coast of Arciataroth, and stretcheth downe westwarde vnto the coast of Iaphleti to the border of the lower Bethoron, and vnto Gaser: and the ende therof is by the great see. This the children of Ioseph (Manasses " Ephraim) receaue to enheritaunce.

The Border of the children of Ephraim amonse their kynreds of their enheritaunce from the east, was Ataroth Adar vnto the upper Bethoron, 1 goeth out westwarde by Michmethath that lyeth toward the north, there fetcheth it a compass toward the east syde of the cite Thaanath Silo, and goeth ther thorow from the east vnto Ianoha, and commeth downe from Ianoha vnto Ataroth and Naaratha, and bordreth on Iericho, and goeth out at Iordane. From Thapuah goeth it westwarde vnto Naalkama, and the outgoinge of it is at the see.

This is the enheritaunce of the trybe of the children of Ephraim amonse their kynreds. And all the borders, cities with their vyllages of the childre of Ephraim laye scatred
amonge the enheritaunce of the children of Manasse. And they droue not out ſ Cananites, which dwelt at Gazer. So ſ Cananites remayned amōge Ephraim vnto this daye, and became tributaries.

The viij. Chapter.

A ND the lot fell vpó the trybe of Manasse (for * he is Iosephs first sonne) and it fell vpou Machir the first sonne of Manasse ſ father of Gilead: for he was a mā of armes, therfore had he Gilead and Basan. It fell also vnto the other children of Manasse, namely vnto ſ childrē of Abieser, the children of Hēlek, the children of Asriel, the children of Sechem, the children of Hēpher, and the children of Semida: These are the childrē of Manasse the sonne of Ioseph, males, amonge their kynreds.

But Zelaphhead the sonne of Hēpher the sonne of Gilead, the sonne of Machir, the sonne of Manasse, had no sones, but doughters, and their names are these: Mahala, Noa, Hagla, Milca, Tirza, and they came before Eliasar the prest, and before Iosua the sonne of Nun, and before the rulers, and sayde: The LORDE commaunded Moses, to geue vs enheritaunce amonſe oure brethren. And so they had enheritaunce geuen them amonſe their fathers brethren, accordinge to the commaundement of the LORDE.

There fell vpon Manasse ten meetlynes without the londe of Gilead and Basan, which lyeth beyde Iordan. For ſ doughters of Manasse receaued enheritaunce amonſe his sones: but the other children of Manasse had the londe of Gilead. And the border of Manasse was frō Aser forth vnto Michmethath, that lyeth before Sichem, and reacheth vnto the righte syde of them of En Tapuah: for the londe of Tapuah fell vnto Manasse, and the border of Manasse is vnto the childrē of Ephraim. Then commeth it downe to Nahelkana towards the south syde of the ryuer cities, which are Ephraims amonſe the cities of Manasse. But from the north is the border of Manasse by the ryuer, and goeth forth by the see syde, south warde vnto Ephraim, and to Manasse northwarde, and the see is his coaste. And it shall border on Aser from the north, and on Iaschar from the easte.

* Gen. 48. c.

So (amōge Ischar and Asser) Manasses had Beth Sean and the towne thereof, and Ieblaam and the towne thereof, and them of Dor and their towne, and them of En Dor and their townes, ἡ them of Taanach and their townes, and them of Mageddo and their towne, and the thirde parte of (the cite) Nophet. And the children of Manasse conde not dryue awaye the inhabiteres of these cities, but the Cananites beganne to dwell in the same londe. Howbeit when the children of Israel were able, they made the Cananites tributaries, and dronente them not out.

Then spake the children of Ioseph vnto Iosua, and sayde: Wherfore hast thou geue me but one porcion and one meete lyne of enheritaunce, and I am yet a greate people, as the LORDE hath blessed me so largely? Then sayde Iosua vnto them: For so much as thou art a greate people, go vp therfore in to ἡ wodd, and make thy selfe rowme there in the londe of the Pheresites and Raphaim, seynge moū Ephraim is to narowe for the.

Then sayde the children of Ioseph: We shall not be able to attayne vnto the mountaynes, for there are yron charettes amonſe all the Cananites, that dwell in the londe of Emek, by whom lyeth Beth Sean and the vyllages thereof, and Iesrael in Emek. Iosua sayde vnto the house of Ioseph, euem to Ephraim and Manasses: Thou art a greate people, ὑ for so much as thou art so greate, thou must not haue one lot, but the mountayne where ἡ wod is, shall be thine: rote ἡ out for ἡ, so shall it be the outgoinge of thy porcion, whan thou drynest out the Cananites, which haue yrō charettes, ὑ are mightie.

The viij. Chapter.

A ND all the multitude of the children of Israel gathered them selues together vnto Silo, and they set vp ῥ Tabernacle of witnesse, and the londe was subdued vnto them. But there were yet seuen trybes of the childrē of Israel, vnto whom they had not denyded their enheritaunce. And Iosua sayde vnto the childrē of Israel: How longe are ye so sloewe, to go and coquire the londe, which the LORDE God of thyre fathers hath geuen you? Chose you thre men out of euery trybe, ῥ I maye sende them, and that they maye get them vp and go thorow the
lond, and describ it accordinge to the en-
eritaunces therof, and come vnto me.
Deuyde the londe in seuen partes. Iudas
shall remayne vpon his borders of the south
syde, and the house of Joseph shall remayne
vpon his borders of the north parte: but des-
crib ye the londe in seuen partes, and brynge
them vnto me, then shal I cast y lot for you
before the LORDE oure God. * For the
Leuites have no porcion amonge you, but
the presthode of the LORDE is their enheri-
taunce. "As for Gad y Ruben and y halfe
trybe of Manasse, they have receaued their
enheritaunce beyonde Iordane eastwarde,
which Moses the seruaunt of the LORDE
gane them.

Then the men gat vp, to go their waye.
And when they were aboute to go for to des-
cribe the londe, Josua commaunded them,
and sayde: Go youre waye, and walke thorow
the londe, and describ it, and come agayne
vnto me, that I maye cast y lot for you before
the LORDE at Silo. So the men departed,
and wente thorow the londe, and describled
it in seuen partes vpon a letter acordinge to the
cities, and came to Josua in ouer to the hoost at
Silo. Then Josua cast the lot ouer them at
Silo before the LORDE, and there distributed
the londe amounge the children of Israel, vnto
every one his parte.

And the lot of the trybe of the children of
Ben Iamin fell acordinge to their kynreds,
and the border of their lot wente out betwene
the children of Iuda y the children of Joseph.
And their border was on y north quarter of
Iordane, and goeth vp from the north syde of
Iericho, and commeth vp to the mountayne
westwarde, and goeth out by the wyldernes of
Bethauen, and goeth from thence toward Lus,
euen by the south syde of Lus (that is Bethel)
and commeth downe vnto Ataroth Adar
by the mountayne which lyeth on y
south syde of the lower Bethoron. Then
boweth it downe, and fetcheth a compass
tu unto the south west quarter from the mount
that lyeth ouer agaynst Bethoron toward the
south, and goeth out vnto Kiriath Baal, y is
Kiriath Iearim, a cite of the children of Iuda.
This is the west border.

But the south border is from Kiriath-Iearim
forth, and goeth out towarde the west, and
commeth forth vnto y water well of Nepthoah:

and goeth downe by the edge of the mount,
that lyeth before the valley of the sonne of
Hinnam: and goeth downe thorow the valley
of Hinnam on y south syde of the Iebusites,
and commeth downe to the well of Rogell,
and stretcheth from the northwarde, and
commeth out vnto En Semes, and commeth
forth to the heapes that lye vp towarde Adu-
mim, and commeth downe vnto the stone of
Bohen the sonne of Ruben, and goeth a longe
besyde y playne feld which lyeth north warde,
and commeth downe vnto y playne feld, and
goeth besyde Beth Hagla that lyeth towarde
the north, and his ende is at the north border
of the Salt see, vnto y edge of Iordane south
warde. This is the south border.

But Iordane shall be the ende of the east
quarter. This is the enheritaunce of y children
of Ben Iamin in their borders rounde aboute,
amonge their kynreds.

The cities of the trybe of the children of
Ben Iamin amóge their kynreds are these:
Iericho, Beth Hagla, Emeck Kezitz, Betharaba,
Zemaraîm, Bethel, Auin, Haphar, Apha, Caphar
Amonai, Aphni, Gaba: these are twolue
ities and their vyllages.

Gibeon, Rama, Beeroth, Mispa, Caphira,
Moza, Rogell, Thareala, Zela, Eleph, and the
Iebusites, that is Jerusalem, Gibeath, Kiriath:
these are foureteene cities and their vyllages.
This is the enheritaunce of the children of Ben Iamin in their kynreds.

The 9rst or Chapter.

THEN fell the seconde lot of the trybe of
the children of Simeon acordinge to their
kynreds, and their enheritaunce was
amonge the enheritaunce of y children of
Iuda. * And to their enheritaunce they had
Beer Seba, Molada, Hazar Sual, Êaala,
Azem, El Tholad, Bethul, Harmâ, Ziklag,
Betha Markaboth, Hazar Sussa, Beth Lebaoth,
and Saruhen: these are thirtene cities y their
vyllages. Ain, Rimon, Ether, Asan: these
are foure cities and their vyllages. And all y
vyllages that lye aboute the cities vnto Balath
Beer Ramath towarde the south. This is the
enheritaunce of the trybe of the children of
Simeon in their kynreds: for the enheritaunce
of the children of Simeon is vnder the porcion
of the children of Iuda. For so much as the
enheritaunce of the children of Iuda was to

* Josu. 12 b. * 1 Par. 5. a.
greatest for them, therefore inherited the children of Simeon amongst their inheritance.

The third lot fell upon the children of Zabulon after their kynreds. And the border of their inheritance was from Sarid, northward to the border of Meroth, and tooketh out the river that floweth over against Jokneam: and turned from the border of Jokneam, and camedeth out to the borders of Issachar, and to the border of Zabulon, and reacheth out upon the borders of Ephraim, and divided the same for the inheritance of Zabulon, and gave them their inheritance.

The fourth lot fell upon the children of Issachar after their kynreds, from their borders, which were Issrael, Chessuloth, Sunem, Hapharahaim, Sion, Anarahar, Raabith, Kison, Abiez, Kemeth, En Ganim, Enhada, Beth Pazes, and bordered upon Thabor, Sahazima, Beth Senes, and all the going out of the same was to Jordane. These were sixtene cities and their vyllages. This is the inheritance of the children of Issachar in their kynreds in their vyllages.

The fifth lot fell upon the children of Aser after their kynreds. And their border was Helkath, Hali, Beten, Achsaph, Alamelech, Amed, Miseal; and bordered upon Carmel and the sea, and upon Sichor, and Libnah, and turned towards the east unto Beth Daggon, and bordered upon Zabulon, and upon the valley of Iephtael, and toward the northide of Beth Emek and Negiel: and commeth out upon Cabul upon the left side of Ebron, Rehob, Hamon and Canon, vnto great Sidon. And turned towards Rama, vnto the strong cite of Zor, and turned towards Hossa, and goeth out vnto the see, after ye meetlyne toward Achiab, Vma, Aphke, Rehob.

These are two and twentye cities and their vyllages. This is the inheritance of the children of Aser in their kynreds cities and vyllages.

The sixth lot fell upon the children of Nephtali in their kynreds. And their border was from Heleph to Lehon Zaanaim, Adar Nekeb, Jabne El vnto Lakum, and goeth out vnto Iordan, and turned westward to Asnoth Thabor, and camedeth out from thence vnto Hukok, and bordered upon Zabulon toward the south, and upon Asser toward the west, and upon Iuda by Iordan toward the east: and hath stronge cities, Zidlimzer, Hamath Rakath, Chinnaret, Adamah, Rama, Hazor, Kedes, Edrei, En Hazor, Iereon, Migdal Elhar, Beth Anath, Beth Sames. These are nyentene cities and their vyllages. This is the inheritance of the children of Nephtali in their kynreds, cities and vyllages.

The seventh lot fell vpon the trybe of the children of Dan after their kynreds. And the border of their inheritance was Zarea, Esthaol, Isrames, Salabin, Aialon, Iethla, El, Thimmata, Ekon, Eltheke, Gibeoth, Baalath, Iehud, Baerbarak, Gat, Rimon, Me Iarkon, Rakon with the border by Iapho, and upon the same goeth the border of the children of Dan out. And the children of Dose went vp, and foughte against Lesem, and wanne it, and smote it with the edge of the sword, and took it in possession, dwelt therein, and called it Dan, after ye name of their father. This is the inheritance of the trybe of the children of Dan in their kynreds, cities and vyllages.

And wha ye lode was all parted out with the borders thereof, the children of Israel gave Josua the sonne of Nun, an inheritance amongst them, and (according to the commandement of the Lorde) they gave him ye cite that he required, namely, Thimmah Searah, vpon most Ephraim: there by they dwelt therein.

These are the inheritances which Eleasar the prest and Josua ye sonne of Nun, and the chepest of the fathers amongst ye tribes, devided out by lot vnto the children of Israel at Silo before the Lorde, even before the dore of the Tabernacle of wytnes, and so they ended the deyndinge out of the londe.

The 17. Chapter.

And the Lorde spake vnto Josua, and saide: Speake to the children of Israel: Geue amongst you theire cities, whereof I spake vnto you by Moses, that a deedsleyer which

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* Iud. 18. g.  † Iosu. 24. f.  ‡ Exo. 21. b. Deut. 19. c.
Then appointed they Kedes in Galile upon mount Naphtali, and Sechem upon mount Ephraim, and Kiriatharba, that is Hebron upon mount Iuda. And beydé Iordane on the east syde of Iericho, they gaue Beser in the wildernes vpon the playne out of the trybe of Ruben, and Ramoth in Gilead out of the trybe of Gad, and Golanh in Basan out of the trybe of Manasse.

These were the cities appointed for all the children of Israel, and for the strangers which dwelt amongst them, that whosoeuer had slayne a soule vnavarres, might flye thither, that he shulde not be put to death by the auenger of bloude, thyll he had stonde before the congregacion.

The 31. Chapter.

THEN the chefe fathers amonge the Leuites came forth vnto Eleasar the prest and to Josua the sonne of Nun, and to the avncient fathers amonge the trybes of the children of Israel, and speke vnto them at Silo in the londe of Canaan, and sayde: *The LORDE commaundedy by Moses, that we shulde haue cities geuen vs to dwell in, and the suburbs of the same for oure catell. Then the children of Israel gaue of their enheritance these cities and the suburbs therof, vnto the Leuites, accordynge to the commaundement of the LORDE.  

And the lot fell vpon the kynred of the Kahathites, and the children of Aaron the prest amongst the Leuites, had by the lot thyrtene cities of the trybe of Iuda, of the trybe of Simeon, and of the trybe of Ben Iamin. The other kynred of Kahath, had by the lot ten cities, of the trybe of Ephraim, of the trybe of Dan, and of the halfe trybe of Manasse.

But the children of Gerson of the same kynred had by the lot thyrtene cities, of the trybe of Isachar, of the trybe of Asser, of the trybe of Naphtali, and of the halfe trybe of Manasse at Basan.

The children of Merari of their kyred had twelve cities, of the trybe of Ruben, of the trybe of Gad, and of the trybe of Zabulon. So the children of Israel gaue these cities and ther suburbs vnto the Leuites by lot, as the LORDE commaundedy by Moses.

Of the trybe of the children of Iuda, and of the trybe of the children of Simeon, they gaue these cities (which they named by name) vnto the children of Aaron of the kynreed of the Kahathites amonge the children of Leui: for the first lot was theyrs.

So they gaue them Kiriatharba, which was the fathers of Enak, that is Hebron vpon the mount Iuda, and the suburbs therof rounde aboute. But the feld of the cite and the vyllages therof, gaue they vnto Caleb the nome of Iephune for his possession.

Thus gaue they vnto the children of Aaron the prest, the cite of the deed slyers, Hebron and the suburbs therof, Libn and the suburbs therof, Iathir and the suburbs therof, Esthuma and the suburbs therof, Holon and the suburbs therof, Debir and the suburbs therof, Ain and the suburbs therof, Iuta and the suburbs therof, Beth Semes and the suburbs therof, euyn nyne cities of these two trybes.

But of the trybe of Ben Iamin they gaue foure cities, Gibeon and the suburbs therof, Gaba, and the suburbs therof, Anathot and the suburbs therof, Almon and the suburbs therof: so that all the cities of the children of Aaron the prest were thirtene with their suburbs.

The kynreds of the other children of Kahath the Leuites, had by their lot foure cities, of the trybe of Ephraim, and they gaue the cite of the deed slyers, Sech and the suburbs therof vpon mount Ephraim Gaser.
and the suburbs therof, Kibzaim and the suburbs therof, Bethron and the suburbs therof, Deut. 12.11

Of the trybe of Dan four cities, Elteke and the suburbs therof, Gibthon and the suburbs therof, Aialon and the suburbs therof, Bethrim and the suburbs therof. Of the halfe trybe of Manasses two cities, Thaanach and the suburbs therof, Bethasra, and the suburbs therof: so that all the cities of the other children of the kynred of Kahath, were ten with their suburbs.

But vnto the children of Gerson amonse the kynreds of the Leuites were geuen, Of the halfe trybe of Manasse two cities, the fre cite for the deedslyer, Gola in Basan and the suburbs therof, Beastrha, and the suburbs therof. Of the trybe of Isachar four cities, Kision and the suburbs therof, Dabrach and the suburbs therof, Iarmuth and the suburbs therof, Engannim and the suburbs therof. Of the trybe of Asser four cities, Miseal, Abdon, Helkath and Rehob with the suburbs therof. Of the trybe of Nephtali thre cities, the fre cite Kedes (for the deedslyer) in Galile, Hamoth, Dor, and Karthan with the suburbs therof: so that all the cities of the kynred of the Gersonites were thirtene with their suburbs.

Vnto the kynreds of Merari the other Leuites were geuen, Of the trybe of Zabulon four cities, Iakneam, Kartha, Dimma and Nahalal with the suburbs therof. Of the trybe of Ruben four cities, Bezer, Iahza, Kedemoth and Mephaat with their suburbs. Of the trybe of Gad four cities, the fre cite for the deedslyer, Ramoth in Gilead, Mahanaim, Hesbon and Iaeser with their suburbs: so that all the cities of the children of Merari amonge the kynreds of the other Leuites, were twelue. Thus all the cities of the Leuites amonge possession of the children of Israel, were eight and fortye with their suburbs. And these cities were so deale out, that every one had their suburbs rounde aboute, the one as the other.

Thus the LORDE gaue the children of Israel all the londe, which he had sworne vnto their fathers to geue: they take possession of it, and dwelt therein. And the LORDE gaue the rest before all those were aboute them like as he sware vnto their fathers, none of their enemies stode agaynst the, but all their enemies deluyed he in to their hande. And their myssed nothinge of all the good that the LORDE had promysed vnto the house of Israel, it came every wyth.

The 11. Chapter.

THEN Josua called the Rubenites and the Gaddites, and the halfe trybe of Manasse, and sayde vnto them: Ye haue kepte all that Moses the seruant of the LORDE commaunded you, and haue harkened vnto my voyce in all that I haue commaundid you. Ye haue not forsaken youre brethren a longe season, vnto this daye, and haue wayted vpon the commaundement of the LORDE youre God. For so muche now as the LORDE youre God hath broughte youre brethren to rest, as he promysed them, turne you now, and go youre waye to youre tentes in to the londe of youre possession, which Moses the seruant of the LORDE gaue you beynde Iordane.

But take diligent hede now, that ye do acordynge to the commaundement and lawe which Moses the seruant of the LORDE hath commaunded: That ye loue the LORDE youre God, and walke in all his wayes, and kepe his commaundementes, and clue vnto him, and serve him with all youre hert and with all youre soule. So Josua blessed them, and let them go. And they wente vnto their tentes.

Vnto the halfe trybe of Manasse had Moses geuen possession at Basan: vnto the other halfe gaue Josua amonge their brethren on this syde Iordane westwarde. And whan he let them go to their tentes and blessed them, he sayde vnto them: Ye come home agayne with greate good vnto youre têtes, with exceedinge moch catell, syluer, golde, brasse, yron and rayment, distribute therefor the spoyle of youre enemies amonge youre brethren.

So the Rubenites, Gaddites, and the halfe trybe of Manasse returned, and wente from the children of Israel out of Silo (which lyeth in the londe of Canaan) to go in to the countre of Gilead to the londe of their possession, that they mighte possesse it, acordynge to the commaundement of the LORDE by Moses. And whan they came vnto the heapes by Iordane, which ly in the londe of Canaan, the same Rubenites, Gaddites, and the halfe trybe of Manasses byyled there besyde Ior-

Thus sayeth the whole congregacion of the LORDE vnto you: *What trespace is this, ye haue trespaced agaynst the God of Israel, that ye shulde turne backe from ¥ LORDE this daye, to builde you an altar, for to fall away from the LORDE?  
† Haue we not ynoogh of the wickednesse of Peor? from the which we are not yet clensed this daye, and there came a plague amonge the congregation of the LORDE: and ye turne you backe this daye from the LORDE, and this daye are ye fallen away from the LORDE, that he maye be wroth to daye or tomorrow at the whole congregation of the LORDE.

¥If the londe of youre possession be vncleane, then come ouer in to the londe that the LORDE possesseth, where the dwellyng of the LORDE is, and take possessions amonge vs, and fall not away from the LORDE and from vs, to builde you an altar without the lorde of the LORDE our God. †Did not Achan the sonne of Serah trespass in the thinge that was damned, and the wrath came ouer ¥ whole congregacion of Israel and he wente not downe alone for his myszdede?

Then answered the children of Ruben, and the children of Gad, and the haile trybe of Manasse, and sayde vnto the heads and prynces of Israel: The mightie God ¥ LORDE, the mightie God the LORDE knoweth, and Israel knoweth also, ye this be a trangressyng or trespassyng agaynst the LORDE, then let it not helpe vs this daye: ¥If we haue buylked the altar, because we wolde turne awaye backe from the LORDE, to offre burnt-offerynges or meatofferynges theron, or to make any deedofferynges vpon it, then let the LORDE require it: And ye we haue not done it rather for very feare of this thinge, and sayde: To daye or tomorrow mighte youre children saye vnto oure children:

What haue ye to do with the LORDE the God of Israel? The LORDE hath set Iordane for a border betwene vs and you ye children of Ruben and Gad, ye haue no porcion in the LORDE: By this shulde youre children makeoure children to turne awaye from the feare of the LORDE.

Therfore sayde we: Let vs make oure children an altar, not for sacrifice, ner for burntofferinges, ¥but that it maye be a toké betweene vs and you, and oure posterities, that we maye serue the LORDE in his sighte with oure burntofferinges, deedofferinges, and other offeringes: and ¥ youre children to daye or tomorrow neade not to saye vnto oure children: Ye haue no parte in the LORDE.

And we sayde: But ye they shulde speake so vnto vs, or to oure posterities to daye or tomorrow, then maye we saye: Beholde the symilitude of ¥ altar of the LORDE, which oure fathers made, not for sacrifce, ner for burntofferynges, but for a wyntnesse betweene vs and you.

God forbydde, that we shulde fall awaye from the LORDE, to turne backe from him this daye, and to buylde an altar for sacrifice, for burntofferinges and for eny presente, without ¥ altar of the LORDE our God, that stondeth before his Habitation.

But when Phineas the prest, and the chefe of the congregacion, the prynces of Israel which were with him, herde these worde, that the children of Ruben, Gad, and Manasse ha done spaken, they pleased them well. And Phineas the sonne of Eleasar the prest sayde vnto the children of Rubè, Gad and Manasse: This daye we knowe, that ¥ LORDE is amonge vs, in that ye haue not trespaced against the LORDE in this dede. Now haue ye deluyed the children of Israel out of the hande of the LORDE.

Then Phineas the sonne of Eleasar the prest, and the rulers returned out of the londe of Gilead, from the children of Ruben and Gad vnto ¥ londe of Canaã to the children of Israel, and brought them worde agayn the matter.

Then were the children of Israel well
côtente with the thinges. And they prayed the God of Israel, and sayde nomore that they wolde go vp agaynst them with an armee, to destroye the londe that the childrē of Ruben and Gad dwelt in. And y childrē of Ruben and Gad called the name of the altare: This altare be witnesse betwene vs, that the LORDE is God.

The r11. Chapter.

And after a longe season, when the LORDE had broughte Israel to rest from all their enemies rounde aboute: and Josua was now olde and well stricken in age, he called all Israel and their Elders, heads, judges, and officers, and sayde vnto them: I am olde and well aged, and ye hane sene all that the LORDE youre God hath done vnto all these nacions in youre sighte. For the LORDE youre God himself hath foughte for you. Beholde, I haue parted amonge you y renaunt of the nacions by lot, vnto every trybe his heritaunce from Iordane forth, and all the nacions whom I haue rote out vnto the greate see westarde.

And the LORDE youre God shall thrust them out before you, and dryue them awaye from you, that ye maye haue there londe in possession, as the LORDE youre God hath promised you. Be stōge now therefore, that ye maye observe and do all that is wrytten in the boke of the lawe of Moses: so that ye turne not aside from it, nether to the righte hande ner to the lefte: that ye come not amonge y renaunt of these nacions, which are with you: And se that ye make no mention ner sweare by the names of their goddes, nether serue them, ner bowe youre selues vnto them: But cleue vnto the LORDE youre God, as ye haue done vnto this daye: the shall the LORDE dryue awaye greate and mightie nacions before you, like as there hath no man bene able to stonde before you vnto this daye. *One of you shall chace a thousande: for the LORDE youre God fighteth for you, acordinge as he promised you. Take diligent hede therefore vnto youre soules, that ye louse the LORDE youre God.

But ye shall turne backe, and cleue vnto these other nacions, and make marriages with them, so that ye come amōge them, and they amōge you, be ye sure then, that the LORDE youre God shall nomore dryue out all these nacions before you, but they shall be vnto you a snare and net, and prickes in youre sydes, and thornes in youre eyes, vntyll he haue destroyed you from the good lode, which the LORDE youre God hath gien you.

Beholde, this daye do I goe the waye of all the worlde, and ye shall knowe even from all youre hert and from all youre soule, that there hath not sayled one word of all the good that the LORDE youre God promised you. Now like as all the good is come that the LORDE youre God promised you: ye then shall the LORDE cause all euell to come vpoun you, tylly he haue destroyed you from this good londe, which the LORDE youre God hath gien you: ye shall transgresse ye couenaunt of the LORDE youre God, which he hath commaundde you. And ye shall the wrath of the LORDE waxe whote oner you, ye shall shortly destroye you out of the good londe, ye shall transgresse ye couenaunt of the LORDE youre God, which he hath commaundde you.

The r11. Chapter.

IOSUA gathered all the trybes of Israel together vnto Sichem, and called the Elders of Israel, the heads, judges and officers. And whā they were come before God, he sayde vnto all the people: Thus sayeth the LORDE the God of Israel: **Youre fathers dwelt afoore time beyde water, Abrahā Nahor with Tarah their father serue other goddes. ††Then toke I youre father Abraham beyonde the water, and causd him to walke in the londe of Canaan, multiplied his sede, and gaue him Isaac, and vnto Isaac I gaue Iacob and Esau, and gaue Esau moit Seir to possessse. ‡‡As for Iacob, his childrē, they wente downe in to Egipte.

Then sent I Moses and Aaron, and plaged Egipte as I have done amongh the. After † † brought I youre fathers out of Egipte. And while ye came to ‡ see, and the Egipcians folowed vpon your fathers with charrettes and horse men vnto the reed see, then cryed they vnto the LORDE, which put a darknesse betwene you and the Egipcians, and broughte the see vpon them, and overwhelmed them. And youre eyes haue sene
what I dyd to Ḥ Egypcians, ġ ye dwelt in Ḥ wilderness a longe season. * And I broughte you in to Ḥ londe of the Amorites, which dwelt beionde Iordane: Ḥ whā they fought agaynst ye, I deluyed them in to youre hande, that ye mighte have their countre in possession, and I destroyed them before ye. † Then Balac the sonne of Ziphor the kyng of the Moabites gat him vp, and fought agaynst Israel: and he sente and bade call Balaam the sonne of Beor, to curse ye, neuertheless I wolde not heare him, but I blessed ye, and deluyed ye out of his hande.

And when ye wente ouer Iordane, and came vnto Jericho, the citesyns of Jericho foughte agaynst ye, the Amorites, Pheresites, Cananites, Hethites, Girgosisites, Heuites, ġ Ieuites: howbeit I deluyed the ġ in to youre hande. ‡ And I sent hornettes before ye, which drue them out before ye, namely the two kynges of ġ Amorites: not thorow swerde, ner thorow thy bowe. ¶ And I haue geuen ye a londe wherup ye bestowed no laboure, and cities which ye haue not buylded, that ye mighte dwell therein, and that ye might eat of the vynyards and olyue trees which ye haue not planted. Feare the LORDE now therefore, and serue him perfectly and in the truth, and let go the goddes, whom yeur fathers serued beyonde the water and in Egipte, and serue ye ġ LORDE.

But yf ye like not to serue the LORDE, the chese ye this daye whom ye wyll serue: the God whom yeur fathers serued beyonde ġ water, or ġ goddes of the Amorites, in whose lode ye dwell. As for me and my house, we wyll serue the LORDE. Then answered the people, and saide: God forbidde, that we shulde forseeke the LORDE, ġ serue other goddes. For the LORDE oure God brought vs and oure fathers out of the londe of Egipte fro the house of bondage, and did socch grete tokens before oure eyes, and preserued vs all ġ wyse that we wente, and amonge all the nacions, whom we trauayled by. And the LORDE thrust out before vs all the people of the Amorites that dwelt in the londe. Therfore wyll we also serue the LORDE, for he is oure God.

Josua sayde vnto the people: Ye can not serue the LORDE: for he is an holy God, mightie, and gellous, which spareth not youre trangressions and synnes. But yf ye forseeke the LORDE, and serue a straunge god, then shall the LORDE turne him, and do ye euell, and consume ye, after that he hath done ye good. The people sayde vnto Josua: Not so, but we will serue the LORDE. Then sayde Josua vnto the people: Ye are witnesse oure oure selues, that ye haue chosen you the LORDE, to serue him. And they sayde: Yee. Then put awaye from you (sayde he) the straunge goddes ġ are amonge you, and enclyne youre hert vnto the LORDE the God of Israel. And the people sayde vnto Josua: We wyll serue the LORDE oure God, and be obedient vnto his voyce. § So Josua made a covenaut with the people ġ same daye, and laied statutes ġ lawes before them at Sichem.

And Josua wrote this acte in the boke of the lawe of God,⁴ and toke a grete stone, ġ set it vp there under an oke, which was in ġ Sanctuary of ġ LORDE, and sayde vnto all the people: Beholde, this stone shall be witnesse ouer ye: For it hath herde all the worde of the LORDE, which he hath spoken vnto vs, and shall be a witnesse ouer ye, that ye denye not youre God. So Josua let the people go every one to his enheritance.

And it fortunated after these actes,⁵ Ḥ Josua the sonne of Nun Ḥ seruad of the LORDE dyed, when he was an hundreth and ten yeare olde, and was buried in the border of his enheritance at Thimmath Serah, which lyeth on the mount Ephraim, on the north side of mount Gaas. And the children of Israel serued the LORDE as longe as Josua lyued, and the Elders (that lyued longe after Josua) which knewe all the worke of the LORDE, that he had done vnto Israel. ¶ The bones of Joseph, which the children of Israel had broughte out of Egipte, buried they at Sichem, in the pese of the londe,** Ḥ Iacob boughte of the children of Hemor Ḥ father of Sichem for an hundreth pens, and was the enheritancye of the children of Ioseph. Eleasar the sonne of Aaron died also, and they buried him at Gibeath, which was Phineas his sonnes, that was geuen him vpon mount Ephraim.
The boke of the Judges called, Judicum.

What this boke conteynteth.

Chap. I.
Judas is made captyane of the people, subdueth the Cananytes, and wynneth Jerusalem. Israel roteth not out the Cananites as God commandeth them.

Chap. II.
The angell of God punysheth them, because they cosente to their enemies. The childre of Israel serue Baal, for the which cause God geueth them ouer in to captiuyte.

Chap. III.
God punysheth Israel, and yet deluyereth them wonderously.

Chap. IIII.
Debbona the prophetisse with Barach ouercometh Sissara, and deluyereth the people of the LORDE.

Chap. V.
The songe of prayse which Debbona and Barach songe because of the victory.

Chap. VI.
For their synnes God geueth them ouer in to the handes of the Madianites, from the which Gedeon deluyereth them.

Chap. VII.
How Gedeon parteth his hoost, a discomfiteth the Madianites.

Chap. VIII.
Gedeon punysheth the at Suchoth, dyeth, and is buried.

Chap. IX.
Abimelech seketh the superiorite, slayeth his seuentye brethren, wynneth Sichè and Thebes.

Chap. X.
Thola a lair rule the people. The Israelites synne, and are punyshed.

Chap. XI.
Iepthe is made ruler of the people, and ouercometh Ammon in Maspha.

Chap. XII.
The Ephraites rise vp against Iepthe, and there are slayne of them two and fortye thousande.

Chap. XIII.
The byrth of Samson is shewed vnto his father and mother by an angell.

Chap. XIII.
Samson taketh a wife i Timnath, rencteth a yonge Lyon in peces, and putteth forth a dark sentence vnto his companyons.

Chap. XV.
How Samson hurteth the Philistynes with the foxes. He slayeth a thousande me with the cheke bone of an asse.

Chap. XVI.
Samson taketh both the portes of the gate of the cite vpon his backe, a beareth them vp to the mount. Dallia the harlot bryngeth him in dotage, so that he telleth her his secretes, and is blynded of his enemies.

Chap. XVII.
Of Micha and his ymage a.

Chap. XVIII.
Dan sendeth out men to spye the lode, which take Michas ymage, a carie awaye the prest.

Chap. XIX.
How shamefully the Gabeonites deale with the Lenites wife.

Chap. XX.
How the same synne is punyshed.

Chap. XXI.
The Ben Iamites optayne wyues in Israel, whō the Israelites had sworne not to gene them.
The boke of the Judges.

AFTER the death of Iosua the children of Israel axed the LORDE, and sayde: Who shall go vp be our captayne of warre against Cananites? The LORDE sayde: Iuda shall go vp. Beholde, I haue deluyered the loude in to his hande. Then sayde Iuda vnto his brother Simeon: Go vp with me in to my lot, and let vs fighte against the Cananites, then wyl I go agayne with the in to thy lot: So Simeon wente with him.

Now when Iuda wente vp the LORDE deluyered the Cananites and Pheresites in to their handes, they slewe t̓e thousande men at Besek: they foude Adoni Besek at Besek, they foughte agaynst him, and slew the Cananites and Pheresites. But Adoni Besek fled, and they followed after him: and when they had ouertaken him, they cut of the th̓obes of his handes and fete.

Then sayde Adoni Besek: Thre score and ten kynges with the th̓obes of their handes fete cut of, gathered vp the meate was lefte under my table. Now as I haue done, so hath God reward̓d me agayne. And he was broughte vnto Jerusalem, where he dyed.

But children of Iuda foughte agaynst Jerusalem, and wānte it, and smote it with the edge of the swerde, and set fyre vp on the cite. Then wente the children of Israel downe, to fighte agaynst Cananites, dwelling vp on the mount, and toward the southe, and in the valleys. And Iuda wente agaynst the Cananites, which dwelt at Hebron. (As for Hebron, it was called Kiriatharba afore tyme) and they smote Sesai, Achiman, and Thalmai.

And from thence he wente agaynst inhabitors of Debir (but Debir was called Kiriath Sepher aforetyme.) And Caleb sayde: He sayeth Kiriath Sepher, it wānte it, I wyl geue him my daughter Achsa to wife. Then Athmîel the sonne of Kenas, Caleb̓s yongest brother wānte it. And he gaued him his daughter Achsa to wife. And it fortune as they wete in, she was counselor of housbande, to axe a pece of loude of his father. And she fell from the ass. Thē sayde Caleb vnto her: What ayleth thē? She sayde: Geue me a blessynge, for thou hast geuen me a south lyng loude, geue me also a watery loude. Then gaued he her a loude that was watery a boue and beneth.

And the children of Kenyte Moses brother in lawe, went vp out of the palme cite, with the children of Juda in to the wyldernes of Juda, that lyeth on south syde of the cite Arad: and wente their waye, dwelt amonge the people. And Iuda wente with his brother Simeon, they smote the Cananites at Zepath, damned them, called the name of the cite Horma. Also Iuda also wanne Gasa with the borders thereof, Ascalon with his borders, Accaron with the coastes thereof. And the LORDE was with Iuda, so that he conquered the mountaynes: but that they dwelt in the valleye coulde he not conquere, because they had yron charettes. And accordinge as Moses had saynde, they gaue Hebron vnto Caleb, which droute out the thre sonsnes of Enak. Howbeit children of Ben Iamin droute not out Iebusites which dwelt at Jerusalem, but Iebusites dwelt amonge the children of Ben Iamin at Jerusalem vnto this daye.

Likewise the children of Joseph wete vp also vnto Bethel, the LORDE was with the. And the house of Joseph spayed out Bethel (which afore tyme was called Lus) and the watch men sawe a man goinge out of the cite, and saide vnto him: Shewe vs where we maye come in to the cite, we wyl shewe mercy vpon the. And when he had shewed them where they mighte come in to the cite, they smote thē cite with the edge of the swerde: but they let the man go in all his frendes.

Then wete the same man vp in to the countre of the Hethites, buyld a cite, and called it Lus, so is the name of it yet vnto this daye. And Manasses droute not out Beth Sean with the vyllages thereof, nor Thaenah with the vyllages thereof, nor the inhabitors of Dor with the vyllages thereof: nor the inhabitors of Iebelan with the vyllages thereof, nor the inhabitors of Mageddo with the vyllages thereof, and Cananites beganne to dwell in the same loude. But when Israel was mightie, he made the Cananites tributaries, and droute them not out.
In like manner Ephraim droue not out, & Cananites that dwelt at Gaser, but the Cananites dwelt amonge them at Gaser.

Zabulon also droue not out the inhabiter of Kitron and Nahalol, but they Cananites dwelt amonge them, & were tributaries.

Asser droue not out they inhabiter of Aco, & they inhabiter of Sidon, of Ahelab, of Achib, of Helba, of Aphik & of Rehob, but they Assirites dwelt amouge the Cananites that dwelt in the lode, for they droued them not out.

Nephtali droue not out they inhabiter of Beth Semes, & Beth Anath, but dwelt amouge the Cananites which dwelt in the lode: howbeit they of Beth Semes and of Beth Anath were tributaries.

And the Amorites subdued the childre of Dan upon the mountaine, and suffer them not to come dowe in to the valley. And the Amorites beganne to dwell vpon mount Heres at Aiolon and at Saalbim. Howbeit they hande of their house was to sore for them, and they became tributaries. And the border of the Amorites was, as a man goeth vnto Acrabim, and from the rocke, & from the toppe.

The iij. Chapter.

BUT there came vp a messaunguer of the LORDE from Gilgall vnto Bochim, and sayde: I haue caried you vp hither out of Egypte, and broughte you in to the londe that I sware vnto youre fathers, & saide: *I wyl never breake my couenaunt with you, that ye shulde make no couenaunt with the indwellers of this londe, but breake downe their altares: Neuerthelesse ye haue not harkened vnto my voyce. Wherfore haue ye done this? Then saide I moroner: I wil not druye them oute before you, that they maye be a fall vnto you, and their goddes a snare. And when they messaunguer of the LORDE had spoken these wordes vnto all the children of Israel, the people lifte vp their voyce, & wepte, and called vpon the name of the place Bochim, and offered there vnto the LORDE.

For whan Iosua had sente awaye his people, and the childre of Israel were gone, every one to his inheritance, for to take possession of the londe, the people serued the LORDE as longe as Iosua lyued and his Elders, which lyued longe after Iosua, and saue all the
greate workes of the LORDE, which he dyd for Israel.

Now whan Iosua the sonne of Nun, the seruaunt of the LORDE, was deede (whan he was an hundred and ten yeare olde) they buried him in the border of his inheritance at Timnath Heres vpon mount Ephraim on the north syde of mount Gaas. And whan all the same generation was gathered vnto their fathers, there came vp after them another generation, which knew not the LORDE, nor the worke that he had done for Israel.

"Then wroughte the children of Israel euery before the LORDE, and serued Baalim, and forsoke the LORDE the God of their fathers (which broughte them out of the londe of Egypte) and followed other goddes & the goddes of the nations that dwelt rounde aboute them, & worshipped them, & displeased the LORDE: for they forsoke the LORDE euer more and more, and serued Baal and Astaroth.

Then their wrath of the LORDE waxed whote vp Israel, & he deluyereth the in to the handes of those spoyle the, that they mighte spoyle them, & solde the in to the handes of their enemies roinde aboute, & they were not able to withstande their enemies eny more, but what waye so euer they wolden out, they haide of the LORDE was agaynst the to their hurt (even as the LORDE saide and sware vnto them) and they were sore oppressed.

Now whan the LORDE rassed them Judges, which helped them out of the hande of soch as spoyle the, they followed not the Judges nether, but wente a whoringe after other goddes, & worshipped them, and were soone gone out of the waye their fathers walked in, to heare the commaundementes of the LORDE, & dyd not as they dyd.

But whan the LORDE rassed Judges vnto them, the LORDE was with Judges, and helped them out of the hande of their enemies, as longe as the Judges lyued. For the LORDE had pitie of their complaintes, which they made ouer those they subed the & oppressed them.

Neuerthelesse when the Judges dyd, they turnede backe, & marred all more the their fathers, so that they followed other goddes to serue them and to bowe them selues vnto
THESE are the nations whom the LORDE suffred to remayne, y by them he mighte proue Israel, which had no vnderstandinge in the warres of Canaan: onely because y the trybes of the childre of Israel might knowe x lerne to warre, which afore had no knowledge thereof, namely: The fyue lordses of y Philistynes, x all the Cananites, x Sidonians, x the Hethites y dwelt vpon mount Libanus, fro mount Baal Hermon, vntyll a man come vnto Hemath. The same remayned, that Israel mighte be proued by them, that it mighte be knowne whether they wolde herken to the commandementes of the LORDE, which he commaunded their fathers by Moses. Now when the children of Israel dwelt thus amouge the Cananites, Hethites, Amorites, Pheresites, Heuities x Iebusites, they toke their daughters towyues, and gau their daughters vnto their sonsnes, x serued their goddes, and wroughte wickednes before the LORDE, x forgat the LORDE their God, x serued Baalim x Astrath. Then y wrath of y LORDE waxed whote ouer Israel, x he solde thè vnder the hade of Cusan Risathaim kyng of Mesopotamia, x so y childre of Israel serued Cusan Risathaim viij. yeare. Thè cried the childre of Israel vnto the LORDE, x the LORDE rayes the vp a sauioure which deluyered thè, namely, x Athnien x sonne of Kenas, Caleb's yongest brother. And the sprete of the LORDE cam vpon him, x he was judge in Israel, x wente out a warre fare. And y LORDE deluyered Cusan Risathaim the kyng of Syria in to his hade, so y his hande was to struge for him. y Then was the londe in rest fortye yeares. And Athnien the sonne of Kenas dyed.

But the children of Israel dyed yet more euell before the LORDE. Then the LORDE strengthened Eglon the kyng of y Moabites agaynst y childre of Israel, because they wrought wickednesse before y LORDE. And he gathered vnto him y childre of Ammon, x the Amalechites, x wepte and smote Israel, and conquered the lircite of the palme trees. And the children of Israel serued Eglon y kyng of y Moabites eightene yeare. Thè cried they vnto the LORDE. And the LORDE rayes the vp a sauioure, namely Ehud the sonne of Gera y sonne of Iennini, which was a man that mighte do nothinge with his righte hande.

And whè the childre of Israel sent a present by him vnto Eglon the kyng of the Moabites, Ehud made him a two edged dagger of a spanne longe, x gyrded it vnder his garmèt vpò his righte thye, x broughte y present vnto Eglon the kyng of y Moabites. As for Eglon, he was a very fat man.

And whan he had deluyered the presente, x he let the people go that had caried the present, and he hymselfe turnede backe from the Idols at Gilgall, x caused to saye thus (vnto the kyng:) I haue a secrete thinge to tell the O kyng. And he commaunded to kepe sylence, x all they that stode aboute him, wente out from him.

And Ehud came in vnto him. He sat in a syled Sommer perler, which was for him selfe alone. And Ehud sayde: I haue somwhat to saye vnto the of God. Thè rose he vp fro his seate. But Ehud put forth his lefte hande, x toke the dagger from his righte thye, x thrust it in to his bely, so y the hefte wente in also after the blade, x the fatt closed the hefte: for he drue not y dagger out of his bely, x y fylthines departed fro him. But Ehud gat him out at the backe dore, x put to y dore after him, and lockte it.

Now whan he was gone, his seruaunts came in, and sawe that the dore of the Sommer perler was lockte, and they sayde: peraduenture he is gone to the preyse in the syled Sommer perler.
But when they had wayted so lòge tyl they were ashamed (for no man opened the perle dore) they toke the keye, and opened it. Beholde, then lave their lorde deed vpon the earth. As for Éhud, he was gotten awaye, whyle they made so longe tariçe, τ he wente ouer by the Idols, and ramm his wyve vnto Seirath.

And whan he came in * he blew y trompet vpó mount Ephraim, and the children of Israel wente with him from the mount, and he before them, and he saide vnto them: Followe me, for the LORDE hath delyuered the Moabites your enemies in to your hande. And they followed him, τ whanne τ ferde of Iordane, τ goeth towards Moab, τ suffred no man to go ouer, and at τ same tyme they smote of the Moabites vpó a ten thousande men, all nobles and men of armes, so that there escaped not one. Thus were the Moabites brought vnder the hande of the children of Israel at that tyme, and the londe was in rest foure score yeares.

Afterwarde was Η Samgar τ sonne of Anath, which slywe sixe hundred Philistynes with an oxes gadd, and delyuered Israel also.

The iiiij. Chapter.

BUT the children of Israel dyd yet more euell before τ LORDE, when Éhud was deed. And the LORDE solde τ η in to the hande of Iabin the kynge of the Cananites, which dwelt at Hazor, τ the chefe captayne of his hooste was Sissera, and he dwelt at Haro-seth of the Heythen. And the childre of Israel cried vnto the LORDE: for he had nyne húdredre yron charrettes, and subdued the children of Israel by violence twentie yeare.

At τ same tyme was Judgesse in Israel the prophetisse Debbora, the wyfe of Lapidoth, and she dwelt vnder τ palme of Debbora betweene Rama τ Bethel, vpon mount Ephraim, and the children of Israel came vp vnto her to the lawe. She sent forth, τ τ called for Barak the sonne of Abi Noa of Kedes Nephtali, and sayde vnto him: Hath not τ LORDE the God of Israel commaunded the: Go thy waye, and get the vp vnto mount Thabor, τ take with the ten thousande men of the children of Nephtali τ Zabulon? For I wil make Sissera the chefe captayne of labins hoost to come to the vnto τ τ water of Cysen, with his charrettes and with his multitude, and I wyll delyuer him in to thy hande. Barak sayde vnto her: Yf thou wilt come with me, I wil go: but yf thou wilt not come with me, I wil not go.

She sayde: I wyll go with the: neuetherlesse the praye shal not be thine in this journey that thou goest, but τ LORDE shal delyuer Sissera in to a womas hande. So Debbora gat hir vp, and wente with Barak vnto Kedes. Then Barak called Zabulon and Nephtali vnto Kedes, and wete on fote with ten thousande men. And Debbora wente with him also. As for Heber the Kenyte he was departed from the Kenytes from the children of Π Hobab Moses brother in lawe, and had pitcht his tent by τ Oke of Zaanaim bessyd Kedes.

Then was it tolde Sissera, τ Barak the sonne of Abi Noa, was gone vp vnto mount Thabor: τ he gathered all his charrettes together, nyne C. yron charrettes, τ all the people τ was with him from Haro-seth of the Heythen, vnto the water Cysen. Debbora sayde vnto Barak: Vp, this is the daie wherein the LORDE hath delyuered Sissera in to thy hande: for τ LORDE shal go forth before τ. So Barak wente fro mount Thabor, and τ ten thousande men after him.

But the LORDE discomfited Sissera with τ all his charrettes τ hooost, τ made þe atraied of the edge of the sworde before Barak, so τ Sissera leapt of his charret, τ fled on fote. Neuetherlesse Barak followed vpoun the charrettes τ the hooost vnto Haro-seth of the Heythen, τ all Siserras hooost fell thorow τ edge of the sworde, so τ not one escaped. As for Sissera, he fled on fote vnto the tente of Iael, τ wife of Heber τ Kenite. For there was peace betwene kynde Iabin at Hasor, τ the house of Heber the Kenite.

Iael wete forth to mete Sissera, τ sayde vnto him: Turne in my lorde, turne in to me, τ be not atraied. And he turned in vnto her in to the tente, τ she couered him with a garmet. He sayde vnto her: I praye τ geue me a little water to drynke, for I am a thyrst. τ Tho opened she a mylke pot, τ gaue him to drynke, and couered him. And he sayde vnto her: Stode in the tente dore, τ τ one come τ axe, is there eny man here? saye Noman.
Then Iael the wife of Heber toke a nale of the tente, and an hammer in hir hande, \(\varpi\) wente in preuely vnto him, \(\varpi\) smote the nale in thorow the temples of his heade, so \(\varpi\) he sancke to \(\varpi\) earth. As for him, he was fallen on a slomber, and weery, and so he dyed.

But wha Barak followed after Sissera, Iael wente for to mete him, and sayde vnto him: Come hithe, I wil shewe the the man, whom thou sekest. And when he came in vnto her, he sawe Sissera deed, \(\varpi\) the nale stickinge in his temples. Thus God broughte downe Iabin the kyngge of the Cananites before the children of Israel at that tyme, \(\varpi\) the hande of the children of Israel wente \(\varpi\) subdued Iabin \(\varpi\) kyngge of the Cananites, tyll they had roted him out. Then Debbora and Barac the sonne of Abi Noam, sange at the same tyme, and sayde:

The b. Chapter.

NOW that ye are come to rest, ye quyete men in Israel, praysye \(\varpi\) LORDE, amongst soch of the people as be fre wyllinge.

Heare ye kynges, \(\varpi\) herken to ye prynces: I wyl, I wyl syngye to the LORDE, euyn vnto the LORDE \(\varpi\) God of Israel wil I playe.

\*LORDE, whan thou wastent out from Seir, \(\varpi\) cameste in from the felde of Edom, \(\varpi\) earth quaked, the heauen dropped, and the cloudes dropped with water.

\* The hilles melted before the LORDE, Sinai before the LORDE the God of Israel.

In the tyme of \(\varpi\) Sanger the sonne of Anath: In the tyme of \(\varpi\) Iael the wayes fayled: and they that shulde haue gone in pathes, walked thorow croke wayes.

There was scarcenesse, there was scarcenesse of houzbande men in Israel, vntyll I Debbora came vpt, vntyll I came vpt a mother in Israel.

God hath chosen a new thinge. He hath overconuere \(\varpi\) portes in battayll: and yet was there sene nether shylde ner speare amonge fortye thosande in Israel.

My hert loueth \(\varpi\) teachers of Israel: ye \(\varpi\) are frewyllinge amonge the people, praysye the LORDE.

Ye that ryde vpt freyre Asses, ye that syt in judgment and gene sentence, ye that go by the waye, praysye the LORDE.

Wha \(\varpi\) archers cried betwene \(\varpi\) drawers of water, then was it spooke of \(\varpi\) righteousnes of the LORDE, of the righteousnes of his houzbande men in Israel: then ruled the people of the LORDE vnder the gates.

Vpt Debbora vpt, get the vpt, get the vpt, a rehearse a songe. \| Arise Barak, \(\varpi\) catch him \(\varpi\) catched the, thou sonne of Abinoam.

Then had the desolate the rule with the mightye of the people. The LORDE had \(\varpi\) dominion thorow the giauantes.

† Out of Ephraim was their rote against Amalek, and after him Ben Iamin in thy people.

Out of Machir haue teachers ruled, and out of Zabuló are there become gouernours thorow the wytinge penne.

And out of Isachar there were prynces with Debbora, and Isachar was as Barak in \(\varpi\) valley, sent with his people on fote: As for Ruben, he stode hye in his awne consaye, and separated him selfe from vs.

Why abodes thy betwixte the borders, \(\varpi\) whan thou herdest the noyse of the flockes? because Ruben stode hye in his awne cosaye, and separated him selfe from vs.

Gilead abode beyonde Jordane, and why dwelt Dan amonge the shippes? Asser sat in the haun of the see, and taried in his porcious.

But Zabulons people ioperde their life vnto death: Nephtali also in the topp of \(\varpi\) felde of Merom.

The kynges came \(\varpi\) foughte, then foughte \(\varpi\) kynges of the Cananites at Thaanah by the water of Megiddo, but spoyle of money broughte they not there from.

From heaue were they foughte agaynst, the starres in their courses foughte with Sissera.

The broke Cyson ouerwhelmed them, the broke Kedumim, yee the broke Cyson. My soule treade thou vpon the mightie.

Then made the horse fete a ruszhinge togetheter, for the greate violence of their mightie horse men.

Curse the cite of Meros (sayde \(\varpi\) angell of the LORDE) curse the citesyns therof, because they come not to helpe \(\varpi\) LORDE, to helpe the LORDE to the giauantes.

Blessyngye amonge wemen haue Iael the wife of Heber the Kenite: blessinge haue she in the tente amonge the wemen.

**Whan he axed water, she gaue him mylke, \(\varpi\) broughte forth butter in a lordly diszcze.

* Exo. 19. c. Deut. 4. b. † Paul. 96. a. ‡ Jud. 3. d.
She took hold of the nail with her hand, and smote Sisera, cut off his head, and bored through his temples. He bowed himself down at his fete, he fell downe, and laye there. He sanke downe, and fell at his fete: when he had sonke downe, he laye there destroyed.

His mother looked out at the window, and cried piteously through the trallace: Why tarieth his chariet out so longe, that he cometh not? Wherefore do the wheeles of his chariet make so longe tarienge?

The wyest amonge his ladies answered, sent ye not finde a deuise the spoyle, vnto every man a fayre mayde or two for a pray, a partye coloured garmentes of needle worke to Sisera for a spoyle, partye coloured garmentes of needle worke about the necke for a pray?

Thus all thine enemies must perishe O LORDE: but they that loue the, shal be euen as the Sonne rynginge vp in his mighte.

And the londe had peace fortye yeares.

And when the children of Israel dyed euell in the sighte of the LORDE, the LORDE deluyed them vnder the hande of the Madianites vyj. yeares. And wha the hande of the Madianites was to mightie over the childdren of Israel, the children of Israel made them clyffes in ly mountaynes, and caues and holdes, to defende them selues from the Madianites. And when Israel sowed any thinge, the Madianites and Amalechites, and the children towards the south came vp vpon them, and pitched their tetes agaynst them, and destroyed the increase of the londe downe vnto Gasa, let nothinge remayne ouer of the beestes in Israel, neither shepe, nor oxen, nor asses. For they came vp with their catell and tentes, as it had bene a greate multitude of greshoppers (so that nether they Ker their camels might be nombered) and fell in to the londe, that they might destroye it. Thus was Israel exceedinge small before the Madianites. Then cried the children of Israel vnto the LORDE.

But whan they cried vnto the LORDE because of the Madianites, the LORDE sent the a prophet, which sayde vnto the: Thus saieth the LORDE the God of Israel: I carried you out of Egipte, brought you out of your house of bondage, deluyed you from the hande of the Egipciens, from the haide of all them that oppreseed you, and I have thrust them out before you, euyn euene you their londe and sayde vnto you: I am the LORDE youre God. * Fear ye not ye the goddes of the Amorites, in whose londe ye dwell: neuertheless ye haue not herkened vnto my voyce.

And there came an angell of the LORDE, sent him downe vnder an Oke at Aphra, which belonged vnto Ioas the father of z Erites, and his sunne Gedeon was thorshinge wheate in the barne, that he mighte flye awaye before the Madianites.

Then appeared vnto him the angell of the LORDE, and sayde vnto him: The LORDE with his thou mightie giante. But Gedeon sayde vnto him: Syr, if the LORDE be with vs, wherfore is all this then happened vnto vs?

And where be all the wonderes, which oure fathers tolde vs, sayde: The LORDE brought vs out of Egipte? But now hath the LORDE forsaken vs, and deluyed vs in to the hande of the Madianites.

The LORDE turned him vnto him, sayde: Go thy waye in this thy strength, thou shalt deluyer Israel out of the hande of the Madianites. I haue sent the. But he sayde: My LORDE, wherewithall shal I deluyer Israel? Beholde, my kyndred is the smallest in Manasse, I am the least in my fathers house? The LORDE sayde vnto him: I will be with the, so I thou shalt smyte the Madianites, euen as though they were but one man.

He sayde vnto him: If I haue foude grace in thy sighte, then make me a token, that it is thou, which speakest with me: go not awaye, till I come to, and brynge a meat-offerynge, to set before the. He sayde: I wyll tary, till thou comest agayne. And Gedeon wynt, and made ready a kynd, and an Ephra vntenended flour, and layed the flesh in a mannde, and put the broth in a pot, and broughte it forth vnto him vnder the Oke, and came nye. But the angell of God sayde vnto him: Take the flesh and the vntenended bread, set it vpon the stone rocke that is here, and poure the broth theron. And he dyd so. Then the angell of the LORDE...
stretched out the staffe that he had in his hande, and with the end of it he touched the flesh and the voleyended flourre: *and the fyre came out of the rocke, and consumed the flesh and the voleyended flourre. And the angell of the LORDE vanished out of his sighte.

Now wha Gideon sawe that it was an angell of ¥ LORDE, he sayde: "O LORDE LORDE, haue I thus sene an angell of ¥ LORDE face to face? The LORDE sayde vnto him: Peace be with the, feare not, thou shalt not dye. Thë Gideon buylde an altare there vnto ¥ LORDE, ¥ called it: The LORDE of peace. The same stondeneth yet vnto this daye at Apra, ¥ belogeth vnto the father of ¥ Esrites.

And in ¥ same nighte sayde ¥ LORDE vnto him: Take a fedd bullocke from amóge thy fathers oxen, ¥ another bullocke of seuen yeare olde, and breake downe the altare of Baal which is thy fathers, and cut downe the grome that stondeneth by it, and byulde thy an altare vnto the LORDE thy God aboue vpon the toppe of this rocke, and make it ready, and take the other bullocke, and ofre a burnt-offeryenge with the wodd of the grome that thou hast hewen downe. Then toke Gideon ten men of his seruauntes, and dyd as ¥ LORDE sayde vnto him: but he was afrayed to do this by daye tyme, for his fathers house and the people in ¥ cite, and so he dyd it by nighte.

Now whan the people in the cite rose vp early in the mornyng, beholde, Baals altare was broken, and the grome hewen downe by it, and the other bullocke a burntofferynge vpon the altare that was buylde, ¥ one sayde vnto another: Who hath done this? And whan they soughte ¥ made searche, it was sayde: Gideon the sonne of Ioas hath done it. ¥ sayde the people of ¥ cite vnto Ioas: Buyrye forth thy sonne, He must dye, because he hath broken Baals altare, and hewen downe the grome therby. But Ioas sayde vnto all them that stode by him: Wyl ye stryue for Baal? Wil ye delyuer him? ¥ he ¥ stryuefor him, shall dye this mornyng. ¥ he ¥ be God, let him auëge him selfe, because his altare is broken downe. From ¥ daye forth was he called Ierubaal, because it was sayde:

Let Baal auëge him selfe, that his altare is broken downe.

Whan ¥ Madianites now ¥ ¥ Amalechites, ¥ the childre towards the south had gathered the selues together, ¥ were passed thorow (Iordane) ¥ had pitched their tentes in the valley of Israel, the sprente of the LORDE endued Gideon, ¥ he caused the trompet to be bloune, ¥ called (the house of) ¥ Abieser, that they shulde folowe him: ¥ he sent messaungers vnto all Manasse, ¥ called them, ¥ they shulde folowe him also: and he sent messaungers likewyse vnto Asser ¥ Zabulon ¥ Nephtali, which came vp to mete him.

And Gideon sayde vnto God: ¥ thou wilt delyuer Israel thorow my hande, as thou hast saide, ¥ wil I laye a flese of woll in the courte: ¥ ¥ dew be onely vpon ¥ flese, ¥ drye vpon all the grounde, then ¥ perceane, that thou shalt delyuer Israel thorow my hande, as thou hast sayde. And it came so to passe. And whan he rose vp early on the morrowe, ¥ wrage ¥ dew out of the flese, ¥ fyllèd a dyszshe full of water. And Gideon sayde vnto God: ¥ Be not wroth at me, that I speake yet this one tyme, ¥ wyl proue yet but once with the flese, ¥ let it be drye onely vpon the flese, and drye vpon all the grounde.

And God dyd so the same nighte: so that it was drye onely vpon the flese, and drye vpon all the grounde.

Then Ierubaal (that is Gideon) gat him vp early, ¥ and all the people that was with him, and pitched their tentes besyde the well of Harod, so that he had the hoost of the Madianites on the north side behynde the hill of More in the valley. But the LORDE sayde vnto Gideon: ¥ the people that be with ¥ are to many for me to delyuer Madian in to their hande, lest Israel boost them selues agaynst me, and saye: ¥ My hande hath delyuered me. Cause a proclamacion now to be made in the eares of the people, and saye: ¥ He ¥ that feareth, and is afrayed, let him turne backe, and get him soone fro mount Gilead. Then returned there of the people aboute a two and twenty thousande so that there was left but ten thousande.

And the LORDE sayde vnto Gideon. ¥

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* Gen. 15. d. 3 Re. 18. c.  a Exo. 33. d. Jud. 13. d.  † Jud. 6. a.  ‡ Gen. 18. d.

$ Jud. 6. f.  § Deu. 20. b.  1 Mac. 3. g.
The people are yet to many: brynge them downe to the water, there wyl I proue them for ÿ: and of whom I saye that he shal go with the, the same shal go with the: but of whō I saie that he shal not go with the, the same shal not go. And he brouhte the people vxto ÿ water. And the LORDE sayde vxto Gedeon: Whosoeuer licketh of the water with his tūge, as a dogg licketh, make him stonde asyde and lykewise who sooner falleth downe vpō his knees to drinke. Then was the nombre of them that had licked out of the hande to the mouth, thre hundreth men. And the LORDE sayde vxto Gedeon: Thorow the thre hūdrēth which have licked, wyl I deluyer you, and geue ouer the Madianites in to thy hăde: As for the other people, let them go every one vxto his place.

And they toke vytyyles with them for ÿ people, and their trompettes: but the other Israelites let he goe, every one vxto his tente. And he strengthened himselfe with the thre hundreth men, and the Madianites hoost laye before him beneth in the valley. And the same night sayde the LORDE vxto him: Vp, and go downe in to the hoost, for I hane geuen them ouer in to thy hande. But ye thou be aerafyed to goe downe, then let thy seruaunt Pura go downe with the vxto the hoost, ye thou maiest hear what they saie: after that shalt thou be bolde, and thy honde stronge, that thou mayest goe downe in to the hoost.

Then wente Gedeon downe with his seruaunt vxto ÿ vttmeost parte of ÿ watche of armes ÿ were in ÿ hoost. And ÿ Madianites and Amalechites, and all the children of the south, had layed them selues beneth in the valley, as a multituide of greshoppers, and their Camels were not to be nombred for mul-tituide, euē as the sonde on ÿ see shore. Now whan Gedeon came, beholde, one tolde another his dreame, ÿ sayde: Beholde, I haue dreamed a dreame: Me thoughte a bakē barly lofe came rollinge downe to ÿ hoost of ÿ Madianites: and whan it came to the tente, it smote it, and ouerthrew it, and turned it vpysde downe, so that the tente fell. Then answered the other: That is nothinge els then ÿ swerde of Gedeon the sonne of Joas ÿ Israeliite: God hath geuc ouer the Madianites with all the hoost in to his hande.

When Gedeon herde this dreame tolde, ÿ the interpretation of it, he worshipped, and came agayne in to the hoost of Israel, and sayde: Vp, for the LORDE hath deluyered ÿ hoost of the Madianites in to your hăde. And he deuyed the thre hundreth men in to thre partes, and gane euery one a trompet in his hande, and emptye pytches, and lampes therin, and sayde vxto them: *Loke vxto me, and do ye euē so, and beholde, whā I come to the vttmeost parte of the hoost, euē as I do, so do ye also. When I blowe ÿ trompet, and all that are with me, then shal ye blowe ÿ trompettes also rounde aboute all the hoost, and saye: Here the LORDE ÿ Gedeon. Thus came Gedeon and the thre hundreth men with him vxto the vttmeost parte of ÿ hoost (aboute the tyme whan the mydwatch begunneth) and waked vp the watche, and blew with the trompettes, and smote asunder the pytches in their handes.

So all the thre companies blewε with ÿ trompettes, and brake the pytches. But the lampes helde they in their lefte hande, and the trompettes in their righte hăde, so that they blewε, and cried: Here the swerde of the LORDE and Gedeon. And euery one stode in his place aboute the hoost. Then ranne all the hoost, and cried and fled. And whyle the thre hundreth men blewε the trompettes, ÿ LORDE broughte it so to passe, that euery mans swerde in all ÿ hoost was agaynst another, and the hoost fled vxto Beth-sitha Zeretha, and vxto the border of the playne of Meohab byside Tabath. And ÿ men of Israel of Nephtali, of Asser, ÿ of Ma-nasse cried, and followed upon the Madianites.

And Gedeon sent messauengers vp vxto all mount Ephraim, sayenge: Come downe against the Madianites, and stoppe the water from them vxto Beth Bara and Iordane. And then cryed all they that were of Ephraim, and stopped the water from them vxto Bethbara and Iordane, and toke two prynces of the Madianites Oreb and Zeb, and slewe Oreb vpone the rocke of Oreb, and Zeb in the wyne presse of Zeb, and folowed vpone the Madianites, and broughte the heads of Oreb and Zeb, vxto Gideon ouer Iordane.

AND the men of Ephraim sayde vxto him: Wherfore hast thou done this vxto
As for Gedeon Is Are Beholde, Stonde Well, do I I thinge. they twentye lefte agayne fyftene men they which Nobah with in men bred folowed vnto were wente from hande, of vnto and Wha Abieser wil And As Salmana, was boost them, of the rulers of Zebea and the kinges of the Madianites. But the rulers ofSucoth sayde: Are the handes of Zebea and Salmana in thy handes allready, that we must geue bred vnto thy men of warre? Gedeon sayde: Well, when the LORDE delyuereth Zebea and Salmana in to my hinde, I wyll thresshe youre flesh with thornes of the wyldernes and wyth breares. And from thence he wente vp vnto Pennel, and spake euens so vnto them. And the me of Pennel gaue him like as answeres as they of Sucoth. And he sayde also vnto the men of Pennel: Yf I come peaceably agayne, I wil breake downe this tower. As for Zebea and Salmana, they were at Karkar, and their hoost with them vpon a fyftene thousande, which were all that were lefte of the whole hoost of the children of the Easte: for there were fallen an hundreth and twentye thousande, that couldrwe the swerde. And Gedeon wente vp by the waye, where they dwell in the tentes on the east side of Nobah and Iakbeha, s mothe the hoost, for the hoost was carelessse, and mytrustedy nothinge. And Zebea and Salmana feld, but he folowed after them, and toke thy two kynges of the Madianites Zebea and Salmana, and put all the hoost in feare. Now when Gedeon thy sonne of Ios came agayne fro the battayll out of thy east, he toke a lad of the men of Socoth, and examyned him, which wrote him vp the names of the rulers of Sucoth, and their Elders, euæ the score and seuentene men.

And he came to the men of Socoth, and sayde: Beholde, here is Zebea and Salmana, cocernyng who ye laughe to me to scorne, he sayde: Are the handes of Zebea and Salmana in thy hâdes all ready, that we must geue bred vnto thy men which are weery? And he tuk the Elders of the cite, and thornes out of the wildernes, and breres, and caused thy men of Socoth to be torne therewith. And the tower of Pennel brake he downe, and slewe the men of the cite. And he saide vnto Zebea and Salmana: What maner of me wre they who ye sleue at Thabor? They sayde: They were euens like the, as f they had bene a kynges childre. He sayde: They were my brethren, euens my mother sonnes: As truly as the LORDE lyueth, yf ye had lette them lyue, I wolde not slaye you.

And he saide vnto his first borne sonne Iether: Stonde vp, and slaye them. Howbeight the lad drue not out his swerde, for he was atraised, for so much as he was yet but a lad. Zebea and Salmana sayde: Stonde thou vp, and slaye vs, for as the man is, soch is also his strengthe. So Gedeon arose, and slewe Zebea and Salmana, and take the ornamentes that were aboute their Camels neckes.

Then sayde certayne in Israel vnto Gedeon: Be thou lorde ouer vs, thou and thy sonne, and thy sonnes sonne, for so much as thou hast delyuered vs from thy hande of thy Madianites. Nenertheles Gedeon saide vnto them: I wil not be lorde ouer you, nether shal my sonne be lorde ouer you, but the LORDE shalbe lorde ouer you.

Gedeon saide vnto them: One thinge I desyre of you. Every man geue me the earinge that he hath spoyled. (For in so much as thy men were Israelites, they had earinges.) They sayde: Them wyll we geue the. And they spred out a cloth, and every man cast the earinge theron that he had spoiled. And the golden earynes which he required, had in weight, a thousande and seuen hundreth Sycles of Golde, besides the spanges and cheynes, and scarlet rayment which the kynges of the Madianites dyd weere, and besides the neckbandes of their Camels. And Gideon made a cote armoure therof, and set it in his

*Iud. 6. g.*

*S Re. 12. d.*
of Millo gathered them selves together, and wente and made Abimelech kynge by the Oke that stondeth at Sichem.

Whan this was tolde Iotham, he wente, and stode vpon the topp of mount Grisim, and lifte vp his voyce, cried, and sayde: Heare me ye men of Sichem, that God maye heare you also. *The trees wente to anointe a kinge ouer them, and sayde vnto the Olyue tre: Be thou oure kynge. But the Olyue tre answered them: Shall I go and leaue my fatnesse (which both God and men commende in me) and go to be puft vp above the trees? Then sayde the trees vnto the fygge tre: Come thou and be kynge ouer vs. But the fygge tre sayde vnto the: Shal I leaue my sweu and my good frute, and go to be puft vp above the trees? Then sayde the trees vnto the vyne: Come thou and be oure kinge. But the vyne sayde vnto them: Shall I leaue my sweu wyne, which reioyseth God and men, and go to be puft vp above the trees? The sayde all the trees vnto the thorne buszshe: Come thou, and be kynge ouer vs. And the thorne buszshe sayde vnto the trees: Yf it be true, y ye anoynpte me to be kynge ouer you, the come, and put youre tryst under my shadowe. Yf no, then go fyre out of the thorne buszshe, α cosine ψ Ceder trees of Libano.

Yf ye haue done right now and justly, ye ε haue made Abimelech to be kynge: and yf ye haue done well vnto Ierubaal and to his house, and haue done vnto hym as he deserves vnto you. Which (even my father) foughte for youre sakes, and ioperde his lyfe, to deluyer out of the Madianites hande, euë you, which are rysen vp this daye agaynst my fathers house, α haue slaine his childre, thre score personnes α ten vp one stone, and haue made you a kynge (even Abimelech the sonne of his handmaide) ouer the men at Sichem, for so much as he is youre brother.

Yf ye haue done right now and justly vnto Ierubaal and his house this daye, then reioysye ouer Abimelech, and let him reioysye ouer you. Yf no, then go fyre out from Abimelech, and consume the men of Sichem and the house of Millo: And fyre go out also fro the men of Sichem, and from the house of Millo, and consume Abimelech. And Iothâ (when he had spoken this out) fled, and got him out of

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4 Re. 10. a. 2 Par. 21. a. 2 Par. 25. c. 4 Esd. 4. b.

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卿 at Apbra. And all Israel wente there a whorlinge vnto Gedeon and his house.

Thus were ye Madianites broughte downe before the children of Israel, and lifte vp their heade nomore: and the londe was in rest fortye yeares, as lye as Gedeon lyued.

And Ierubaal the sonne of Ioas wete α dwelt in his house. "And Gideon Had three score α ten sondes, which were come out of his thye: for he had many wyues. And his concubyne which he had at Sichē, bare him a sonne also, whom he called Abimelech. And Gideon the sonne of Ioas dyed in a good age, π was buried at Apbra in ψ sepulcre of his father Ioas the father of the Esrites.

But when Gedeon was deed, the childre of Israel turnede backe, and wente awhoringe after Baalim, y he shuld be their God. And ye childre of Israel thought not on LORD their God, which had deluyered them fro the hande of their enemies rounde aboute: and they shewed not mercy vnto the house of Ierubaal Gedeon, accordinge to all the good that he had done vnto Israel.

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Α BIMELECH the sonne of Ierubaal, wente vnto Sichē to his mothers brethren, α spake vnto them, α to all the kynred of his mothers fathers house, and sayde: I praye you spake in the eares of all the men at Sichem: What is better for you, that thre score and ten men all children of Ierubaal shulde be lorde ouer you, or that one man shulde be lorde ouer you? Remembe also that I am youre bone and youre flesh.

Then spake his mothers brethren all these wordes for him, in ψ eares of all ψ men at Sichem. And their hert enclyned to Abimelech, for they thoughte: He is oure brother: and gaue him thre score and ten syluerlinges out of ψ house of Baal Berith. And with them Abimelech hyred men that were vagabundes and of light condicions, which followed him. And he came to his fathers house vnto Apbra, and slew his brethren the children of Ierubaal, even thre score men and τ ψ vpon one stone. But Iotham the youngest sonne of Ierubaal remayned ouer, for he was hydd. And all the men of Sichem, and all the house
the waye, and wente vnsto Ber, and dwelt there because of his brother Abimelech.

Now whan Abimelech had reigned thre yeare ouer Israel, *God sent an euell mynde betwene Abimelech and the men of Sichem (for the men of Sichem despysed Abimelech), and rehearsed the wronge done to the sonsnes of Ierubaal, and their bloude, and layed it vpon Abimelech their brother which slewe them, and vpon the men of Sichem that strengthed his hande thereto, that he mighte slaye his brethren.

And the men of Sichem set an hynder watch vpon the toppes of the mountayneis, and spoyled all them that walked nysie them by the waye, and it was tolde Abimelech. But there came Gaal the sonne of Ebed and his brethren, and entred in to Sichem, and the men of Sichem put their trust in him, and wete out in to the felde, and gathered their vynyarde, and pressed them, and made a damne, and wente in to their gods house, and ate and dranke, and cursed Abimelech.

And Gaal the sonne of Ebed sayde: Who is Abimelech? and what is Sichem, that we shulde serue him? Is he not the sonne of Ierubaal, and hath Sebul his seruaût ouer the men of Hemor the father of Sichem? Wherefore shulde we serue him? Wolde God the people were vnder my hade, I mighte put downe Abimelech.

And it was tolde Abimelech: Increas thine hooste, and departe. For Sebul the chefe ruler of the cite, whan he herde the wordes of Gaal the sonne of Ebed, he was wroth fully displeased, and sente message secretly to Abimelech, and caused to saye vnto him: Behold, Gaal the sonne of Ebed and his brethren are come to Sichem, and make the cite to be agaynst the.

Ariseth therefore by nyght, thou and thy people that is with the, and laye wayte for the in the felde: and toamorow whan the Sonne arysteth, get the vp sone, and fall vpon the cite: and ye he and the people that is with him come out vnto the, the deale with him, as thyn hande fyndeth.

Abimelech stode vp by night, and all the people that was with him, and layed wayte for Sichem with foure companies of men of warre. And Gaal the sonne of Ebed wete out and stode at the dore of the gate of the cite.

But Abimelech gat him vp out of the hinder watch, and the people that was with him. Now whan Gaal sawe the people, he sayde vnto Sebul: Behold, there commeth a people downe from the toppes of the mount. Sebul saide vnto him: Thou seist shadowe of the mountaines as though they were me. Gaal spake yet more and sayde: Behold, there commeth a people downe from ye myddes of the londe, g one bonde of men cometh by the waye to ye witch Oke. The sayde Sebul: Where is now thy mouth? sayde: Who is Abimelech, that we shulde serue him? Is not this ye people, whom thou hast refused? Go forth now, and fighte with him.

Gaal wente forth before the citysyns of Sichem, and foughte with Abimelech. But Abimelech chaced him, so that he fled, and there fell many slayne even vnto the gate of the cite. And Abimelech abode at Aruma. But Sebul drowe awaye Gaal and his brethren, so that they must not remayne at Sichem. Vpon the morowe wente the people forth in to ye felde. Whi this was tolde Abimelech, he toke the people, and parted them in to thre bodés of men, and wayted for the in the felde.

Now whan he sawe ye the people wete out of the cite, he rose agaynst the, and smote them.

Abimelech and ye company of men that was with him, fell vpon them, and stepte vnto the dore of the porte: but the other two companies fell vpon all them that were in the felde, and slewe them. The foughte Abimelech agaynst the cite all ye same daye, and wanne it, and slewe the people that was there in, and brake downe ye cite, and sowed salt theron.

Whan all the men of the tower of Sichem herde this, they wente in to a stronge holde of ye house of their God Berith. But whan Abimelech herde, that all the men of the tower of Sichem had gathered the the selues together, he wente vp vnto mount Zelmon, and all the people that was with him, and toke an axe in his hāde, and hewed downe a braunch of a tre, and toke it vp, and layed it vpon his shulder, and sayde vnto all the people that was with him: As ye haue sene me do, make ye haist, and do euyn so as I. Then all the people hewed downe euery one a branch, and folowed Abimelech: and they layed them to the holde, and set fyre vpon them agaynst them and the holde: and all the men of the tower of Sichem

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* Ess. 43. a.  † Gen. 34. a.  ‡ Jud. 7. c.
The boke of the Judges.

Chap. r.

AFTER Abimelech there rose vp another sauiorue in Israel, Thola a man of Isachar, and the sonne of Pua, the sonne of Dodo. And he dwelt at Samir vpó the mount Ephraim, and judged Israel thre and twentye yeare, and died, and was buried at Samir.

After him stode vp one Iair a Gileadite, and judged Israel two and twentye yeare, and had thirtie sonnes, rydinge vpó thirtie asses foales: and had thirtie cities, whose names are Hauoth Iair (that is, the cities of Iair) vpó this daye, and ly in Gilead. And Iair dyed, and was buried at Camon.

But the children of Israel wrought wickednes in the sighte of the LORDE, and servéd Baalim and Astaroth, and the goddes of Siria, and the goddes of Sidon, and the goddes of Moab, and the goddes of y children of Ammon, and the goddes of the Philistines, and forsoke y LORDE, and servéd him not. Then was y wrath of y LORDE fearce vpó Israel, and he gaue thé ouer vnder the háde of the Philistynes, and of the children of Ammò. And they vxed and oppresse children of Israel eightene yeare longe, all the children of Israel that were beyonde Iordan in the londe of the Moabites, which lyeth in Gilead. The children of Ammon also wente ouer Iordan, and fought agaynst Iuda, Ben Iamin, and agaynst the house of Ephraim, so that Israel was very sore troubled.

Then cryed the children of Israel vpó the LORDE, and sayde: We haue synned agaynst the, for we haue forsaken oure God, g servéd Baalim. But the LORDE sayde vpó the childrè of Israel: Did not the Egyptiàs, the Amorites, the children of Ammon, y Philistines, the Sidionians, the Amalechites and Maonites oppresse you, and I helped you out of their hande, whan ye cryed vpó me? Yet haue ye forsaken me, and servéd other goddes? Therfore wyll I helpe you nonore. Go youre waye, and crye vpó the goddes whome ye haue chosen, let them helpe you in the tyme of youre trouble.

But the childrè of Israel sayde vpó the LORDE: We haue synned, do thou vpó vs what pleaseth the, onely deluery vs at this tyme. And they put the strange goddes fro them, and servéd the LORDE, And his soule had pytie on the mystery of Israel.

And the children of Ammon called them selues together, and pitched in Gilead: But the children of Israel gathered them selues together also, and pitched at Mispa. And y people of the cheifest of Gilead sayde amóge them selues: Who so ever begynneth to fight agaynst the children of Ammon, shalbe heade ouer all them that dwell in Gilead.

The ri. Chapter.

EPHTHAE a Gileadite was a valeaít man of armes, but an harlottes childe. Gilead begat Iephthae. But whan the wyfe had borne children vpó Gilead, and the same wyues childrè were waxe greate, they thrust out Iephtae, and sayde vpó him: Thou shalt not be heire in oure fathers house, for thou art another womans sonne. Thè fled he from his brethren, and dwelt in the londe of Tob. And there resorted vpó him vagabodes, and wète out with him. And after a certayne
tyme foughte the children of Ammon with Israel.

Now whā the childe of Ammon foughte thus with Israel, the Elders wente from Gilead to fetch I epithiae out of the londe of Tob, and sayde vnto hym: Come, and be oure captayne, and fighte agaynst the children of Ammon. But I epithiae sayde vnto the Elders of Gilead: Are not ye they that hate me and have thrust me out of my fathers house, and now come ye to me when ye are in trouble?

The Elders of Gilead sayde: Therfore come we now againe vnto the, that thou mayest go with vs, and fighte agaynst the children of Ammon, and be oure captayne ouer all that dwell in Gilead. I epithiae sayde vnto the Elders of Gilead: Yf ye fetch me agayne to fighte agaynst the childe of Ammon, and the LORDE deluyer them before me shal I then be youre head? The Elders of Gilead saide vnto I epithiae: The LORDE be hearer bwene vs, yf we do not as thou hast sayde. So I epithiae wete with the Elders of Gilead. And the people made him heade and duke ouer them. And I epithiae spake all this before the LORDE at Mispa.

Then sente I epithiae messaungers to the kyng of the children of Ammon, and caused to saye vnto hym: What hast thou to do with me, that thou comest vnto me to fighte agaynst my londe? The kyng of the childe of Ammom answered I epithiae messaungers Because that Israel toke awaye my londe (when they departed out of Egipte) from Arnon vnto Iabock, and vnto Iordane: geue it me agayne now therfore peaceably.

But I epithiae sent yet mo messaungers to y kyng of the children of Ammon, which sayde vnto hym: Thus sayeth I epithiae: Israel hath taken no londe, nether from the Moabites ner from the children of Ammon: for when they departed out of Egipte, Israel walked thorow the wyldernes vnto the reed see, and came to Cades, and sent messaungers to the kyng of the Edomite, and sayde: Let me go thorow thy londe. But the kyng of the Edomites wolde not heare the. They sent lykewyse vnto the kyng of the Moabites, which wolde not also. Thus Israel abode in Cades, and compassed the lode of the Edomites and Moabites, and came on the eastsyde of the londe of the Moabites and pitched beyonde Arnon, and came not within the coaste of the Moabites. +For Arnon is the border of the Moabites.

And Israel sent messaungers vnto Sihon the kyng of the Amorites at Hesbon, and caused to saye vnto hym: Let me go thorow thy londe vnto my place. Neuertheles Sihon wolde not trust Israel to go thorow the border of his londe, but gathered all his people, and pitched at Iahza, and foughte with Israel. Howbeit the LORDE God of Israel gaue Sihon with all his people in to Israels hāde, so that they slewe them. Thus Israel conquered all the londe of the Amorites that dwelt in y same countre. And they toke possession of all the borders of the Amorites, from Arnon vnto Iabock, from y wyldernesse vnto Iordane. So y LORDE God of Israel drone awaye the Amorites before his people of Israel, and wilt thou eouere them? Is it not so, yf thy God Camos gaue the oughte to possesse, wondest thou not possesse it? What so euere the LORDE ouere God hath geue vs before vs to possesse, that shal we conquer and take in possession.

Hast thou better right (thinkest thou) the +§ Balac the sonne of Ziphor, the kyng of y Moabites? Dyd he euere go to lawe or fighte agaynst Israel? Though Israel haue dwelt now vpō a thre hūdreth yeare in Hesbon, and in the yllages therof, in Aroer and in the yllages therof, and in all the cities that ye by Arnon. Why dyd not ye rescue it at the same tyme? I haue not offended the, thou dost me euell to fighte agaynst me. The LORDE gene sentence this daie betweene Israel and the children of Ammon.

Neuertheles the kyng of the children of Ammon wolde not heare y worde of I epithiae, which he sent vnto hym. Then came y sprete of the LORDE vpon I epithiae, and he wente thorow Gilead and Manasse, and thorow Mispa which lieth in Gilead, and fro Mispa that lieth in Gilead, vnto y children of Ammon.

And I epithiae vowed a vowe vnto the LORDE, and sayde: Yf thou wilt deluyer the childre of Ammon in to my hande, what so euere commeth (first) out at the dore of my house in my waie, when I returne agayne peaceably from the childre of Ammon, that same shalbe the LORDES, and I wyl ofte it for a burntofferynge.

* Deu. 2. a. † Num. 20. b. ‡ Num. 21. c.
So Iephthae wente vpon the children of Ammon, to fighte against them. And the LORDE deliuered them in to my hande. Wherfore come ye vp to me, to fighte agaynst me?

And Iephthae gathered all the men in Gilead, & foughte agaynst Ephraim. And the men in Gilead smote Ephraim, because they sayde: Ye Gileadites are as they {^} fle awaye before Ephraim, (and dwell) amoge Ephraim & Manasse. And the Gileadites toke {^} ferye of Iordane from Ephraim. Now wha one of {^} fugitye Ephraites dyd saye: Let me go ouer, {^} men of Gilead sayde: Art thou an Ephraite? ye he answered: No, they bad him saye: Schiboleth, ye he sayde: Siboleth, ye could not speake it righte: then they toke him, ye slew him at {^} ferye of Iordane, so {^} the same tyme there fell of Ephraim two {^} foryte M. Iephthae iudged Israel sixe yeaeres. And Iephthae {^} Gileadite dyed, ye was buried in one of the cities of Gilead.

After him iudged Israel one Ebzan of Bethleem, which had thritte sonnes and as many daughters: and his thritte daughters gaue he forth to mariage, and thritte daughters toke he from without for his sonnes, and iudged Israel seuen yeaere, and died, and was buried at Bethleem.

After him iudged Israel one Elon a Zabulonite, ye he iudged Israel ten yeaere, ye was buried at Aialon in the londe of Zabulon.

After him iudged Israel one Abd{^} a sonne of Hillel, a Pargathonite, which had fartye sonnes, ye thritte neuyes (which rode vp5 seuentye Asses foales) and he iudged Israel eights yeaere, and dyed, ye was buried at Pirgathon in the londe of Ephraim vpon the mount of the Amaelechites.

The rii{^} Chapter.

And they of Ephraim made insurrection, ye wente northwarde, ye sayde vnto Iephthae: * Wherfore wetest thou to the battayl agaynst the children of Ammon, ye hasted not called vs, that we mighte go with the? We wil burne thy house and the with fyre. Iephthae sayde vnto the: I and my people had a great matter with ye children of Ammon, and I cried vpon you, but ye helped me not out of their handes. Now when I sawe ye there was no helper, I put * my soule in my honde, and wente agaynst the children of Ammon, and the LORDE deliuered them in to my hande. Wherfore come ye vp to me, to fighte agaynst me?

* Jud. 8, a.  † Psal. 118, o.  § Jud. 10, a.  § Jud. 10, b.
shall conceaue, and beare a sonne, *vpō whose heade there shall come no rasse: for y child shall be a Nazaaree of God, even from his mother wombe, and shall beginne to de-
yuer Israel out of the hande of the Philistynes.

Then came y woman and tolde hir husbande, τ sayde: There came a mā of God vnto me, τ his proporcion was to loke vpon as an angell of God, very terrible, so y I axed him not whenceso he came, τ whither he wolde: nether tolde he me his name. But he sayde vnto me: beholde, thou shalt conceaue τ bear a sonne; drynke no wyne therfore nere stronge drynke, τ eate no vnucleene thinge: † for the childe shall be called a Nazaaree of God, even fro his mother wombe vnto his death.

Then Manoah prayed the LORDE, τ sayde: Oh LORDE, let y man of God whom thou hast sent, come to vs agayne, y he maye enfourme vs what we shall do vnto the childe which shall be borne. And God herde the voyce of Manoah, τ the angell of God came to his wife agayne. But she sat in y feld, and hir huszbāde Manoah was not with her. Thē rame she in all the haist, τ tolde hir husbande, τ saide vnto him: beholde, y man hath appeared vnto me, y came to me to daye.

Manoah gat him vp, τ wente after his wife, and came to the man, and sayde vnto him: Art thou y man that spake to the woman? He sayde: Yee. And Manoah sayde: whā it commeth to passe that thou hast sayde, what shall be the maner and worke of y child? The angell of the LORDE sayde vnto Manoah: He shall kepe him from all that I tolde the woman: he shall not eate that which commeth of the vine, and shal drynke no wyne nere stronge drynke, and eate no vnucleane thinge: † all that I haue comaunderd her, shal he kepe.

Manoah sayde vnto y angell of the LORDE: let vs holde the here (I praye the) we will prepare a kyld for the. Neuertheles y angell of the LORDE answered Manoah: † Though thou kepest me here, yet wyll I not eate of thy bred. But yf thou wilt make a burntofferynge vnto the LORDE, thou mayest offre it. (For Manoah wist not that it was an angell of the LORDE.) And Manoah sayde vnto the angell of the LORDE: What is thy name, that we maye prayse y,

* 1 Reg. 1. b. † Matt. 2. d. § Gen. 32. e. Exo. 3. c. † Tob. 12. d.

when it commeth now to passe, that thou hast sayde? But the angell of the LORDE sayde vnto him: § Why axest thou after my name, which is wonderfull?

Then toke Manoah a kyld and a meatoffer-
ynge, τ layed it vpō a rocke vnto the LORDE, ¶ which doth y wondereth him selfe. But Manoah and his wife behelde it. And whā the flanne wente vp from y altare toward heauen, the angell of the LORDE ascended vp in the flame of the altare. When Manoah τ his wife sawe y, they fell downe to y earth vpō their faces. And the angell of y LORDE appeared nomore vnto Manoah τ his wife. Thē knewe Manoah, that it was an angell of the LORDE, and he sayde vnto his wife: ¶ We must dye the death, because we haue sene God. But his wife answered him: Yf the LORDE wolde haue slaine vs, he had not receaue the burntofferynge and meatofferynge of oure handes: nether had he shewed us all these thinges, ner letten vs heare soch as is now come to passe.

And the woman broughte forth a sonne, and called his name Samson. And the childe grewe, and the LORDE blessed him. And the sprete of the LORDE begane to be with him in the tentes of Dan, betwene Zarga and Esthaol.

S AMSON wente downe vnto Thimnath, τ there he sawe a woman amōge the doughters of y Philistynes. And when he came vp, he tolde his father τ his mother, τ sayde: I haue sene a woman amōge the doughters of the Philistynes, I praye you geue me the same to wife. His father τ his mother sayde vnto him: Is there not a woman amonge the doughters of thy brethren, τ in all thy people, but thou must go τ take a wife amōge the Philistynes, which are vnecircum-
cised?

Samson sayde vnto his father: Geue me this womā, for she pleaseth myne eyes. But his father τ his mother knewe not y it came of the LORDE, τ that he soughte an occasion agaynst the Philistynes. For the Philistynes reigned ouer Israel at y same tyme. So Samson wente downe with his father and with his mother vnto Thimnath.

|| Psalm. 71. c and 135. a. † Exo. 33. d. Jud. 6. e.
And when they came to the vineyards of Thimmath, beholde, there came a yonge roaringe lyon against him. And the sprette of the LORDE came vpon him, and he rente him in peces, even as a kydd is parted a sunder, and yet had he nothinge at all in his hâde, and he tolde it not vnto his father or his mother.

Now whan he came downe, he spake with the woman, and she pleased Samsons eyes. And after certayne dayes he came agayne to receaue her, and wente out of wyn, that he mighte see yee dead carcasses of the lyon: and beholde, in yee lyon carcasses there was a swarme of beyes, and hony: and he toke of it in his hande, and ate thereof by the wyn: and wete vnto his father and to his mother, and gaue them to eate also. But he tolde them not, that he had taken the hony out of the lyon carcasses.

And whan his father came downe to the woman, Samson made a feast there, as the yonge men vsed to do. And whan they sawe him, they gaue him thirtie companions to be with him. Samson sayde vnto them: I wil expresse a darke sentence vnto you, whiche ye shall not expounde me the same with in these seuen dayes of the feast, I wyll geue you thirtie shertes, and thirtie chauenge of raymentes. But yf ye can not expounde it, then shall ye geue me thirtie shertes, thirtie chauenge of raymentes. And they sayde vnto him: Shewe forth thy ryddle, let vs heare it. He sayde vnto them: Meate wente out from the devourer, and swetenesse from the mightie. And in three dayes they could not expounde the ryddle.

Vpon the seventh daye they sayde vnto Samsons wife: Persuade thy huzbode, that he tell vs what the ryddle meaneth, or els we shall burne the and thy fathers house with fyre. Haue ye called vs hither, to brynge vs to pouerte? Then wepte Samsons wife before him, and sayde: Thou art displeased at me, and louest me not: thou hast expressed a darke sentence vnto the children of my people, and hast not tolde it me.

But he sayde vnto her: Beholde, I haue not tolde it vnto my father and mother, and shulde I tell it the? And she wepte before him those seuen dayes, whyle they had yee feast. But on the seuenth daye he tolde it her, for she was so importune vpon him. And she expounded the darke sentence vnto the children of her people. Then sayde the men of the cite vnto him vpon the seventh daye or euer the Sonne wente downe: What is sweter then hony? What is stronger then the lyon? But he sayde vnto the: Yf ye had not plowed with my calfe, ye shulde not haue founde out my ryddle. And the sprette of yee LORDE came vpon him, and he wente downe vnto Ascalon, and slewe thirtie men of them, and toke their spoyles, and gaue chauenge of rayment vnto the, thre had expounded the ryddle. And he was wrothfully displeased, and wente vp vnto his fathers house. As for Samsons wife, she was geuen vnto one of his companions, which belonged vnto him.

The ro Chapter.

I t fortunated after certayne daies aboute the wheate harueste tyne, yee Samson visited his wife with a kydd. And whan he thoughte, the wyll go to my wife in to chambre, his father wolde not let him in, and sayde: I thoughte thou wast displeased at her, and I gaue her thy frende. But she hath a yonger sister which is more beuyfull then she, let yee same be thine for her. The sayde Samson vnto the: I haue once gottie a righte occasion agaynst the Philistynes, I wyll do you displeasure.

And Samson wete and caughte thre hundreth foxes, and toke fyre brandes, and fastened one tale to another, and put euer a fyre brened betwene two tales, and kynde the same with fyre, and let them go amonge the Philistynes corne, and thus he brened thre stoukes and the standinge corne, and yee vineyards, and the oyle trees.

Then sayde the Philistynes: Who hath done this? And they sayde: Samson the husbande of the Thimnites daughter, because he toke awaye his wife from him, and gaue hir vnto his frende. Then wente the Philistynes vp, and brente her and hir father also with fyre.

But Samson sayde vnto them: I can suffre you to do this, neitherlyes I wyll be auëged vpon you my selfe, and then wyll I leve of. And he smote them sore both vpon the sholders and vpon the sholders and dwelt in the stone clyffe at Etam. Then wente the Philistynes vp, and layed sege vnto Iuda, vp pitched at Lechi. But they of Iuda sayde: Wherfore

* Jud. 14. b.
are ye come vp against vs? They answered: we are come vp to lynde Samson, y we maye do vp to him, as he hath done vp vs.

Then wete ther thre M. men of Iuda downe to the stone cliffe of Etam, a sayde vp Samson: Knowest thou not that the Philistynes raigne ouer vs? Wherfore hast thou done this then vp vs? He sayde: As they dyd vp me, so haue I done vp the agayne. They sayde vp to him: We are come downe to bynde the, a to deluuer y in to the hāde of the Philistynes. Samson sayde vp thē: Then swere a promyse me, y ye well not slaye me. They answered him: We well not kyll the, we wil but bynde the, a deluuer the in to their hande, a wil not slaye y.

And he founde the cheke bone of a deed asse: then put he forth his hande, and toke it, a slewe a thousande men therewith: And Samson sayde: With an olde ass cheke bone, yee euē with the cheke bone of an ass hane I slayne a thousande men. And when he had sayde y, he cast y cheke bone out of his hande, a called the place Ramath Lechi. But wha he was sore a thyst, he called vp the LORDE, a sayde: Soch greate health hast thou geue by the hāde of thy seruant, but now must I dye a thyst, a fall in to y hande of y vnircucised. Thē God opened a gome tothe in y chekebone, so y water wēte out: a when he dranke, his sprete came agayne, a he was refreszhed. Therefor vp this daye it is yet called y well of y cheke bone of him y made intercession. And he indged Israel in the tyme of the Philistynes twētye yeare.

The rbi. Chapter.

SAMSON wente vp Gasa, a there he saw an harlot, a laye with her. Thē it saide vp to the Gatis: Samson is come hither. And they compased him aboute, a caused to laye wayte for him preuely, a watched all the nighte in the gate of y cite, a all that nighte they helde them styll, a sayde: Abyde, tomorrow when it is lighte, we will slaye him. But Samson laye vpnto mydnyghte, then rose he at mydnyghte, a toke holde on both y sye portes of y gate of the cite, with both the postes, a lifte them out with the barres, a layed them vp on his shoulde, a bare them vp to y topp of y mount ouer against Hebron.

After this he fell in to the lowne of a woman by y broke of Sorek, whose name was Dalila, vp to whom the prynces of the Philistynes came vp, and sayde vp to her: Persuade him, and loke wherin he hath soch greate streghth, a how we maye ouercome him, y we mighte bynde him a subdue him, so well we geue the euery man a M. and an C. syluerlinges. And Dalila sayde vp Samson: I praye the tell me, wherin thy greate streghth is, a how thou mightest be bounde to be subdue. Samson sayde vp to her: Yf I were bounde with senē roapes of fresh senowes, which are not yet dryed vp, I shulde be weake, and as another man. Thē the prynces of the Philistynes broughte vp vpnto her seven new roapes, which were not yet dryed vp. And she bounde him therewith. (But there was wayte layed for him beside her in the chamber) and she sayde vp to him: The Philistynes vp to the Samson. Neuertheles he brake the roapes in sunder, euē as a twyned threde breaketh, when it hath catched the heathe of the fyre. And it was not knowne wherin his strength was.

Then sayde Dalila vp to Samson: beholde, thou hast begyled me a dessembled with me: tell me yet, wherwithall mayest thou be bounde? He answered her: Yf they bounde me with new coardes, wherwith no labour hath bene done, I shulde be feble, a as another man. Then toke Dalila new coardes, a bounde him withall, and sayde: The Philistynes vp to the Samson (but there was wayte layed for him in the chamber.) And he brake them from his armes, euē as it had bene a threde.

Dalila sayde vp to him: Yet hast thou begyled me a dessembled with me: O tell me yet, wherwithall mightest thou be bounde? He answered her: Yf thou playtest suiē hayrie lockes of my heade together in a fyllet, and fastenest them in with a nayle (I shulde be weake.) And she sayde vp to him: The Philistynes vp to the Samson. But he awaked out of his slepe, a drue out y played hayrie lockes with the nale and the fyllet.
Cfie. So There The Let Oure sayde How slewe My The sanctified disceaued wolde other fro sayde called had in vp made parted gathered where sayde vnto enemye sayde: (J handes that Then sayde stondeth, Let TliC"

The boke of the Judges. Chap. 12ij.

The sayde she vnto him: How east thou saye y thou louest me, where as thine hert is not yet with me? Thre tymes hast thou disceaued me, and not tolde me wherin thy greate strength is. So when she was every daye importune vpon him with her wordes, a wolde not let him hane rest, his soule was faynte euen vnto the death, a he shewed her his whole hert, a sayde vnto her: * There came neuer rasure vpon my heade, for I am a Nazaree of God fro my mothers wombe. Yf I were shauen, my strength shulde departe fro me, so that I shulde be weake, and as all other men. Now whan Dalila sawe that he had opened all his hert vnto her, she sent a called for the prynces of the Philistynes, a sayde: Come yet once vp, for he hath opened his whole hert vnto me.

The came the prynces of the Philistynes vp vnto her, a broughte the money with them in their handes. And she made him to slepe vpon hir lappe, a called one which shoue of the souë hayrie locks of his hede. And she begann to vexe him. Thë was his strength departed fro him. And she sayde vnto him: The Philistynes vpon the Samson. Now wha he aweke out of his slepe, he thoughte: I will go forth as I have done afore tyme, a ease my selfe, a knewe not y the LORDE was departed from him. But the Philistynes toke him, a put out his eyes, and broughte him downe to Gasa, a bounde him with fetters, and made him to gynde in the preson. But the heer of his hede begann to growe agayne, where it was shauen of.

Whan y prynces of the Philistynes were gathered together, to make a greate sacrifice vnto Dagon their god, and to be joyfull, they sayde: Oure god hath delyuered Oure enemie in to ooure hande. Like wyse whan y people sawe him, they prysed their god, a sayde: Oure god hath delyuered in to ooure handes our enemie, y destroyed ooure londe, a slewe many of vs. Now whan their hert was joyfull, they sayde: Let vs fetch Samson, that he maye make some pastyme before vs. Then fetched they Samson out of the preson, a he made pastyme before them. And they set him betwene two pilers. But Samson sayde vnto the lad y led him by the hande: Let me touche the pilers wher vpon the house stondeth, y I maye leane ther vnto. As for


\[a\] Iud. 18. a. and 21. d.

\[b\] Jud. 18. a. and 21. d.

Thëre was a man vpô mount Ephraim, a named Micha, which sayde vnto his mother: The thousande and hundreth syuerlings which thou hast taken vnto the, a sworne, and spoken of before myne eares: beholde, y same money is by me, I haue taken it vnto me. Then sayde his mother: The blessings of the LORDE haue thou my sonne. So he gau his mother the thousande a hundreth syuerlinges agayne. And his mother saide: That money haue I sanctified vnto the LORDE with my hande for my sonne, to make a molten ymage: therfore I gue it the agayne. Neuertheles he delyuered y money agayne vnto his mother.

Then toke his mother two hundreth syuerlinges, a put them forth to y goldsmith, which made a molten ymage, y was afterwarde in Michas house. And thus the man Micha had a gods house, a made an ouerbody cote, a Idols, and yfylled y handes of one of his sonnes, y he mighte be his prest. \[a\] At y tyme was there no kynge in Israel, a euery man dyd the thinge y was righte in his awne eyes. There was a yoge man of Bethleem Juda, amoghe the kynreds of Juda, and he was a Leuite, and was a strangre there. The
same went out of the cite of Bethlehem Iuda, to walke whither he coulde.

And whi came vp to mount Ephraim vnto the house of Micha, to go on his iourney, Micha axed him: Whence comest thou? He answered him: I am a Leuite of Bethlehem Iuda, and am walkeinge where I can. Micha sayde vnto him: Tary with me, thou shalt be my father and my prest, I will gene the every yeare ten syluerlinges and thy appointed raymët, and meate and drynke: and the Leuite wëte on. And the Leuite agreed to abyde with the man: and he helde the yonge mä, as one of his owne nonnes. And Micha fyllèd the Leuities hande, that he mighte be his prest, and so he was in Michas house. And Micha sayde: I am sure the LORDE will do me good now, that I have a Leuite to my prest.

The rbij. Chapter.

* That tyme was there no kyngge in Israel. And y trybe of y Danites soughte them an enheritaunce to dwell in, * for vnto that daie there was no enheritaunce fallen vnto them amonge the trybes of Israel. And the childe of Dan sent out of their kynreds fyue captynes (which were men of armes) from Zarga and Esthaol, to spye and search out the londe. And they sayde vnto them: Go youe waiæ, and search out the londe. And they came vp to mount Ephraim in to y house of Micha, and taried there all nighte. And whyle they were there with Michas huszsholde, they knewe y voyce of the yonge man the Leuite, and sayde vnto him: Who broughte y hither? What makest thou here? and why woldest thou come hither?

He answered thë: Thus thë thus hath Micha done vnto me, thë hath hyred me to be his prest. They sayde vnto him: O axe at God, y we maye perceane, whether oure iourney which we go, shal prosperall or not. The prest answered them: Go youe waiæ in peace, youre iourney y ye go, is before the LORDE. Then the fyue men wente their waye, thë came vnto Lais, and sawe that the people which was therin, dwelt sure, even as y Sidonians, at rest, and carelesse, and that there was no lorde in the londe to vexe them, and were farre from the Sidonins, and had nothinge to do with eny man.

And they came to their brethre to Zarga and Esthaol. And their brethren saide vnto them: How is it with you? They sayde: Arise, let vs go vp vnto them, for we haue sene the londe, y it is a very good londe: make haist therfore, thë be not slakke to go, that ye maye come to take possession of the londe. Whan ye come, ye shall come to a carelesse people, and the londe is wyde: for God hath delynered this place in to youre hande, where noughte wanteth of all y is vpon earth.

Then wente there thence out of the kynreds of Dan from Zarga and Esthaol, sixe hundreth men ready wapened to y battayll, and wente vp, and pitched at Kiriath Iearim in Iuda: theref ore called they the same place, y hoost of Dan, vnto this daie, which is behind Kiriath Iearim.

And fró thence they wëte vp vnto moût Ephraim, and came to the house of Micha. Then answered the fyue men that wëte out to spye the londe of Lais, thë sayde vnto their brethren: Knowe ye not that in these houses there is an ouerbody cote, Idols, thë molten ymage? Now maye ye loke what ye haue to do. They departed thence, and came to the house of the yonge man the Leuite in Michas house, and saluted him fredly. But the sixe hundreth men, which were of y children of Dan, stode ready harnessed before y gate. And the fyue men that were gone out to spye y londe, wëte vp, and came thither, and toke the ymage, the ouerbody cote, thë molten Idols. In the meane whyle stode y prest at the gate, with the sixe hundreth readye harnessed.

Now whi these were come in to Michas house, and toke the ymage, the ouerbody cote, and the molten Idols, the prest sayde vnto them: What do ye? They answered him: Holde thy peace, and laye thine haude vpon thy mouth, and go with vs, y thou mayest be oure father thë prest. Is it better for the to be prest in one mans house, then amonge a whole trybe thë knyred in Israel? This pleased the prest well, thë he toke both the ouerbody cote, and the Idols, and the ymage, and came in amonge the people. And when they turned them and wente thence, they sent their children, and catell, and soch precious thynge as they had, before them.

Whan they were come farre now from the house of Micha, the men y were in Michas
houses gathered thē together by Michas house, 
\( \tau \) folowed thē childrē of Dan, and cried vpon the childrē of Dan. They turned their faces aboute, and sayde vnto Micha: What ayleth thē, \( \gamma \) thou makest soch a crieng? He answerèd: Ye haue taken awaie my goddes, and the prest, \( \gamma \) are goinge youre waie, and what haue I behynde? What is here? And ye tæke to me: What ayleth thē? But the childrē of Dan saide vnto him: Let not thy voicye be herde amōge vs, that some wroth-ful mē thrust not at the, and so thy soule and the soule of thy house be destroyed. So the childrē of Dan wete on their waie. And Micha, when he sawę \( \gamma \) they were to stroenge for him, turned backe, and came agayne to his house.

But they tæke that Micha had made, \( \gamma \) the prest whome he had, \( \tau \) came vnto Lais, to a quyete carelesse people, and slewe them with the edge of the swerde, and burnt the cite with fyre, and there was no man to deluyer them: for they laye farre frō Sidon, and had to do with no man. And they laye in the valley, which is byseide Beth Rehob. Then buylde they the cite, \( \tau \) dwelt therin, \( \gamma \) called it Dan, after the name of their father Dan, whome Israel begat. And \( \gamma \) cite was called Lais afore tymē.

And the children of Dan set vp the ymage for them, and Iohnathan \( \gamma \) sonne of Gerson the sonne of Manasse, \( \tau \) his sonnes were prestes amōge the trybe of \( \gamma \) Danites, \( \tau \) vnto the ymage \( \gamma \) they were led awaie captuye out of the londe. And thus they set amonge thē the ymage of Micha, which he had made, as loge as \( \gamma \) house of God was at Silo.

The rir. Chapter.

At the same tymē was there no kynge in Israel, and there was a man of Leui, which was a strainge byseide moūt Ephraim, and had taken him a cōcube of Bethleem Iuda to wife. And whā she had played the harlot byseide him, she ranne frō him to hir fathers house vnto Bethleem Iuda, \( \tau \) was there foure monethes longe. And hir husbāde gat him vp, \( \tau \) wente after her, to speake freedly with her, \( \gamma \) to fetch her againe, \( \tau \) had a servauant \( \tau \) a couple of asses with him. And she led him in to hir fathers house. But when the damsels father sawe him, he was glad, \( \gamma \) receaued him: \( \gamma \) his father in lawe, \( \gamma \) damsels father kepeu him, so \( \gamma \) he taried thre dayes with him: thus they ate and drōke, and remayned there all nighte.

But on \( \gamma \) fourth daye he gat him vp early, \( \gamma \) wolde go his waye. Then sayde \( \gamma \) damsels father vnto his sonne in lawe: Refresh thine hert first with a morsell of bred, and then shal ye go. And they sat them downe, \( \gamma \) ate and drōke bothe together: Then sayde the damsels father vnto the man: Oh tarye all nighte, \( \gamma \) we maie refresh thine hert. But \( \gamma \) mā arose, \( \gamma \) wolde nedes go. And his father in lawe constrainuèd him to tarye all nighte. On the fift daye in the mornynge he gat him vp, and wolde be gone. Then sayde the damsels father: I praye the conforthe thine hert, \( \gamma \) let vs tary till \( \gamma \) daye be farther past, and so they ate bothe together.

And the man gat him vp, and wolde go with his concube and with his servoant. But his father in lawe the damsels father, saide vnto him agayne: Lo, the daye is spente, \( \gamma \) it begynneth to be euen, tary all night: beholde, here is lodginge yet this daye, abyde here this night, it shal refresh thine hert: to-morrow by times get you vp, and go youre waye vnto thy tent. Neuertheles the man wolde not tary, but gat him vp, \( \gamma \) went his waye, and came ouer agaynst Ieubes (that is Jerusalem) and his couple of asses ladē, and his concubynge with hime.

Now when they were come nēe vnto Ieubes, the daye fell fast awaie. And \( \gamma \) servauitt saide vnto his master: I praise you go on, and let vs turene in to this cite of the Ieubesites, and tarye therin all night. Notwithstandinge his master sayde vnto him: I wil not turene in to \( \gamma \) cite of the aleauntes, that are not of the children of Israel, but I wyll go ouer vnto Gibea. And he sayde vnto his seruanu: Go thou before, that we maye come to some place, and tarye at Gibea or at Ramah all night. And they wente on and walked, and the Sonne wente downe vpon thē harde by Gibea, which lyeth in the trybe of Ben Iamin: and they turened in there, \( \gamma \) they mighte come in, and tarye at Gibea all nighte. But when he came in, he sat him downe in \( \gamma \) strete of the cite: for there was noman that wolde lodge them in his house that nighte.

And beholde, then came there an olde man

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* Gen. 18. a. Psal. 105. b.
from his worke out of the feeld in the cuneinge: and he was also of mount Ephraim, and a straunger at Gibea: but y mc of that place were y children of Lemini. And when he lifte vp his eies, saw the straunger in the strete he sayde vnto him: Whither wilt thou go? whence comest thou? He answered him: We are goynge on oure journey from Bethleem Juda, vntyll we come besyde mount Ephraim, where I am, and wente vnto Bethleem Juda, and now I go vnto y house of y LORDE y no mä wil harbabor me. We haue strawe and provender for oure asses, and bred and wyne for me and thy handmayden, and for the yonge man which is with thy seruaunt, so y we wante nothinge.

The olde man sayde: Peace be with thee: what soever thou wantest, thou findest it with me, onely tary not in the strete all nighte. And he broughte him in to his house, and gaue the asses provender: and they washed their fete, and ate a dronke. And wha their hert was now joyfull, the men of the cyte, the children of Belial, came, and compased the house rounde aboute, and ruzshed at y dore, and sayde vnto y olde man, which was the good man of y house: Bringe out the mä which is come in to thy house, that we maye knowe him.

*But the good man of the house wente forth to them, and sayde vnto them: Oh no my brethren, do not so wickedly, consideringe this man is come in to my house: Oh do not soch folke. Beholde, I haue a doughter yet a virgin, and this man hath a concubine, those wil I brynge forth vnto you, that ye maye humble them, and do with them as ye lyke: but do not soch folke vnto this man. Neuertheles the men wolde not herken vnto him. Then toke y man his concubine and brughte her forth vnto them: and they knewe her, and deatle shamefully with her all y night vntill the mornynge. And when the mornynge brake on, they let her go.

Then came the woman early in the mornynge, and fell downe at the dore of the mans house that her lorde was in, and laye there tyll it was light. Now whan hir lorde rose vp in the mornynge, and opened the dore of the house, and wente forth to go on his journey, beholde, his concubine laye at the dore of the house, and hir handes vp vnpon the thres-

holde. He saide vnto her: stonde vp, let us go. Neuertheles she gaue him no answere. The toke he her vp vpon his asse, gat him vp, and wente vnto his place.

Now whan he came home, he toke a swerde, and helde his concubyne, and cut her with the bones and all in to twelve peices, and sent them in to all the coasts of Israel. Who so ever sawe it, sayde: Soch a thinge hath not bene done ner sene, sence the tymes that y children of Israel departed out of the londe of Egipte, vnto this daye. Now as concern-ynge this, take youre advysement, and gene youre counsell, and shew it forth.

The rr. Chapter.

Then vnethe children of Israel out and gathered a congregacion together as one man, fro Dan vntill Bersaba, and from the londe of Gilead vnto the LORDE to Mispa: and there came together of all the quarters of the people, and of all the trybes of Israel in to the congregacion of the people of God, foure hundreth thousande fote men that drue out y swerde. But the children of Ben Iamin herde, how that y children of Israel were gone vp vnto Mispa. And the children of Israel sayde: Tell vs, how happened this euell?

Then answered the Leuit the husbande of the woman that was slayne, and sayde: I came to Gibea in Ben Iamin with my concu- byne, to tary there all night, then the cytesins of Gibea gat them vp agaynst me, and compased me aboute in the house by night, and thoughte to slaye me, and defyled my concu- byne, so that she dyed: then toke I my concu- byne, and cut her in peices, and sent the peices in to euery countrie of the inheritance of Israel: for they haue done an abomination and folye in Israel. Beholde, here are ye children of Israel: aduyse you well, and take this matter in hande.

So all the people gat them vp as one mä, and sayde: Nomia shall go in to his tente, ner departe to his house, but this wil we do now agaynst Gibea: Let vs cast lot, and take ten men of an hundreth, and an hundreth of a thounsnde, and a thounsnde of ten thousande, out of all y trybes of Israel, y they maie take fode for y people, to come y do with Gibea Ben Iamin, acorlynge to their folye which they haue done in Israel. Thus all the men
of Israel beyinge confederate, gathered them selues together as one man vnto the cite: and the trybes of Israel sent men vnto all the kinreds of Ben Iamin, and caused to saye vnto them: What maner of wickedyues is this, that is done amonge you? Delyuer here therefore the men the children of Belial at Gibea, that we maye put them to death, and do awaye the euell out of Israel. Neuertheles the children of Ben Iamin wolde not folowe the voyce of their brethren the children of Israel, but gathered them selues out of 7 cities vnto Gibea, to go forth in battayll agaynst the children of Israel.

And the same daye were there nombred of the children of Ben Iamin out of the cities, sixe and twentye thousande men, that drue the swerde, beside the citsynes of Gibea of whom there were tolde seue hundredeth chosen men. And amoge all this people there were chosen out seuen hundredeth men, which vsed not the right hande but the lette, and yet with the slynge coulde they touch an heer, and not mysses. But the men of Israel, beside them of Be Iamin, were nobred foure hundreth thousande, which drue the swerde, 7 were all men of armes. And the children of Israel arose, and wente vp to the house of God (in Silo) and axed at God, and sayde: Who shall go vp for vs to beginne the battayll with 7 children of Ben Iamin? The LORDE saide: Iuda shall begynne.

So the children of Israel gat the vp in 7 morninge, 7 pitched ouer agaist Gibea, 7 euery man of Israel wete out to fighte with Ben Iamin, and set them selues in araye to fighte agaynst Gibea. Then fell the children of Ben Iamin out of Gibea, and slewe the same daye amponge Israel two 7 twentye thousande to the grounde.

But the people of the men of Israel comforted them selues, and made them ready to fighte yet more in the same place, after they had prepared them selues the daye afore. And the children of Israel wente vp, and wepte before the LORDE vntyl the euenyng, and axed at the LORDE, 7 sayde: Shall we go eny more to fighte with oure brethren the children of Ben Iamin? The LORDE sayde: Go vp vnto them. And when the children of Israel gat them vp to the children of Ben Iamin on 7 next daye, the Ben Iamites fell out of Gibea agaynst them the same daye, and slewe yet eightene thousande of 7 children of Israel to the grounde, which all drue the swerde.

Then wente all the children of Israel vp, and all the people, and came to the house of God, and wepte, and taried there before the LORDE, 7 fasted that daye vntyl the euene, and offered burntofferynges and deedofferinges before the LORDE. And the children of Israel axed at the LORDE (the Arke of the covenant of God was there at that tymne, and Phineas the sonne of Eleasar the sonne of Aaron stode before him at the same tymne) 7 they sayde: Shal we go forth eny more to fighte with oure brethren the childrë of Ben Iamin, or shal we leaue of? The LORDE sayde: Go vp, to morrow wyll I deluyer them in to youre handes.

And the children of Israel set a preuy watch agaynst Gibea rounde aboute, and so the children of Israel wente vp to the children of Ben Iamin on the thirde daye, and set them selues in araye agaynst Gibea like as the other two tymes afore. The came the children of Ben Iamin out agaynst the people, 7 brake out of the cite, 7 beganne to slaye certayne wounded of the people (like as the other two times afore) in the felde vpon two stretes: wherof one goeth towarde Bethel, the other vnto Gilgal vpon a thirtie men in Israel. Then thought the childrë of Ben Iamin: They are smytten before vs like as afore. But the childrë of Israel sayde: Let vs flye, that we maie prouoke them out of the cite in to the hye stretes.

Then all the men of Israel gat them vp from their place, and prepared them selues vnto Baal Thamar. And the hinder watch of Israel brake out of their place, from 7 caue of Gaba, and came vnto Gibea, twentye thousande chosen men out of all Israel, so that it was a sore battayll: but they knewe not that the euell shulde happen vnto them. Thus the LORDE smote Ben Iamion before the children of Israel, so that the same daye the children of Israel destroyed fyue 7 twentye thousande and an hundredeth men in Ben Iamin, which all drue the swerde.

For when the childrë of Ben Iamin sawe that they were smitten, the men of Israel gave them rowne (to flye). For they trusted to the watch, which they had sett by Gibea. And the watch made haist also, 7 brake forth
Cfte Neman and * 5

This happen wente beganne a them of vnto them the battayll turned cite were. But fourthe smote of cite, there lifte thirtie And the Israel Rimon, cite in compased vp vn* Gibea, the appoynted monethes. They sayde to Ben the of Ben lamin, and fall in the same daye of Ben lamin fyue and twenty thosande men which drue y swerde, and were all me of armes. Onelye sixe hundreth men turned backe, and fled towards the wylderness vnto the stonye rocke of Rimon. But in the same strete they slewe fyue thosande men, and folowed vpon them vnto Gideon, and slewe two thousand of the: and so there fell the same daye of Ben lamin fyue and twenty thousande men which drue y swerde, and were all më of armes. Onelye sixe hundreth men turned backe, and fled towards the wylderness vnto the stonye rocke of Rimon, and abode in the rocke of Rimon foure monethes. And the men of Israel came agayne to the children of Ben lamin, and smote them that were in the cite with y edge of the swerde, both më and catell and all that was founde: and what soeuer was foude in the cite, they cast it in to the fyre.

The xxxi. Chapter.

The men of Israel had sworë at Mispa, and sayde: Noman shall geue his daughter to the Ben Iamites to wife. And the people came to the house of God (in Silo) * a abode there before God vntill the euenyngye, and lifte vp their voyce, and wepte sore, and sayde:

* Num. 31. c.

O LORDE God of Israel, wherfore is this come to passe in Israel this daye? But on the morow the people gat the vp early, and builded there an altare, and ofred burnt-offeringes and deedofferynges. And the children of Israel sayde: Where is there eny më of the trybes of Israel, that is not come vp with the congregacion vnto the LORDE? For there was a greate ooth made, that who so came not vp to Mispa vnto the LORDE, shulde dye the death. And the children of Israel were sory for Ben Iamin their brother, and sayde: This daye is there one trybe lesse in Israel. How wyll we do that the remnaunt maye haue wyues? For we haue sworne by the LORDE, that we wyll not geue the wyues of oure daughters. And they saide: Where is there eny më of the trybes of Israel, that is not come vp to the LORDE vnto Mispa? And beholde, there was not one man of the citesyns of Iabes in Gilead.

Then sent the congregacion twelve thousande men of armes thither, and commanded them, and sayde: Go youre wave, and smite the citesyns of Iabes in Gilead with the swerde, the wemen also and the children, but so that ye do after this maner: * Se that ye damme all them that are males, and all the wemen that haue lyen with men. And amonge the citesyns of Iabes in Gilead they foude foure hundreth damses, which were virgins, and had lyen with noman: those they broughte in to the hoost vnto Silo, which lyeth in the londe of Canaan.

Then sent the whole congregacion, * and caused to talke with the children of Ben Iamin, which were in the stonic rocke of Rimô and called vnto them frendly. So the children of Ben Iamin came agayne at the same tyme, and they gaue them wemen which they had of the wemens of Iabes in Gilead, and founde no more after that maner. Then were the people sory for Ben Iamin, that y LORDE had made a gappe in the trybes of Israel. And the Elders of the congregacio sayde: What wil we do, that the remnaunt maye haue wyues also? for the wemen in Ben Iamin are destroyed, and they sayde: The inheritaunce of them of Ben Iamin that are escaped, must nedes remayne, that there be not a trybe destroyed out of Israel: * we can not geue them oure

* Iudi. 20. g.

35
doughters to wiuers. For the children of Israel haue sworne and sayde: Cursed be he that eueth a wyfe to the Ben Iaminites.

And they sayde: Beholde there is a yearly feast of the LORDE at Silo, which lieth on the northside of the Gods house, and on the eastside of the strete as a ma doeth from Bethel in to Sichem, and lieth on the south side of Libona. And they commanded the children of Ben Iamin, as sayde: Go youre waye, and wayte in the wynyardes. And whan ye se that the doughters of Silo go forth, get you out of the wynyardes, and euery man take him a wyfe of the doughters of Silo, and go youre waye in to the lode of Ben Iamin. As for their fathers and brethren, whan they come to lawe with vs, we wyll saye: Be fauvourable to them, for they haue not taken the in battaille: but ye gaue the not vnto them by time, and it is youre faute.

The children of Ben Iamin did so, and acordinge to their nombre toke them wyues from the daunse, whom they caught by violence, and wente their waye, dwelt in their awne inheritance, and byuyled cities and dwelt therein. The children of Israel also gat them vp from thence at the same time, euery one to his trybe and to his kinred, and departed thence, euery man to his awne inheritance.

*At that time was there no kyng in Israel, and euery man dyed thinge was right in his awne eies.

* Jud. 17. b. and 18. a

The ende of the boke of the Judges, called Judicum.

The boke of Ruth.

What this boke contryneth.

Chap. I.
Elimelech departeth from Bethleem with his wife and two sonses in to the londe of the Moabites, where the father dyeth and both the sonses. Ruth the wife of the one sonne goeth home with hir mother in lawe.

Chap. II.
Ruth gathereth vp eares of corne in the felde of Boos hir houszbandes kynges.

Chap. III.
Ruth lyeth her downe in the barne at Boos fete, and he eueth her good wordes, and lade th her with sixe measures of barlye.

Chap. IIII.
Boos marieth Ruth, which beareth him Obed Dauids grandfather.

The first Chapter.

IN that tyme when the Judges ruled, there was a derth in the londe. And there wente a ma from Bethleheh Juda to take his journey in to the londe of the Moabites with his wife and two sonses, which man was called Eli Melech, and his wife Naemis, his two sonses, the one Mahelon, and the other Chilion: these were Ephrathes of Bethleem Juda. And whan they came in to the londe of Moabites, they dwelt there. And Eli Melech Naemis huszbande dyed, she was left behinde with hir two sonses, which toke Moabitish wyues: the one was called Arpa, the other Ruth. And whan they had dwelt there ten yeare, they dyed both, Mahelon and Chilion, so that the woman remayned desolate of both hir sonses and hir huszbande.

Then gat she her vp with both hir sonses wyues, wente agayne out of the londe of Moabites (for she had herde in the londe of
And Ruth the Moabitisse saide vnto Naemi: Let me go in to thy feld, and gather eares of corne, after him, in whose sight I shal finde fauoure. She sayde vnto her: Go thy waie my daughter. She wepte, and came gathered after her gathered in the feld. And it fortuned that the same feld was the heritaunce of Boos, which was of the kynred of Eli Melech Naemis husbande, whose name was Boos, which was an honest man.

Then said Boos vnto Ruth: Hearest thou my daughter? Thou shalt not come vpon another mans feld, and asayne, and go not awaye from hence, but tary with my dases, and looke where they reape in thy feld, go thou after them: for I haue commandyd my seruauntes that no man touche the. And yf thou be a thyrst, go thy waie to the vessell or drynke, where my seruauntes drawe. Then fell she downe vpon his face, and bowed her self downe to the earth, and said vnto him: How haue I founde this fauoure in thy sighte, that thou woldest knowe me, which am yet a straunter?

Boos answered and sayde vnto her: It is tolde me al together, what thou hast done vnto thy mother in lawe after thy huszbades death, me home agayne emptye. Why call ye me then Naemi? wha the LORDE hath broughte me lowe, and the Allmightie hath made me sory?

It was aboute the bynynge of the barlye harwest, whan Naemi and her sonnes wife Ruth vnto Moabitysse, came agayne from the londe of the Moabites vnto Bethleem. There was a kinsman also of yf kynred of Eli Melech Naemis husbande, whose name was Boos, which was an honest man.

Then lift they vp their voyce, and wepte, and sayde vnto her: We wil go with the vnto thy people. But Naemi sayde: Turne agayne my daughters, why wolde ye go with me? How can I haue children eny more in my body, to be youre huszbandes? Turne agayne my daughters, and go youre waie, for I am now to olde to take an husbande.

And though I shalde sayde: I hope this night to take an husbande to brynge forth children, yet couldne ye not tary till they were growne vp: for ye shalde be to olde, so that ye couldne haue no huszbandes. No my daughters, therfore I am sorry for you, for ye hade of the LORDE is gone forth ouer me.

Then lifte they vp their voyce, and wepte yet more, and Arpa kyssed her mother in lawe (and turned backe agayne) but Ruth abode stilly by her. Neuertheles she sayde: Beholde, thy synner in lawe is turned backe vnto her people and to her god, turne thou againe also after thy sister in lawe. Ruth answered: Speake not to me therof, that I shalde forsake the, and turne backe from the: whither so ever thou goest, thither wil I go also: and looke where thou abysted, ther wil I abide also: Thy people is my people, thy God is my God. Looke where thou diest, ther wil I dye, and even ther wil I also be buried. The LORDE do this and that vnto me, death onely shall departe vs.

Now when she sawe, that she was stedfastly mynded to go with her, she spake nomore to her therof. So they wente on both together, till they came vnto Bethleem. And when they were come in to Bethleem, the whole cite was moued ouer them, and sayde: Is not this Naemi? Neuerthelesse she sayde vnto them: call me not Naemi, but Mara: for the Allmightie hath made me very sory. I departed full, but the LORDE hath broughte
how that thou hast left thy father and thy mother, and thy natieue countre, and art come to a people, whom thou hast not knowne afore. The LORDE recompence the thy doinge, and thy rewarde be perfecte with the LORDE God of Israel, vnto whom thou art come to put thy trust vnder his wynges. She sayde: let me fynde fauoure (syr) before thyne eyes, for thou hast comforted me, and spoken frendly vnto thy handmayde, where as I am not yet like one of thy handmaydes.

Boos sayde vnto her: Whan it is etinge tyme, come hither, and eate of the bred, and dyppe thy morsele in the wyneger. And she sat hir downe besyde the reapers. And he set parched corne before her, and she ate, & was satisfied, and lefte ouer. And wha she rose to gather, Boos commanded his seruauntes, and sayde: Let her gather betwene the sheues also, and do her no dishonestye: and cast of the sheues vnto her, and let it lye that she may gather it vp, and se that noman reprowe her for it.

So she gathered in the feld vntyll euen and she shaked out what she had gathered, and it was almost an Epha of barlye: and she toke it vp, and came in to the cite, and shewed hir mother in lawe what she had gathered. She toke forth also, and gaued her of that which was left, whereof she was saftysfied. Thé sayde hir mother in lawe vnto her: Blessinge haue the man that hath knowne the, where thou hast gathered and laboured this daye.

She tolde hir mother in lawe by whom she had laboured, and sayde: The mans name, by whom I haue wroughte to daye, is Boos. Naemi sayde vnto hir daughter in lawe: The blessynge of the LORDE haue he, for he hath not lefte of to be mercifull vnto the lyuyng e* and to the deed. And Naemi sayde vnto her: The same man belongeth vnto vs, and is our nye kynsman. Ruth the Moabitiisse saide: He saide moromer vnto me: Thou shalt resorte vnto my seruauntes, till they haue made an ende of all my haruest. Naemi sayde vnto Ruth hir daughter in lawe: It is better my daughter, that thou go forth with his damsels, lest eny man withstode the in another feld. Thus she kepte herselfe with Boos damsels, so that she gathered vntill the barlye haruest and the wheate haruest was out, and came againe to hir mother in lawe.

* Tobi. 2. a.

The iii. Chapter.

A ND Naemi hir mother in lawe sayde vnto her: My daughter, I wyll prouyde rest for the, that thou maiest prosper. Boos oure kynsman, by whose damsels thou hast bene, casteth vp barlye now this night in his barne. Bathe thyselfe therfore, and moffe the, and put on thy clothes, and go downe vnto the barne, so as I now knowe the, till they haue all eaten and dronken.

Whan he layeth him downe then to sleape, mark place where he lyeth downe, and come thou, and take vp the coueringe at his fete, and laye the downe, so shall he tell the what thou shalt do. She sayde vnto her: what so euere thou saiest vnto me, I wil do it.

She wente downe to the barne, & dyd all as hir mother in lawe had commaunded her. And wha Boos had eate vp dronke, his hert was merry, & he came and layed him downe behynde a heape of sheues. And she came secretly, and toke vp the coueringe at his fete, and layed hir downe. Now wha it was midnights, the man was afrayed, and groped aboute him, and beholde, a woman laye at his fete. And he sayde: Who art thou? She answered: I am Ruth thy handmayden, sprede thy wynges ouer thy handmayden: for thou art the nexte kynsman.

He sayde: The LORDES blessinge haue thou my daughter. Thou hast done a better mercy here after then before, & thou art not gone after yonge men, nether riche nor poore. Feare not my daughter: All that thou hast sayde, will I do for the: for all the cite of my people knoweth, thou art a vertuous woma. Trueth it is now, that I am a nye kynsmä, but there is one nyer then I. Tarye thou all-nighte. Tomorow ye he take the, well ye like not to take ye, till I take ye my selfe, as truly as ye LORDE lyueth. Slepe thou till ye morninge. And she slepte at his fete untill ye morow. And she rose vp or euer one could knowe another. And he thoughte thus: That no man now knowe that I come a woman in to the barne, and he sayde: Reache me the cloke ye hast on the, & holde it forth. And she helde it forth. And he meet her sixe measures of barlye, and layed it vpon her, & she wente in to the cite, & came to hir mother in lawe, which sayde:
How is it with the my daughter? And she tolde her all ḳ the mā had done vnto her, 9 sayde: These sixe measures of barlye gaue he me, for he sayde: Thou shalt not come empyte vnto thy mother in lawe. She sayde: Abye my daughter, thyll thou se what ḳ matte−

The boke of Ruth.

A BOOS wente vp to ḳ gate, and sat him downe there: ṣ beholde, when ḳ nye kynsman wente by, Boos spake vnto him, ṣ sayde: Come ṣ syt the downe here (and called him by his name.) And he came ṣ sat him downe, ṣ he toke ten men of the Elders of ḳ cite, ṣ sayde: Syt you downe here. And they sat the downe. Thē sayde he to the nye kynsman: Naemi which ḳ com com againe frō the lōde of the Moabites *offreth to sell ḳ pece of londe, ḳ was our brothers Eli Melech, therfore thoughte I to shewe it before thine eares, ṣ to telle the: ṭf thou wilt redeeme it, then bye it before the citesyns ṣ before the Elders of my people: but ḳ thou wylt not redeeme it, then telle me, ṭ I maie knowe: for there is no nye kynsmā excepte thou, and I neste after the.

He sayde: I wil redeeme it. Boos saide: In the daye ḳ thou byest the lōde out of ḳ hande of Naemi, thou must take Ruth also the Moabitisse the wife of the deed, that thou mayest rayse vp a name to ḳ deed in his inheritaunce. Thē sayde he: ṭ can not redeeme it, lest ḳ happlye destroye myyne awne inheritaunce. Redeme thou ḳ I shulde redeeme, for I can not redeeme it. But this was an olde custome in Israel concernynge the redeemyng ḳ chaughtinge, ḳ all matters mighte be stable, the one put of his shue, ṣ gane it vnto ḳ other: ḳ was the testimony in Israel.

And the nye kynsman sayde vnto Boos: Bye thou it, ṣ he put of his shue. And Boos sayde vnto the Elders and to all the people: Ye are witnesses this daie, ḳ I haue boughte out of the hande of Naemi, all that belonged to Eli Melech, and all that was Chillons and Mahelons: And Ruth the Moabitisse Mahelons wife, take ṭ to wife, ṭ that I maye rayse vp a name vnto ḳ deed in his inheritaunce, and that his name be not roted out from amonge his brethren, and out of the gate of his place: Of this are ye witnesses. And all the people that was in the gate with the Elders, saide: We are witnesses. The LORDE make the woman that commeth in to thy house, as Rachel and Lea († which both haue buylded vp the house of Israel) that she maye be an ensample of vertue in Ephrata, and haue an honorable name in Bethlehem. And thy house be as ḳ house of Phares (§ who Thamar bare vnto Iuda) thorow the sede, that the LORDE shall gene the of this damsell.

So Boos toke Ruth, and she became his wife. And when he laye with her, the LORDE granted her ḳ she conceaued, and bare a sonne. Thē sayde the wemen vnto Naemi: Prayes be the LORDE, which hath not suffered a kynsman to ceasse from the at this tymye, that his name maye continue in Israel: he shal restore thy lyfe agayne, and pronyde for thine age. For thy sonnes wife which hath louned the, hath borne him that is better vnto the, the seven sonnes.

And Naemi toke the childe, and layde it vpon hir lappe, and became the norse of it, and hir neighbours gaue him a name: 9 sayde: There is a childe borne vnto Naemi, and they called his name Obed. The same is the father of Isai, which is ḳ father of Dauid.


The ende of the boke of Ruth.

* Leui, 23. d. Iere. 32. b. † Deut. 25. a. † Ge. 29. 30.
§ Gen. 38. e. || Par. 2. a. Matth. 1. a.
The first boke of the kynges, otherwise called the first boke of Samuel.

What this boke conteyneth.

Chap. I.
Of Elcana and his two wyues. Vnto Anna geueth God Samuel which is appropriated vnto the LORDE.

Chap. II.
The thankfull songe of Anna. The sonnes of Eli do wickedly, their father reformeth them not, therfore is the presthode take from him and his sonnes.

Chap. III.
The reuelacion shewed vnto Samuel, and vnto Eli.

Chap. IIII.
Israel fighteth agaynst the Philistynes, loseth the victory, and is smyten the seconde tyme. The Philistynes wyne the Arke of the LORDE: The two sonnes of Eli perishe, the father falleth downe and breaketh his necke.

Chap. V.
The Philistynes bringe the Arke of the LORDE in to the temple of Dagon, which falleth downe before it.

Chap. VI.
The Philistynes sende the Arke agayne vnto the people of God, with certayne gifts and offerynges.

Chap. VII.
The Arke is broughte in to Aminadabs house. Samuel exhorteth the people to amendment.

Chap. VIII.
Samuels sonnes rule not well. The people desyre to haue a kyngge.

Chap. IX. X.
Saul seketh his fathers asses, and cōmeth vnto Samuel, which (at the cōmaundement of the LORDE) anoynteth him kinge, and sheweth him vnto the people

Chap. XI.
Saul defendeth Iabes from Nahas the Ammonite.

Chap. XII.
Samuel sheweth his innocency vnto the people, and geueth them a godly exhortacion.

Chap. XIII.
The Philistynes gather them selues agaynst Israel. Saul is disobedient vnto the LORDE. Samuel reproueth him.

Chap. XIII.
Ionathas discoftheth the enemies by sotyltie, Saul helpeth him: the father wolde slaye the sonne, the people delyuer him.

Chap. XV.
Samuel cōmaundeth Saul to damne Amalek and vtterly to destroye him. Saul is disobedient, therfore is he deposed from the kyngdome.

Chap. XVI.
Dauid is anoynyted kyngge. The euell sprete vexeth Saul, Dauid easeth him with playenge at the harpe.

Chap. XVII.
Dauid destroyeth Goliath the giaūte. The Philistynes flie.

Chap. XVIII.
Ionathas and Dauid are sworne louers. Dauid behaueth himselfe wysely in all thinges. The people loue him. Saul geueth him his daughter of purpose, that the Philistynes mighte destroye him.
Chap. i. The first boke of the kynges.

Chap. XIX.
Saul commaundeth to Kyli David. Ionathias geyeth him warnyng. David flyeth his waye. His wife delyuereth him.

Chap. XX.
David auoijeth from the kynges displeasure. Ionathias warne thim.

Chap. XXI.
David flyeth vnto Noba to the prest Ahimelech, and eateh of the shewbred.

Chap. XXII.
Dauids frudez helpe him. Doeg the Edomite slayeth Ahimelech y the other prestes of the LORDE.

Chap. XXIII.
Saul layeth wayte for David. He getteth him out of the waye, and the LORDE defendeth him.

Chap. XXIII.
Saul commeth in to Dauids hande, which wil not slaye him, but cutteth of a piece of his garment, &c.

Chap. XXV.

Chap. XXVI.
David fyndeth Saul slepyng, and where as Abisai wolle slaye him, he wil not suffre him, but taketh awaye his speare and the cuppe of water.

Chap. XXVII.
David flyeth vnto Achis the kyng at Geth.

Chap. XXVIII.
David is made Achis captayne. Saul axeth counsell at the Sothsayer. Samuel appeareth vnto him and rebuketh him.

Chap. XXIX.
The Philistynes are not contente, that David shulde be their captayne. The kyng sendeth him home agayne.

Chap. XXX.
The Amalechites fall vpó Sicelel. David followeth vpon them, and recouereth the spoyle agayne.

Chap. XXX.
The Philistynes fighte agaynst Israel. Sauls sonnes are slayne, & he wounded, and slayeth him selfe.

The first Chapter.

THERE was a man of Ramatham Sophim of mount Ephraim, *whose name was Elcana & sonne of Ieroham, & sonne of Elihu, & sonne of Tohu, & sonne of Zuph, & was an Ephrat. And he had two wyues, & one was called Anna, & other Peninna. As for Peninna, she had children, but Anna had no childe. And she same man wete vp frô his cote tat his tyme, to worshippe and to offer vnto the LORDE Zebaoth at Silo. There were the prestes of the LORDE Ophni and Phineas, the two sonnes of Eli. Now when it came vpon a daye that Elcana offred, he gaue partes vnto his wife Peninna, and to all his sonnes and daughter. But vnto Anna he gaue one deale heuely, for he loued Anna. Neuertheles the LORDE had closed his wombe, & hir aduersary cast her in the tethe with hir vnfrutefulnes, because the LORDE had closed hir wombe: thus dyd she euery yeare, when they wente vp to the house of the LORDE, and thus she prouoked her. So she wepte, and ate nothynge. But Elcana hir huszbande sayde vnto hir: Wherfor wepest thou? and why catest thou not? And wherfore is thine hert so greued? Am not I better vnto the then ten sonnes?

Then stode Anna vp, when she had eaten and dronken at Silo. But Eli the prest sat vpon a stole by the poste of the temple of the LORDE. And she was full of henynes in hir herte, and prayed vnto the LORDE, and wepte, and vowed a vowe, and sayde: O LORDE Zebaoth, if thou wilt loke vpon the aduersite of thy handmayden, and thynke vpon me, and not forget thy handmayden, and wilt

* 1 Par. 7. b. † Exo. 23. b. Deut. 16. a.

† Gen. 29. d. and 30. a.
geue thy handmayden a sonne, I wil geue him vnto the LORDE all his life longe, *and there shal no rasoure come vpon his head.

And whi she had prayed longe before y LORDE, Eli toke hed to hir mouth, for Anna spake in hir hert, hir lippes onely moned, but hir voyce was not herde. Then thoughte Eli she had bene dronken, and sayde vnto her: How longe wilt thou be dronken? Let come from the the wyne that thou hast by the. Neuerthelesse Anna answered and sayde: No my lorde, I am a sorowfull woman, wyne and strange drynke haue I not dronken tbut haue poured out my hert before y LORDE. Counte not thy handmayden a daughter of Belial: for out of my heuy thoughte and sorow haue I spoken hitherto.

Eli answered her, and sayde: Go thy waye in peace, the God of Israel shal graunte thy thy peticon that thou hast desyreth of hym. She sayde: Let thy handmayden fynde fa- soure in thy sighte. So the woman vnte her waye and ate, and loked nonore so sorowfully: and on y morow they gat them vp by tymes. And then they had worshipped be- fore y LORDE, they returned, and came home vnto Ramatha.

And Elcana laye with Anna his wife, and the LORDE remembred her. And after certayn e dayes, she cocoauen and bare a sonne, and called his name Samuel, for I haue de- syred him (sayde she) of the LORDE. And when the man Elcana wente vp with all his householde to ofrre sacrifice and his vowe vnto the LORDE at soch tymes as y custome was, Anna wente not vp, but sayde vnto hir huszbande: (I wil not go vp) tyll y childe be weened: then will I brynge hym, that he maye appeare before the LORDE, and cowntyne there for euere.

Elecana hir husbande sayde vnto her: Tho do as thou thykest best, tary tyll thou haue weened hym: but the LORDE perfourne that he hath spoken. So the woman abode, and gaue hir sonne sucke, tyll she weened him. And when she had weened hym, she broughte hym vp with her, with thre bullockes, with an Ephi of fyne floure, and a bottell of wyne, and broughte hym in to y house of the LORDE at Silo.

Neuertheles the childe was yet but yonge.

And they swee a bullocke, and broughte the childe vnto Eli. And she sayde: O my lorde, as truly as thy soule lyueth my lorde, I am the woman that stode here by y, and made intercession vnto the LORDE, when I prayed for this childe. Now hath y LORDE graunted me my peticon, which I desyreth of hym, there- fore haue I geuen him ouer vnto the LORDE, as longe as he is lent vnto the LORDE. And they worshipped y LORDE there.

The ij. Chapter.

AND Anna prayed, and sayde: My hert reioyseth in the LORDE, y my horne is exalted in the LORDE. My mouth is opened wyde vp of myne ene- mies, for I am glad of thy saluacion. There is no man holy as the LORDE, for without the is nothinge, and there is no corte like vnto oure God. Let goe youre grete booteinge of thye thynges, set goe out of your mouth that olde byworde: for the LORDE is a God y knoweth all things, a he hath set all workes in order.

The bowe of the mightie is broken, and the weake are gyrded aboute with strength. They that were fylled afore, are solde for bred: and they that were hongrie, are satisfieth: vpvyll the baren bare seuen, and tyll she that had many children, was become weake.

The LORDE slayeth, and geueth life: he ledeth vnto hell, and bryngeth out agayn.

The LORDE maketh poore and maketh riche: He bryngeth lowe and exalteth.

He taketh vp the neadie out of the dust, and lifteth vp y poore out of the myre, that he maye set them amoung the pryncest, and to let them inheret the seate of honoure: for the foundacions and corners of the world are the LORDES, and he hath set the compase of the earth theron.

He shall preserue the fete of his sayntes, but y vngoodly shal be put to sylence in dar- nesse. For there is no man that can doe oughte of his owne power.

The LORDES enemies shall be put in feare before him, he shall thonder vp the in heauie.

The LORDE shall judge the endes of the worlde, a shal geue streth vnto his kyng, a shall exalte the honer of his anonyted.

Elcana wente his wyae to Ramath vnto his
And Eli blessed Elican his wife, and looked into him that brought forth the offering. 

For Eli was very old, and they spake as wait under the eyes of the tabernacle of the presence of the Lord. And he spake to them: wherefore so do ye this? For I heare of your-conversation of all this people. Not so my child; this is no good report that I hear, ye cause the people of the Lord to offend. *Yf any man synne agaynst a man, the judge calleth redresse it. But yf any man synne agaynst the Lord, who can redresse it? Neuertheles they herkened not vnto the voice of their father, for the Lord would slay them. But the child Samuel wente and grewe vp, & was accepted of the Lord of me.

There came a man of God to Eli, and sayde vnto him: Thus sayeth the Lord: I shewed my selfe vnto thy fathers house, when they were yet in Egypte vnder Pharaoh, and chose him there vnto my selfe before all the trybes of Israel, for the presbytery, that he shoulde offer vpon myne altar, and burne incense, and weere the ouerbody cote before me, & vnto thy fathers house I gaue all the offeringes of the children of Israel. Why layest thou thy selfe then agaynst my sacrifices and meatofferinges, which I commanded (to offer) in the habitation: and thou honourest thy sonsnes more then me, that ye mighte fede your selues with the firstlings of all the meatofferinges of my people of Israel?

Therefor sayeth the Lord God of Israel: I haue spoken, that thou house and thy fathers house shulde walke before me for ever. But now sayeth the Lord: That be farre from me. But who so euer honoureth me, him will I honour also: as for those that despise me, they shall not be regarded. Beholde, the tyme shal come, that I will breake thyne armes in two, and the armes of thy fathers house, so that there shall no oldeman be in thy house. And thou shalt see thine adversaries in the habitation, in all the good of Israel, and there shall neuer be old men in thy fathers house. Yet wille I not rote out every man of the fro myne altar, but the thye eyes maye be consumed, that thy soule maye be sorry: & a great multitude of thy house shal dye, when they are come to be men.

And this shalbe a token vnto the, that shal come vpon thy two sonsnes Ophni and Phineas: They shalbe both dye in one daye. But vnto my selfe I will rayse vp a faithfull prist, which shall do according as it is in my hert, and in my soule: vnto him wille I buyde a sure house, that he maye alwaye walke before myne anointed. And who so euer remayneth of thy house, shall come and worship him for a syluer peny, and for a pece of bred, and shall saie: I praye the leewe me to one prestes parte, that I maye eate a morsell of bred.

1 Re. 4. c. || Jere. 33. c.
A ND when the child Samuel mystred vnto the LORDE vnder Eli, the worde of the LORDE was deare at the same tyme, nether was there any sure manifest vision. And it fortuned at the same tyme, that Eli laye in his place, * and his eyes beganne to be dyme, so that he could not se. And Samuel had layed him downe in the temple of the LORDE (where the Arke of God was) before ylame of God was put out. And the LORDE called Samuel. He answered: Beholde, here am I. And he ranne vnto Eli, * and sayde: Beholde, here am I, thou hast called me. But he saide: I have not called the, go thy waye agayne, and laye the downe to slepe. And he wente his waye, and layed him downe to slepe.

The LORDE called againe: Samuel. And Samuel arose, * and wente vnto Eli, * and sayde: Beholde, here am I, thou hast called me. Neuertheles he sayde: My sonne, I have not called the. Go thy waye agayne, and laye the downe to slepe. As for Samuel, he knewe not the LORDE as yet, * and the worde of the LORDE was not yet shewed vnto him. And the LORDE called Samuel thrice tyme. And he arose, * and wente vnto Eli, * and sayde: Beholde, here am I, thou hast called me. Then perceaued Eli the LORDE called his childe, * he sayde vnto him: Go thy waye agayne, * and laye the downe to slepe: and the LORDE call the eny more, then sayde: Speake LORDE, for thy seruauent heareth. Samuel wete his waye, and layed him downe in his place. The came the LORDE, * and stode, and called like as afore: Samuel, Samuel. And Samuel sayde: Speake (LORDE) for thy seruauent heareth. And the LORDE saide vnto Samuel: Beholde, I do a thinge in Israel, * who so euer shall heare it, both his eares shal glowe. In thy daie will I raie vp vpon Eli * all, * he spake cœcernynge his house. I will take it in hande, * and perfourme it: for I haue tolde him, * I wilde Judge ouer his house for euer, because of the wickednes, * he knewe how shamefully his childe behaued the selues, and hath not once loked sowerly therto. Therefore haue I sworne vnto house of Eli. * this wickednes of thy house of Eli shal neuer be recocyled nether with sacrifice ner with meatoffringe for euer. And Samuel laye vnto morow. * opened the dores of the house of the LORDE.

But Samuel was afrayed to tell the vysion vnto Eli. Then Eli called him * and sayde: Samuel my sonne. He answered: Beholde, here am I. * He sayde: What is thy worde? * the LORDE hath spoké vnto the? * hyde it not fro me. God do this * in the LORDE, * yf thou hyde oughte fro me, of all that he hath talked with the. Then Samuel tolde him altogether, * he sayde: It is the LORDE, let him do what pleaseth him.

Samuel grewe vp, * and the LORDE was with him, * and there fell none of all the worde vp the earth. And all Israel fro Dan vnto Bersabe, knewe the LORDE was faithfull to be a prophet of the LORDE. And the LORDE appeared agayne at Silo: for the LORDE shewd him selfe vnto Samuel at Silo, thorow the worde of the LORDE.

A ND all Israel spake of Samuel. And Israel wente forth to the battayll against the Philistynes, * and pitched besyde the Helpe stone. As for the Philistynes, they pitched at Aphek, and prepared them selues against Israel. And when the battayll beganne, the hoost was deuynd, so that Israel was smytté before the enemies, * in the edge in the felde they slewe aboute a foure thousande men. And when the people came in to the hoost, the Elders of Israel sayde: Wherfore hath the LORDE cause vs to be smytten this daie before the Philistynes? * Let vs take vnto vs the Arke of the LORDES couenuant from Silo, * let it come amôge vs, that it may helpe vs from the hande of oure enemies. And the people sent vnto Silo, * caused to fet the Arke of the LORDES couenuant of the LORDE Zebaoth, that syyteth vpon the Cherubins. And with the Arke of the couenuant of God there were the two sounes of Eli, Ophni and Phineas.

And when the Arke of the couenuant of the LORDE came in to the hoost, all Israel shouted with a greate shoute, so that the earth sounded withall. But when the Philistynes herde this noysie of their shoute, they sayde: what noysie is this of soch greate shoutinge in the tentes of the Hebrues? * And when they per-
ceaued: ye the Arke of the LORDE was come in to the hoost, they were afrrayed: ye sayde: God is come in to the hoost. And they sayde morourer: Wo vnto vs, for it hath not bene thus afore tyne. Wo vnto vs. Who wil deluver vs fro the hande of these hye goddes? These are the goddes that smote Egiphte with all maner of plages in the wyldernesse. Be stronge now and manly ye Philistynes, that ye serue not the Hebrues: as they haue serued you. Be manly and fynge.

Then foughthe the Philistynes, ye Israel was smyttyn, ye very one fled vnto his fete, ye there was a very greate slaughte, so that there fell of Israel thirtie thousandd fotemë, ye the Arke of God was takë, ye the two sonnes of Eli, Ophi and Phineas dyed.

Then rane there one of Ben Iamin out of the fore fronte of the battayl, ye came vnto Silo the same daye, ye had his clothes rente, and had earth vpo his head. And when he came in, Heli sat vpon the seate, that he mighte loke towards the waye: for his herte was fearfull aboute ye Arke of God. And when the man came in to the cite, he tolde it forth: and all the cite cried. And when Eli herde ye noyse of the cryege, he axed: What noyse of busynes is this? The man came hastily, and tolde Eli. (As for Eli, he was fourescore and eightene yeare olde, ye and his eyes were dymme, so that he could not se.) The man tolde vnto Eli: I come and am fled this daye out of the hoost. He sayde: How is it my sonne?

Then answered the tydinge bringer, ye sayde: Israel is fled before the Philistynes, and a greate slaughte hath there bene amonste the people, ye thy two sonnes Ophi and Phineas are dead, yee ye the Arke of God is takë awaye. When he had made mention of the Arke of God, he fell downe baerwarde from the seate by the gate, and brake his neck, and dyed: for he was olde, ye a heuy man. He judged Israel forty yeares. The wife of his sonne Phineas was with childe, ye shulde shortly be deluvered, when she herde the tydinges ye the Arke of God was taken, and ye her brother in lawe and her huszbade were dead, she bowed her selue and tranayled: for heir payne came vpon her. And when she was now at the pouyte of death, the wemen that stode by her, sayde: Feare not, thou hast a yõge sonne.

But she gaue no answere, nether regarded it, and she called the childe Icabod, and sayde: The glory is gone from Israel, because the Arke of God was taken awaye, and her brother in lawe and her husbande. And she sayde morourer: The glory is gone from Israel, for the Arke of God is takë awaye.

The 5. Chapter.

As for the Arke of God, the Philistynes took it and broughte it from the stone of helpe vnto Aszdod in to the house of Dagon, and set it besyde Dagon. And whan they of Aszdod rose vp early on the morowe, they founde Dagon lyenge on his face vpon the earth, before the Arke of the LORDE. But they tooke vp Dagon, and set him agayne in his place. Neuertheles when they rose vp early on the nexte morowe, they founde Dagon lyenge on his face agayne vpon the earth before the Arke of the LORDE: but his head and both his hædes heuen of vpon the threszholde, so that the block laie there onely. Theryfore the prestes of Dagon, and all they that go in to his house, treade not vpo the threszholde of Dagon at Aszdod vnto this daye.

But the hande of the LORDE was heuy vpon them of Aszdod, and destroyed them, and smote Aszdod and all the borders therof in secrete places. When the men of Aszdod sawe that they were so plaged, they sayde: Let not the Arke of the God of Israel tary with vs, for his hande is to harde vpó vs vpon oure god Dagon. And they set forth and gathered all the prynces of the Philistynes vnto them, and sayde: What shal we do with the Arke of the God of Israel? Then answered they of Geth: Let the Arke of the God of Israel be borne aboute. And they caried the Arke of the God of Israel rounde aboute.

But wha they bare it aboute, there was a very greate rumoure in the cite thorow the hande of the LORDE, and smote the people of the cite, from the smallest vnto the greatest, and destroyed them in the secrete places. Then sente they the Arke of the LORDE vnto Ekron. But wha the Arke of the LORDE came vnto Ekron, they of Ekron cried: They haue caried the Arke of God aboute vnto me, to slaye me and my people.

Then sente they forth, and gathered all the prynces of the Philistynes together, and sayde:
Sende awaye the Arke of the God of Israel agayne vnto hir place, that it slaye not me & my people: for there is a very great rumore with the deed in all the cite, and the hande of God is there. And the people that dyed not, were smyttyn in secret places, so that the noyse of the cite vte vp vnto heauen.

The vi. Chapter.

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US was the Arke of the LORDE in the londe of the Philistynes seuen monethes. And the Philistynes called their prestes and soythsayres, and sayde: What shal we do with the Arke of the LORDE? Shewe vs, wher with shal we sende it vnto hir place? They sayde: Yf ye wyll sende awaye the Arke of the God of Israel, sende it not awaye emptye, but geue a trespase offerynge: so shal ye be made whole, and ye shal knowe, why his hande departeth not from you.

They sayde: What is the trespase offerynge that we shall geue him? They answered: Fyne hynder partes of golde, and fyue golden myce, acording to the nombre of the fyue prynces of þ Philistynes. For there hath bene one manuer of plage vpon you all, and vpon youre prynces. Therfore must ye make youre hynder partes of one faszhion and youre myce, which haue destroyed youre londe, that ye maye geue the God of Israel the honoure: peraduenture his hâde shal be the lighter vpon you and vpon youre God, and vpon youre londe. Why harden ye youre hert, as the Egipcians and Pharoah hardened their hert? When he shewed hym selfe vpon them * dyd not they let them departe to go their waye?

Go to now therfore, and make a new cart, and take two mylky kyne, vpon þ which they never came yock, and yocke them to þ cart, and let their calues tary behynde them at home: and take ye the Arke of the LORDE and laye it vpon the cart: and the Iewels of golde that ye geue him for a trespase offeringe put in a coffer beside it, & sende it awaye and let it go. And loke well: yf it go the waie of hir awne coaste Beth Semes, the hath he done vs all this greate euell: Yf no, then shal ye knowe that his hande hath not touched vs, but þ is it happened vnto vs by chaunce.

The men dyd so, and toke two yonge mylky kyne, and yocked them to a cart, and helde their calues at home, and layed the Arke of the LORDE vpon the cart, and the coffer with the golden myce, and with the ymages of their disease. And the kyne wente straight waye vnto Beth Semes vpon one hye strete, and wente on blearynge, and turned nether to the righte hande ner to the lefte. And the prynces of the Philistynes wente after them vnto þ coast of Beth Semes.

The Beth Samites were euen reapynge downe their wheate harvest in the valley, and lyfte vp their eyes, and sawe the Arke, and reioyseth to se it. The cart came in to the feld of Iosua the Beth Semite, and there it stode stylly. And there was a greate stone, and they claue the tymbre of the cart, and ofrred the kyne vnto the LORDE for a burntofferynyge.

But the Leuites toke downe the Arke of the LORDE, and the coffer that was by it, wherin the Iewels of golde were, and set the vpon the greate stone. The men of Beth Semes offred burntofferynyges, and other offerynge also vnto the LORDE the same daye. And when the fyue prynces of the Philistynes had sene it, they departed agayne the same daye towards Ekron.

These are the golden diseases, that the Philistynes offred for a trespase offerynge vnto the LORDE: Aszdod one, Gasa one: Ascalon one, Gath one, and Ekron one: and golden myce, acordinge to the nombre of all the cities of the Philistynes amonge the fyue prynces, from the walled cite vnto the vyllage, and vnto the greate playne feldes, wher vpon they set the Arke of the LORDE (which was) vnto this daye vpon the feld of Iosua the Beth Semite.

And certayne of Beth Sames were slaine because they had sene þ Arke of the LORDE, and he slewe fyfiye thousande and sescent men of the people. Then mourned the people, because the LORDE had done so greate a slaughter in the people. And the men at Beth Semes sayde: Who maye stode before the LORDE so holy a God? And to whoso shal he go frô vs? And they sent messaungers to þ inhabitants of Kiriath Iearim, saige: The Philistynes have brought the Arke of God agayne, come downe, & fetch it vp vnto you.

The vii. Chapter.

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O the men of Kiriath Iearim came downe, & fetched vp þ Arke of þ LORDE, &
brought it in to † house of *Abinadab at Gibeon, they consecrated Eleazar his sonne, y he might kepe † Ark. And fro † daye that the Arke of ‡ LORDE abode at Kiriat Iearim, † tyme extended forth so longe till it came to twentie yeares: and all the house of Israel wepte after the LORDE.

But Samuel sayde vnto all the house of Israel: † If ye tune you withall youre hert vnto the LORDE, then put awaye from you the straunge goddes and Astaroth, and directe youre hert vnto the LORDE and serve him only, so shall he deluyer you out of the hande of the Philistynes. Then the children of Israel put awaye Baalim and Astaroth from them, and sereued the LORDE onely.

Samuel sayde: Gather all Israel together vnto Mispa, that I maye praye for you vnto the LORDE. And they came together vnto Mispa, and drue water, † poured it out before the LORDE, and fasted the same daye, and there they sayde: We have synned vnto the LORDE. So Samuel iudged the children of Israel at Mispa.

But when the Philistines herde that † children of Israel were come together vnto Mispa, the prynces of the Philistynes wete vp against Israel. When † children of Israel herde that, they were afraied of † Philistynes, † sayde vnto Samuel: Ceasse not to crye vnto the LORDE oure God for vs, † he maye helpe vs out of the hande of † Philistynes.† Samuel toke a fat lambe, † offered an whole burnt-offerynge vnto the LORDE, † cried vnto the LORDE for Israel, and the LORDE herde him. And whyle Samuel was offerynge † burnt sacrifice, † Philistines came to fight agaynst Israel. But the LORDE thondred a thonder vpon the Philistynes the same daye † discoveted the, † so † they were smytt before Israel. The wente † men of Israel forth, † chaced † Philistynes, † smote them till vnder Beth Car. Then toke Samuel a stone, † set it vp betwene Mispa † Sen, † called it † Help stone, † sayde: † Hither to hath the LORDE helped vs. Thus were the Philistynes brought downe, † came nomore within the border of Israel. And † hade of † LORDE was against the Philistynes, as longe as Samuel lyued.

So Israel gat the cities agayne, that the Philistynes had conquered, † fro Ekron vnto Gath, with the borders therof, those did Israel rescue out of the hande of the Philistynes: † Israel had peace with the Amorites. Samuel iudged Israel as longe as he lyued, † wete aboute every yeare vnto Bethel † Gilgal † Mispa: † whi he had iudged Israel in all these places, he came agayne vnto Ramath for there was his house, † there he iudged Israel, † builded an altare there vnto † LORDE.

The iiij. Chapter.

But whan Samuel waxed olde, he set his sonnes to be iudges ouer Israel. His firstborne sonne was called Joel † the seconde Abia, † they were iudges at Bersaba. Neuertheles his sonnes walked not in his wayes, but enelyed vnto couterousenes, † take gifts, † wraysted the lawe. Then all † Elders in Israel gathered the seleues together, † came to Ramath vnto Samuel, † sayde vnto him: Beholde, thou art waxen olde, † thy sonnes walke not in thy wayes, † set a kynge now ouer vs therfore, to iudge vs, as all † Heithene haue. The was Samuel displeased whi they sayde: Gene vs a kynge, to iudge vs. And Samuel prayed before the LORDE.

The LORDE sayde vnto Samuel: Herkeuen vnto the voice of the people in all † they haue sayde vnto the. † For they haue not refuseth the, but me, † I shulde not be kinge ouer them. They do vnto the as they haue done euere, sence the daie † I brought them out of the londe of Egypte vnto this daie, and haue forsaken me, and sereued other goddes. Herke now therfore vnto their voyce. Yet testifie vnto them, and shewe them † the lawe of the kynge that shall raigne ouer them.

And Samuel tolde all the wordes of the LORDE vnto † people, that requyred a kinge of him. This shal be the lawe of the kynge † shal raigne ouer you: †† Yourse sonnes shal he take for his charettes, and for horsmen to runne before his charettes, and to be rulers † captaynes, to be plowemen to tyl his londe and to be reapers in his haruest, and to make his harness, and soche thinges as belongeth to his charettes. As for your daughters, he † shall take the, to be Apotecaries, cokes and bakers. † Yourse best londe and vynnyardes, and oyle-gardens shal he take, and geue vnto his seruauntes: Of youre sedes also and viniardes
shal he take the Tithes, & gene vnto his chæberlaynes and servauntes. And youre seruautes and youre maydes, and youre best younge men, and youre asses shall he take, and do his busynes withall. Of youre flocks shall he take the Tithes, and ye shall be his seruautes. When ye shall chrye then at the same tyme ouer youre kyngye, whom ye haue chosen you, the LORDE shall not heare you at the same tyme. Neuerthelesse the people refused to heare the voyce of Samuel, and sayde: Not so, but there shall be a kyngye ouer vs, & we may be as all other Heithi, & our kyngge maie judge vs, & go forth before vs, and gouerne oure warres. The herkened Samuel vnto all, & people sayde, tolde it before your eares of the LORDE. The LORDE sayde vnto the: Herken thou vnto their voyce, and make them a kyngye. And Samuel sayde vnto the men of Israel: Go youre waye euery one vnto his cite.


THERE was a man of Ben Iamin named *Cis, the sonne of Abiel, the sonne of Zeor, the sonne of Bethorah, the sonne of Apiah, the sonne of a man of Iemini, a valesant man, which had a sonne named Saul, which was so goodly a younge man, that there was not a goodlier amongethe children of Israel, higher by the heade then all the people. Cis the father of Saul had lost his asses, and he sayde vnto Saul his sonne: Take one of the children with the, get the vp, go thy waye, and seke the asses. And he wente his waye thorow mount Ephraim, and thorow the lode of Solisa, and founde them not. They wente thorow the lode of Saulim, there they were not. They passed thorow the lode of Iemini, & founde the not. But wha they came in to the londe of Zuph, Saul sayde vnto the childe that was with him: Come, let vs go home agayne, lest my father let go the asses, and take care for vs. He sayde: Beholde, here is an honorable man of God in this cite, all that he sayeth, commeth to passe. Let vs go thither now, peraduenture he maye shewe vs oure waye which we go. But Saul said vnto his childe: Though we shuld go, what brynge we the man? For the bred is gone out of oure walet, and els haue we no gifte to brynge the man of God, what haue we? The childe answered agayne, and sayde: Beholde, I haue the fourth parte of a syluer Sycle by me, & same wyll we gene the man of God, that he maye shewe vs oure waye.

(Here tymes in Israel, whan a man wente to axe councell at the LORDE, he sayde: Come, let vs go to the Seer: for they that now are called prophets, were called Seers afore tymes.) Saul sayde vnto his childe: Thou hast well spoken, come let vs go. And whan they wente vnto the cite where the man of God was, and came vp to the cite, they founde damnels which were gone forth to drawe water, vnto them they sayde: Is the Seer here? They answered them and sayde: Yee. Beholde, he is there, make hast, for he came in to the cite this daye, because the people haue a sacrifice to do to daye in the hye place. Whan ye come in the cite, ye shal fynde him, afore he go vp to the hye place for to eate: for the people wyll not eate tylly he come. For he shall blesse theofferlynge, then shal they eate that are called. Therfore go youre waye vp, for euere now shal ye finde him.

And whan they came vp to the cite, and were euere in the myddes of the cite, beholde, Samuel came forth in their waye, and wolde go vp to the hye place. (But the LORDE had opened Samuels eare the daye afore, or euere Saul came, and sayde: Tomorrow aboute this tyme wyll I sende a man vnto the out of the lode of Ben Iamin, him shalt thou anoynte to be prynce ouer my people of Israel, that he maye delyuer my people from the hande of the Philistynes: for I haue loked vpon my people, and their crye is come before me.) Now whan Samuel behelde Saul, the LORDE answered hym: lo, & is the man of whom I tolde the, that he shulde raigne ouer my people.

Then came Saul vnto Samuel vnder the gate, and sayde: Tell me (I praye the) where is the Seers house? Samuel answered Saul, and sayde: I am the Seer. Go vp before me vnto the hye place: for ye shall eate with me to daye, tomorrow wyll I lett the go, and all that is in thynge herte, wyll I tell the: and as for the Asses which were lost thre dayes agoo, care not thou for them, for they are founde. And to whom shall belongeth all that is pleasant in Israel? Shall it not belongeth vnto the and to all

* 1 Par. 9. a.
+ 1 Reg. 13. a.
Beholde, Whan I sayde to vnto you, Samuel tolke Saul g his childe g brought them in to the perler where they shulde eate, and satt them aboue those that were calle, of whom there were aboute a thirtie men. And Samuel sayde vnto the coke: Geue me the porcion that I gae the, and bad the kepe it by the. Then the coke tolke vp a shulder, and bare it forth, and set it before Saul. And (Samuel) sayde: Beholde, this is left, laye it before the, and eate: for it was keppe for the agaynst this tymne, when I called the people. Thus Saul ate with Samuel the same daye.

And when they were gone downe from the hye place vnto the cite, he talked with Saul in the chamber. And they rose vp early on the morow. And when the mornynge sprynge arose, Samuel called Saul in the chamber, and sayde: Vp, I maye sende the thy waye. And Saul gat him vp: they both wete forth together, he and Samuel. And when they came downe to the ende of the cite, Samuel sayde vnto Saul: Speake vnto thy childe, that he go on forth before vs, but stode thou styll now, that I maie shewe the what God hath sayde:

The 1. Chapter.

THEN tolke Samuel a glasse of oyle, and poured it vpō his heade, and kissed him, and sayde: Seist thou that the LORDE hath anoynted the, to be the prince ouer his enehteitate? Whan thou goest now fro me, thou shalt fynde two men besyde † Rachels graue in the coast of Ben Iamin at Zelzah, which shal saie vnto the: The asses are founde, whom thou wente to seke: and beholde, thy father hath put the asses out of his mynde, and taketh thoughte for the, and sayeth: What shall I do for my sonne?

And when thou goest on forth from thence, thou shalt come to the Oke of Thabor, there shall thre men fynde the, which go vp vnto God towarde Bethel: one beareth thre kiddes, another thre loaes of bred the thyrde a bottel with wyne: and they shall salute the, and gene the two loaes, which thou shalt take of their hande. After that shalt thou come to the hyll of God, ‡ where the Philistynes watch is: and whā thou comest there in to the cite, there shall mete the a company of prophets commynge downe from the hye place, and before them a Psalterie, and tabret, a pype and a harpe, and they them selues prophecieenge. And the sprete of the LORDE shall come vpon the, and thou shalt propheeye with them, and shalt be chaunged in to another man.

When these tokens now come vnto the, ‡ then do what so euer commeth vnder thynne hande: for God is with the. Thou shalt go downe before me vnto Gilgall: Beholde, thither wyf I come downe vnto the, that thou mayest offre burntofferynge and deedofferynge. * Seuen dayes shalt thou tarye till I come to the, and shewe the what thou shuldest do. And when he turned his shulder to go from Samuel, God chaunged him another hert, and all these tokēs came the same daye.

And when they came vnto the hill, beholde, there met him a company of prophets † and the sprete of God came vpon him, so that he propheceed amonge them. But whā they which knewe him before, sawe him that he propheced with the prophetes, they sayde all amonge them selues: What is happenned vnto the sonne of Cis? Is Saul also amonge the prophetes? And one ‡ was there, answered and sayde: Who is their father? ** Hereof came the prouerbe: Is Saul also amonge the prophetes? And whā he had left of prophecieenge, he came vp to the hyll.

Sauls vnclle sayde vnto him and to his childe: Whither wenta ye? They answered: To seke the asses. And when we sawe that they were awaye, we came vnto Samuel. Then sayde Sauls vnclle: Tell me, what sayde Samuel vnto you? Saul answered his vnclle: He tolde vs, the asses were foute. But of ‡ kyngdome he tolde him nothinge what Samuel had sayde.

Samuel called the people together vnto the LORDE to Mispa, and spake vnto the children of Israel: Thus saieth † LORDE the God of Israel: I broughhte Israel out of Egipte, and deluyered you from the hande of ‡ Egipcians, and from the hande of all the kyngdomes that oppressed you. ‡‡ But now haue ye refused youre God, which hath helped

* Idi. 20. e. 1 Re. 15. d. † Deut. 9. e. ‡ Gen. 35. d. § 1 Reg. 15. a. || 2 Re. 7. a. 1 Par. 18. a.
† 1 Re. 13. b. ‡ 1 Re. 11. b. ‡‡ 1 Re. 19. d.
you out of all youre sorowes and troubles, ye haue saide vnto hym: Set a kinge ouer vs. Well, stonde ye now before LORDE according to youre trybes and kynreds.

Now when Samuel had brought forth all the trybes of Israel, the trybe of Ben Iamin was taken. And when he had broughte forth the trybe of Ben Iamin with his kynreds, the kynred of Matri was taked, Saul the sonne of Cis was taked. And they sought him, but they founde him not.

Then axed they further at the LORDE, whether he was for to come thither. The LORDE answered: Beholde, he hath hyd him selfe amongeth ye vessels. Then ranne they thither, and fetched him. And when he stode amongeth the people, he was hygher by the head then all the people. And Samuel sayde vnto all the people: There se ye him whom the LORDE hath chosen, for in all the people there is none like him. Then gaue all the people a shoute, and sayde: *God saue the new kynge.

Samuel tolde the people all the lawe of the kyngdome, and wrote it in a boke, and layed it before the LORDE. And Samuel let all the people go, every one to his awne house. And Saul wente home also vnto Gibea, and there wente with him one parte of the hoost, whose hertes God had touched. But the childre of Bellal sayde: What shal this felowe helpe vs, and despyseth him, he broughte him no presente. But he made hym as though he herde it not.

The xi. Chapter.

NAHAS ye Ammonite wete vp a layed sege vnto Iabes in Gilead. And all the men of Iabes sayde vnto Nahas: Be at one with vs, we wyll serue the. But Nahas ye Ammonite answered them: I wil make a covenaut with you, of this condition, that I maye thrust out all youre right eyes, and put you to shame amongeth all Israel. Then sayde all the Elders of Iabes vnto him: Geue vs seuen dayes respyte, that we maye sende messaungers in to all ye coastes of Israel: Yf there be then no saucoure, we wyll go forth vnto the.

So the messaungers came vnto Gibea of Saul, and spake this before the cares of the people. Then all ye people lifte vp their voyce, and wepte. And beholde, Saul came after the oxen out of the felde, and sayde: What ayleth the people that they wepe? So they tolde him the carande of the men of Iabes. Then came the sprete of God vpon him, when he had herde these wordes, and his wrath was sore moned, and he toke a couple of oxen, and hewed them in sunder, and sent them in to all the coasts of Israel by the messaungers, sayenge: Who so ever goeth not forth after Saul and Samuel, his oxen shalbe thus deale withall.

Then fell the feare of the LORDE vpon the people, so that they wente forth like as one man, and they were tolde at Basek, and of the childre of Israel there were three hundred thousande men, and thirtie thousande of the children of Luda. And they spake vnto the messaungers that were come: Saye thus to the men of Iabes in Gilead: Tomorow shal ye haue helpe, whan Sonne is at the whotest. When ye messaungers came and tolde this to the men of Iabes, they were glad. And the men of Iabes sayde: Tomorow wyll we come forth vnto you, that ye maye do vnto vs, what so euer it pleaseth you. And on ye nexte morow Saul set the people in thre partes, and came in to the hoost aboute the mornynge watch, and smote the Ammonites tyl the daye was at the whotest. As for those ye remayned, they were so scard, that two of them abode not together.

Then sayde the people vnto Samuel: Where are they that sayde: Shulde Saul raigne ouer vs? Delyuer vs here the men, that we maye put them to death. But Saul sayde: There shal noman dye this daye, for to daye hath the LORDE geen health in Israel. Samuel sayde vnto the people: Come, let vs go vnto Gilgall, and renue the kyngdome there. Then wente all the people vnto Gilgall, and there they made Saul kinge before the LORDE at Gilgal, and offered deed-offeringes before the LORDE. And Saul with all the men of Israel reioyseth there greatly.

The xii. Chapter.

SAMUEL sayde vnto all Israel: Beholde, I haue herkened vnto youre voyce in all that ye sayde vnto me, and haue made a kyng ouer you. And now lo, there goeth youre kyng before you. As for me, I am waxen olde and graye heered, and my sonnes
are with you: and I haue gone before you fro my youth vp vnto this daye. Beholde, here am I: answer ye agaynst me before the LORDE and his anointed. ye haue taken any mans oxe or ass, yf I haue done any man violence or wronge, If I haue oppressed any man, yf I haue receaue a giue of any mans hande, and kepte it secretly, I wil restore it you agayne.

They saide: Thou hast done vs nether violence ner wronge, nether oppressed, ner taken ought of any mans hande. He saide: The LORDE be witnessse agaynst you, and so be his anointed this daye, that ye haue founde nothinge in my hāde. They saide: Yee they shalbe witnesses. And Samuel sayde vnto the people: The LORDE which made Moses and Aaron, and broughte youre fathers out of the londe of Egipte (is here present,) Stode forth nowthere, that I maye iudge you before the LORDE ouer the righteousnes of the LORDE, which he hath done for you and youre fathers.

†When Iacob was come in to Egipte, youre fathers cryed vnto the LORDE. †And he sent Moses and Aaron to brynge youre fathers out of Egipte, and to cause them for to dwell in this place.

§But when they forgott the LORDE their God, he solde them vnder the power of Sissera, the captayne at Hazor and vnder the power of the Phylistynes and vnder the power of the kinge of the Moabites, which foughte agaynst them. But they cried vnto the LORDE, and sayde: We haue synned, in that we haue forsaken the LORDE, and serued Baalim and Astaroth. But now deliuer vs from the hande of oure enemies, and we wyl serue the. **Then the LORDE sent Jerubaal, ††Bedan, ‡‡Iepthhae, §§and Samuel, ††† deluyered you from youre enemies rounde aboute, and caused you to dwell safe.

But when ye sawe that Nahas the kynge of the children of Ammon came agaynst you yf ye sayde vnto me: Not thou, but a kynge shal raigne ouer vs, where as notwithstandinge youre God was youre kynge. Now, there haue ye youre kynge, who ye haue chosen and desyred: for lo, the LORDE hath set a kynge ouer you. Ye shall heare the LORDE now, and serue him, and herken vnto his voice, and not be dishobedient vnto the mouth of the LORDE, then shall both ye and youre kynge that raigneth ouer you, folowe ye LORDE youre God. But ye haue not vnto the LORDE, but be dishobedient vnto his mouth, then shal the hande of the LORDE be agaynst you, and agaynst youre fathers.

Stonde forth now also, and beholde this greate thinges, that the LORDE shal do before youre eyes. Is not now the wheate harvest? Yet wyll I call vpō the LORDE, so that he shal cause it thonder and rayne, that ye shall knowe and se the greate euell, which ye haue done in the sight of the LORDE, in that ye haue desyred to haue a kynge.

And when Samuel called vpon the LORDE, the LORDE caused it to thonder and raine the same daye.

Then all the people feared the LORDE greatly and Samuel, and they sayde all vnto Samuel: Praie thou vnto the LORDE thy God for thy seruauntes, that we dye not: for beside oure sinnes we haue done this euell also, that we haue desyred vnto vs a kynge. Samuel sayde vnto the people: Feare not, ye haue done all this euell in dede. Neverthelesse departe not backe from the LORDE, but serue the LORDE with all youre hert, and go not asyde after vanite, for it profyeth you nothinge, and can not deluyer you, in so much as it is but aayne thinge. ††† For the LORDE shall not forsake his people because of his greate names sake: for the LORDE hath begonne to make you a people vnto him selve. But God forbyd that I shulde synne so vnto the LORDE, to ceasse from prayenge for you, and from teachinge you the good rightouse waye. Feare ye the LORDE therefore, and serue him faithfully with all youre hert: for ye haue sene, how greate thinges he doth vnto you. But ye ye do wickedly, both ye feare the LORDE shal perisse.

The riij. Chapter.

Saul had bene kynge one yeare, and wha he had raigned ouer Israel two yeares, he chose him thrice thosundede me out of Israel: two thousande were with Saul at Michmas vpon the mount of Bethel, and one thousande with Ionathas at Gibeann of Ben Iamin. As
for the other people, he let them go every one vnto his tente. But Ionathas smote \( \tilde{y} \) Philistynes in their awne \*watch, which was at Gibea. That came to \( \tilde{y} \) Philistynes cares. And Saul caused to blowe the trompnes in all the londe, \( \tilde{y} \) to saye: Let the Hebrues heare. And all Israel herde saye: Saul hath smyyten the Philistynes watch, for Israel stanke before the Philistynes. And all the people cried after Saul vnto Gilgal.

Then the Philistynes gathered them selues together to fighte with Israel, thirtie thousand charrettes, sixe thousande horsmen, and other people besyde, in nombre as the soude by the See shore, and wente vp, and pitched at Michmas on the east syde of Bethauen. Whan the men of Israel sawe that mysfortune laye vpon the neckes of the (for the people were come therto) they crope in to caues and dennes, in to rockes, and holes and welles. But the Hebrues wente ouer Iordan in to \( \tilde{y} \) londe of Gad and Gilead. As for Saul he was yet at Gilgal, and all the people were fayntharted after him. \*Then taryed he seuen dayes acordinge to the tyme apoynted of Samuel. And when Samuel came not vnto Gilgal, the people were seatered abrode from him. Then sayde Saul: Brynge me hither a burntofferinge and deedeofferinges. And he offered a burntofferinge. But when he had made an ende of the burntofferinge beholde, Samuel came. Then wente Saul forth to mete him, that he might salute him. But Samuel sayde: What hast thou done? Saul answered: I sawe that the people was seatered abrode fro me, and thou camest not in due season: and the Philistynes were gathered together at Michmas. Then sayde I: Now shall the Philistynes come downe to me vnto Gilgal, and I haue not besoughte the face of the LORDE: \( \tilde{y} \) so I boldened my selfe, \( \tilde{y} \) offered a burntofferinge.

Samuel sayde vnto Saul: Thou hast done foolishly, and not kepte the commandement of the LORDE thy God, which he commanded the. \( \tilde{y} \) For thou haddest not done this: he had prospered thy kyngdome vp to Israel for euer: but now shall not thy kyngdome continue. \( \tilde{y} \) The LORDE hath soughte him out a man after his owne hert: him hath the LORDE commanded to be prynce ouer his people, for thou hast not kepte \( \tilde{y} \) the

\* 1 Re. 10. b.  \( \dagger \) 1 Re. 10. b.

LORDE commaundd \( \tilde{y} \). And Samuel arose, and wente vp from Gilgal vnto Gibea Ben Iamin.

And Saul nomberd the people that was founde with him, vpon a sixe hundreth men. Saul \( \tilde{y} \) his sonne Ionathas, and \( \tilde{y} \) people that was with them, taried at Gibea Ben Iamin: but \( \tilde{y} \) Philistynes had pitched their tentes at Michmas. And out of the hoost of the Philistynes there wente thre bondes of men to destroye: one turned the waye towards Ephra in to the londe of Saul: another turned towarde the waye of Bethoron: the thirde turned towards the waye, that reacheth to the valley of Zeboim vnto the wyldernes.

But there was not a Smyth founde in all the lode of Israel: \( \tilde{y} \) Philistynes thoughte: The Hebrues mighte happily make swordes and speares. And all Israel were fayne to go downe to the Philistynes, whan eny man had a plowshare, a mattock, an axe, or a sythe to sharpe: and the edges of the plowshares, and mattockes, \( \tilde{y} \) forkes, and axes, were laboured, and the poyntes blont. Now whan the daye of the battayll cane, there was nether sword nor speare founde in the hande of all the people, that was with Saul and Ionathas: but for Saul and Ionathas his sonne there was somewhat founde. And \( \tilde{y} \) Philistynes watche out ouer by Michmas.

The viii. Chapter.

It fortuned at \( \tilde{y} \) same tyme, \( \tilde{y} \) Ionathas \( \tilde{y} \) sagte vnto his lad which was his wapen bearer: Come, let vs go ouer to the Philistynes watch \( \tilde{y} \) lyeth aboue, \( \tilde{y} \) he tolde not his father. Saul dwelt at \( \tilde{y} \) ende of Gibea vnder a Pom-granate tre, which was in the suburbe. \( \tilde{y} \) And the people \( \tilde{y} \) were by him, were vpon a sixe hundreth men. And Ahia the sonne of Achitob the brother of Iacob, the sonne of Phineas \( \tilde{y} \) sonne of Eli \( \tilde{y} \) prest of the LORDE at Silo, wayre the ouerbody cote. But the people knewe not that Ionathas was gone. Betwene the passages where Ionathas soughte to go ouer vnto the Phylistynes watch, there were two hye rockes, the one on the one syde, the other on the other: the one was called Boez, the other Senn. And \( \tilde{y} \) one laye on the north syde towards Michmas, and the other on the south syde towards Gaba. And Ionathas sayde vnto his wapen bearer:
Come, let vs go ouer to þ watch of these vn-circumcised, peraduenture the LORDE shall worke with vs. * For it is no harde matter for the LORDE to helpe by many or by fewe. Then answered him his wapen bearer: Do all that is in thine hert, go on thy waie, beholde, I am with the, euene as thine hert wyll.

Ionnathas sayde: Well than, Whan we are gone ouer to the people, and come within the sighte of them, ye saye: stonde styll, tyll we come to you, then wyll we stonde styll in oure place, and not go vp to them. But ye they saye: Come vp to vs, we wyll go vp to them, the hath the LORDE deluyered them in to oure hande, and this shalbe a token for vs. Now whan they came both in the sighte of the Philistynes watch, the Philistynes sayde: Se, þ Hebrues are gone out of their holes, that they were crepte in to. And the men in the watch answered Ionnathas and his wapen bearer, and sayde: Come vp to vs, and we wyll teach you what the matter is. Then sayde Ionnathas to his wapen bearer. †Come vp after me, the LORDE hath deluyered them into Israelis hande. And Ionnathas clamme vp with handes and fete, and his wapen bearer after him. And Ionnathas smote them downe before him, and his wapen bearer slewe behynde him, so that the first slaughtera that Ionnathas and his wapen bearer dyd, was vpó a twentye men, with in the length of halue an aker of londe, which a pare of oxen maye tyll in one daie.

†And there came a fearfulnes and flight in the hoost vpon the felde, and amonage all the people of the watch: and vpon the #destroyers there came a fearfulnes also and flight, so that the londe was in a rumoure, and †there came a flight thorow God. And Sauls watchme at Gibea Be Iamin sawe, that þ multitude gat them awaye, and ranne to and fro.

Saul sayde vnto the people that was with him: Tell and se which of vs is gone awaye. And whan they nombred, beholde, Ionnathas & his wapen bearer was not there. Then saide Saul vnto Ahia: Brynge hither the Arke of God (for at that tyme was the Arke of God with the children of Israel.) And whyle Saul was yet speakyng to the prest, the multitude in the Philistynes hoost gat vp, ranne, and was greate. And Saul sayde vnto the prest:

Withdrawe thine hande. And Saul cried, and all the people that was with him, and came to the battayll. And beholde. **evry mans swerde was agaynst another, and there was a very greate rumoure.

The Hebrues also that were with þ Philistynes afore, and had gone vp with them in the hoost on evry syde, ioyned them selues vnto Israel which were with Saul and Ionnathas. And all the men of Israel which had hyd the selues vpon mount Ephraim, whan they herde that the Philistynes fled, folowed after them in the battayll. Thus þ LORDE helped Israel at that tyme, and þ battayll lasted vnto Bethauen.

And whan the men of Israel came forth, Saul charged all the people the same daie, and sayde: Cursed be evry man, which eateth bred vntyll euene, that I maye auengue me on myne enemies. Then all the people taisted no bred. And all the people of the londe came in to the wodd. But there laye hony vpon the felde: and when the people came in to the wodd, beholde, the hony flowed, but no man put of it to his mouth with his hādé: for the people were afraied because of the ooth. As for Ionnathas he had not herde, that his father had charged the people, and he put forth his staff that he had in his hande, and dyped the ende of it in þ hony combe, and turned his hande to his mouth, and his eyes were lighted.

Then answered one of the people, and sayde: Thy father hath charged the people, and sayde: Cursed be evry man that eateth oughte this daie. Neuertheles the people were faynte. Then sayde Ionnathas: My father hath troubled the londe: Se how lighte myne eyes are become, because I haue taisted a little of this hony. Yf the people this daie had eatē of the spoyle of their enemies that they founde, the slaughter shulde have bene greater agaynst the Philistynes. Yet smote they the Philistynes the same daie fro Michmas vnto Aialon, and the people were very weery.

And þ people turned to the spoyles, and toke shape and oxen, and calves, and slewe them vpon the earth, xxand ate them with the bloude. Then was it tolde Saul: Beholde, the people synne agaynst the LORDE, in that they eate bloude. He sayde: Ye haue done

* 2 Par. 14. c. † Iudit. 14. b. †† 1 Mac. 4. d. § Iudit. 14. c. || 1 Re. 15. d. • 10. b. lud. 4. c. ** Iud. 7. f. 2 Pa. 20. d.
Saul sayde moroner: Go abrode amoge the people, and saye vnto them, that every one brynge me his oxe and his shepe, and slaye them here, that ye maye eate, and not to synne agaynst the LORDE with catyng of blouse. Then broughte all the people euery one his oxe with his hāde the same nyghte, and slewe them there. And Saul buylded an altāre vnto ¥ LORDE. This is the first altāre that he buylded vnto the LORDE.

And Saul sayde: Let vs go downe after the Philistynes, by nyghte, and spoyle them all yte cleare monnyng, that we let none escape. They answered: Do what so euer pleaseth the. But the prest sayde: Let vs go nyc here vnto God. And Saul axed at God. Shal I go downe here after ¥ Philistynes? ¥ wilt thou delaye the in to Israel hande? Neuertheles he answered him not at that tyme.

Then sayde Saul: Let all the armyes of the people come hither, and make search and se, in whom is this synne at this tyme. For as truly as God the Šauioare of Israel lyneth, ¥ though it be in my sonne Ionathas, he shal dye. And no man answered him of all the people. And he sayde vnto all Israel: Be ye on the one syde, I ¥ my sonne Ionathas yll be on this syde. The people sayde vnto Saul:

Do as it pleaseth the. And Saul sayde vnto the LORDE the God of Israel: Do thou that right is. Thē was Ionathas and Saul taken: but the people wente forth fre. Saul sayde: Cast the lot ouer me and my sonne Ionathas. So Ionathas was takē. And Saul sayde vnto Ionathas: Tell me, what hast thou done? Ionathas tolde him ¥ sayde: I taistad a little hony with the staff that I had in my hande, and beholle, must I dye therfore? Thē sayde Saul: God do this and that vnto me, Ionathas thou must dye the death.

But the people sayde vnto Saul: Shulde Ionathas dye, that hath done so greate health in Israel this nyght? God forbyed. ¥ As truly as the LORDE lyneth, there shal not one heer of his headē fall vpon ¥ earth: for with God hath he wroughte at this tyme. So the people deluyere Ionathas, that he dyed not. Then wente Saul vp from the Philistynes: and the Philistynes wente vnto their place.

But when Saul had cōquered the kyngdom
edge of the swerde. Neuertheles Saul and the people spared Agag, and the shepe and oxen \( \text{\vspace{1cm}} \) were good and fat, and the lambes, and all that was good, and wolde not damne the\( \text{\vspace{1cm}} \) \begin{align*} &\begin{array}{c} \text{\vspace{1cm}} \end{array} \end{align*}

Then came the worde of the LORDE vnto Samuel, and sayde: It repenteth me that I made Saul kyng, for he hath turned him selfe backe fro me, and not confirmed my worde. Therfore was Samuel angrye, \( \text{\vspace{1cm}} \) cried vnto the LORDE all that nighte. And Samuel gat him vp early, that he might mete Saul in \( \text{\vspace{1cm}} \) mornynge. And it was tolde him, that Saul was come vnto Carmel, \( \text{\vspace{1cm}} \) had set him vp a pilere, and was gone aboute, and come downe to Gilgall.

Now wha Samuel came to Saul, Saul sayde vnto him: Blessed be thou vnto \( \text{\vspace{1cm}} \) LORDE, I haue perfourmed the worde of \( \text{\vspace{1cm}} \) LORDE. Samuel answered: What crye is this then of shepe in myne eares, and the crye of oxen which I heare? \( \text{\vspace{1cm}} \)

Saul sayde: They haue broughte them from the Amalechites: for the people spared the best shepe \( \text{\vspace{1cm}} \) oxen for the offerynge of \( \text{\vspace{1cm}} \) LORDE thy God, the other haue we damne. Neuertheles Samuel answered Saul: Let me tel the what \( \text{\vspace{1cm}} \) LORDE hath sayde vnto me this whiche. He sayde: Saye on. Samuel sayde: \( \text{\vspace{1cm}} \) Whan thou wast but small in thine awne eyes, wast thou not \( \text{\vspace{1cm}} \) heade amoge the trybes of Israel? \( \text{\vspace{1cm}} \) the LORDE anoynted the to be kyng ouer Israel? \( \text{\vspace{1cm}} \) and \( \text{\vspace{1cm}} \) LORDE sent \( \text{\vspace{1cm}} \) in to the waye, \( \text{\vspace{1cm}} \) sayde: Go thy waie \( \text{\vspace{1cm}} \) damne the synners the Amalechites, and fighte against them, tyll thou haue vitterly destroyed the\( \text{\vspace{1cm}} \). Wherfore hast thou not herkened vnto the voyce of the LORDE, but hast turned thy selfe to the spoyle, and done euell in the voyce of the LORDE? \( \text{\vspace{1cm}} \)

Saul answered Samuel: Yee I haue herkened vnto the voyce of the LORDE, \( \text{\vspace{1cm}} \) have done the waye that \( \text{\vspace{1cm}} \) LORDE sent me, and broughte Agag the kyng of the Amalechites, \( \text{\vspace{1cm}} \) damne the Amalechites: but \( \text{\vspace{1cm}} \) people haue tak\( \text{\vspace{1cm}} \) of the spoyle, shepe \( \text{\vspace{1cm}} \) oxen, and \( \text{\vspace{1cm}} \) best amoge the damned, to offer vnto \( \text{\vspace{1cm}} \) LORDE thy God in Gilgall. Samuel saide: Hath the LORDE pleasure in sacrifices and burnt offerynges, as in obeynge the voyce of the LORDE? Beholde, \( \text{\vspace{1cm}} \) obedience is better then offerynge, and to herken is better then the fat of rammes. For disobedience is as \( \text{\vspace{1cm}} \) synne of \( \text{\vspace{1cm}} \) witchcrafte, and rebellion is as the blasphemy of Idolatrye. In so much now as thou hast refused the worde of the LORDE, he hath refused the also, that thou shuldest not be kyng.

Then sayde Saul vnto Samuel: I haue synned, \( \text{\vspace{1cm}} \) I haue transgressed the commaundement of the LORDE and thy worde: for I was afrayed of the people, and herkened vnto their voyce. And now forgee me my synne, \( \text{\vspace{1cm}} \) returne with me, that I maye worshippe \( \text{\vspace{1cm}} \) LORDE. Samuel sayde vnto Saul: I wil not turne backe with \( \text{\vspace{1cm}} \), for thou hast refused the worde of the LORDE, and the LORDE hath refused the also, \( \text{\vspace{1cm}} \) thou shuldest not be kyng in Israel. And when Samuel turned him backe to go his waye, he gat him by \( \text{\vspace{1cm}} \) edge of his garment, \( \text{\vspace{1cm}} \) so hauing it vnto his neigbour, which is better then thou. The ouerwynner in Israel also shal not lye, nether shall he repente: for he is no man, that he shulde repente.

He sayde: I haue synned, yet honour me now before the Elders of my people and before Israel, and turne backe with me, that I maye worshippe the LORDE thy God. So Samuel turned agayne after Saul, that Saul mighte worshippe the LORDE. But Samuel sayde: Bringe me hither Agag the kyng of the Amalechites. And Agag wente vnto him, and Agag sayde: Thus departeth the byternesse of death. Samuel sayde: Like as thy swerde hath made wemen childlesse, so shal thy mother also be with out children amonge wemen. So Samuel hewed Agag in peaces before \( \text{\vspace{1cm}} \) LORDE in Gilgall. \( \text{\vspace{1cm}} \) And Samuel departed vnto Ramath. But Saul wente vp to his house at Gibea Saul. And Samuel sawe Saul nomore vnto the daye of his death. Neuertheles Samuel mourned for Saul, because it repented the LORDE, that he had made Saul kyng ouer Israel.

The rvi. Chapter.

A ND \( \text{\vspace{1cm}} \) LORDE sayde vnto Samuel: A How longe mournest thou for Saul,
whom I haue refused, that he shulde not be kyng over Israel? Fyll thine horne with oyle, go thy waye, I wyll sende to the Isai the Bethleemite: for among his sones haue I prouyded me a kyng. But Samuel sayde: How shal I go? Saul shal perceaueth it, and shal slaye me. The LORDE sayde: Take the a calfe from the drone, y sayde: I am come to do sacrifice vnto y LORDE. And thou shalt call Isai to y sacrifice, so shal I tell the what thou shalt do, that thou mayest anoynte me him, whom I shall shewe the. Samuel dyd as the LORDE sayde, and came to Bethleem. Then were the Elders of the cite astonnyed, and wente forth to mete him, and sayde: *Is thy commynge peaceable? He sayde: Yee. I am come to do sacrifice vnto the LORDE. Sanctyfy youre selues, y come with me to the sacrifice. And he sanctified Isai and his sones, and called them to the sacrifice.

Now whā they came in, he behelde Eliab, y thoughte, whether he shulde be his anoynted before the LORDE. But y LORDE sayde vnto Samuel: loke not vpon his countenaunce, ner vpon the tallnesse of his person, For I judge not after the sighte of man. A man hath respecte vnto the thinge that is before his eyes, but the LORDE loketh vpon the hert. Then Isai called Abinadab, y broughte him before Samuel. And he sayde: This hath not the LORDE chosen. Then Isai broughte Samma. But he sayde: This also hath not the LORDE chosen. Then broughte Isai his seuen sones before Samuel. Neuertheles Samuel saide vnto Isai: The LORDE hath chosen none of these.

And Samuel sayde vnto Isai: Are here all the childrē? He sayde: There is yet one y leest of all, and beholde, he kepeth the shepe. Thē sayde Samuel vnto Isai: Sende y cause him to be fetched, for we will not syt downe at the table, vntyll he come. Then sent he, y caused him be broughte. And he was well coloured with fayre eyes y of a beutyfull countenaunce. And the LORDE saide: Aryste, and anoynte him, that is he.

Thē toke Samuel his oyle horne, y anoynted him amonge his brethrē. And the sprete of the LORDE came vpō Daviē frō y daye forth. As for Samuel, he gat him vp, y wente vnto Ramath.

* 3 Re. 2. b.

But the sprete of the LORDE departed from Saul, and an euell sprete from y LORDE vexed him. Then sayde Sauls seruauntes vnto him: Beholde, an euell sprete from God vexeth the. Let oure lorde saie vnto his seruauntes which stonde before him, y they seke a man which can playe vpon the harpe, and instrumente, that whan the euell sprete of God cometh vpon the, he maye playe with his hande, to ease the withall. Thē sayde Saul vnto his seruauntes: Prouyde me a mā, that can playe well vpon the instrumente, y brynge him vnto me.

Then answered one of the children, y sayde: Beholde, I sawe a some of Isai y Bethleemite, which can playe vpon the instrumente, an honest y valcaūt man, and one y hath vnnder-stōginge in matters, y is wellfaoured. Thē Saul sent messaungers vnto Isai, sayēge: Sende me Daviē thy sonne, which is with the shepe. Then toke Isai an asse with bred, y a bottell with wyne, and a kyd, and sent it vnto Saul by Daviē his sonne. So Daviē came to Saul, y stode before him, y he loued him well, and he became his wapen bearer. And Saul sente vnto Isai, sayēge: Let Daviē remayne before me, for he hath founde faoure in my sighte. Now whan the sprete of God came vpō Saul, Daviē toke y harpe, y played with his hande: so was Saul refresshed, y eased, y the euell sprete departed from him.

The 16ij. Chapter.

THE Philistynes gathered their hoost to y battayl, and came together to Socho in Iuda, y pitched their tentes betwene Socho y Asekā, at the ende of Damin. But Saul y the me of Israel came together, y pitched in the Oke valley, y prepared them selues to the battayl against the Philistynes. And the Philistynes stode vpon a hyll on the one syde, and the Israelites vpon a hyll on the other syde, so that there was a valley betwene them.

Then stepte there forth from amōge the Philistynes a stoute bolde man, named Goliath of Gath, sixe cubites and an hande breth hye, and had an helmet of stele on his heade, and a fast habergion vpon him, and the weight of his habergion was fyue thousande Sicles of stele, and harnesses of stele had he vpon his legges, and a sylde of stele vpon his shulders: and the shaft of his speare was like a weuers
And he stode and called vnto the hoost of Israel, and sayde vnto them: Wherefore are ye come forth to prepare youre selues to the battayll? Am not I a Philistyne, and ye the seruauntes of Saul? Chose one amonge you to come downe vnto me: ye he can fighte agaynst me and slaye me, then wil we be youre seruauntes: but ye I can overcomne him and slaye him, then shal ye be oure seruauntes, to do vs seruyce. And the Philistyne sayde: I haue spoké disdanedely vnto the hoost of Israel this daye. Geue me one, and let vs fighte together. Whan Saul and all Israel herde these wordes of y Philistyne, they were astonnyed, and sore afrayed.

But Dauid was the some of a man of Ephrata of Bethleem Iuda, whose name was Isai, which had eight sonnes, and was an olde man in Sauls tyme, and was well strycken in age amonge men. And the thr e eldest sonnes of Isai were gone with Saul to the battayll. And there names were these: Eliab the first borne, Abinadab the seconde, and Samma the thirde. But Dauid was the yongest of all. So when the thre eldest were gone with Saul to the battayll, Dauid wente agayne from Saul, to kepe his fathers shepe at Bethleem. But the Philistyne stepte forth early in the mornynge and at euen, and stode there fortye dayes.

Isai sayde vnto Dauid his sonne: Take this Epha of firmentye for thy brethen, and these ten loaues of bred (and runne to the hoost vnto thy brethren) g these ten newe chese, and bryngye them to y captayne, and loke how thy brethen do, whether it go well with them or no, and take what they byd the. But Saul and they, and all the men of Israel were in the Oke valley, and foughte agaynst the Philistynes. Then Dauid gat him vp early in the mornynge, and commytted the shepe to y keper, and toke his burthen, wente his waye, as Isai commaunded him, and came to the tét. And the hoost was gone forth, and had prepared them selues, and cried in the battayll: For Israel had set them selues in araye, and the Philistynes were agaynst their hoost in their araye also.

Then lefte Dauid the vessell that he bare, with the keper of the stuffe, and ranne to the hoost, and wente in, and saluted his brethren. And whyle he was yet talkynge with them, beholde, then came vp the stoute bolde man, whose name was Goliath, the Philistyne of Gath, out of the Philistynes hoost, and spake like as afore, and Dauid herde it. But every man of Israel, when he sawe the man, fled from him, and was sore afrayed of him.

And every man in Israel sayde: Haue ye sene the man commynge vp hither? For he is come vp hither, to speake disdanedely vnto Israel. And who so euer smyteth him, him wyll the kyngge make rych, and geue him his daughter, and make his fathers house fre in Israel.

Then sayde Dauid vnto the men that stode by him: What shalbe done to the man, that smyteth this Philistyne, and turneth this shame awaye from Israel? For what is he this Philistyne this vnicerefysed, that defyeth the hoost of y lyuynge God? Then the people tolde him as afore: Thus shall it be done vnto y man that smyteth him. And Eliab his greater brother herde him talke with the men, and was very wroth agaynst Dauid, and sayde: Wherfore art thou come downe? and why hast thou left a fewe shepe in the wyl dernesse? I knowe thy presumptuousnesse well enough, and the wickednesse of thine heart: for thou art come downe to se the battayll. Dauid answered: What haue I downe now? Is there not an occasion? And he turned him selfe from him vnto another, and spake accordinge as he had sayde before. Then the people answered him like as afore.

And when they herde the wordes which Dauid sayde, they tolde them in the presence of Saul, and he caused him be fetched. And Dauid sayde vnto Saul: Let no mans hert be discouragcd because of him. Thy seruaunt shall go, and fighte with the Philistyne. Nevertheles Saul sayde vnto Dauid: Thou art not able to go agaynst this Philistyne to fighte with him, for thou art but a childe: but this is a man of warre from his youth vp.

Dauid sayde vnto Saul: Thy seruaunt kepte his fathers shepe, and there came a lyon and a Bere, and carried awaye a shepe from the flocke, then wente I forth after him, and smote him, and deluyued it out of his mouth. *And when he wolde haue bene vpoun me, I toke

him by his berthe, and smote him, and smote him. So thy servaunt smote both the Lyon and ye Bere. Therefore shall this Philistyne this vncircumcysed be euen as one of them: for he hath defyed the hoost of the Iuyunge God. And Daud sayde: The LORDE that deluyer me from ye Lyon and Beer, shall deluyer me also from this Philistyne.

And Saul sayde vnto Daud: Go thy waye, the LORDE be with the. And Saul clothed Daud with his clothes, and set an helmet of stele vpon his head, and put an habergion vpon him. And Daud girded his swerde aboue his clothes, and beganne to go, for he had never bene vsetd to it afofe. Then sayde Daud vnto Saul: I can not go thus, for I haue not bene vsetd to it, and so he laied it from him, and toke his staffe in his hande, and chose fyue slighe stones out of the ruyer, and put them in the sheparded bagge which he had by him, and toke a slynge in his hande, and made him to the Philistyne. And the Philistynes wente forth, and made him to Daud, and his wapen bearer before him.

Now when the Philistyne looked a sawe Daud, he thoughte some of him: for he was but a child, well coloured, and beautuyfull to loke vpon. And the Philistyne sayde vnto Daud: Am I a dogg then, that thou commest vnto me with a staffe? And he cursed Daud by his God, and sayde vnto Daud: Come hither to me, I wil geue thy flesh to the foules vnder the heauen, and to the beastes in the felde. But I come vnto the in the name of the LORDE Zebaoth the God of the hoost of Israel, whom thou hast despysed. This daye shall the LORDE deluyer the in to my hade, that I maye smyte the, and take thy head from the, and geue the bodies of the hoost of the Philistynes this daye vnto the foules vnder the heauen, and to the wylde beastes vpon the earth, that all the Iuonde maye knowe. And all this congregacion shal knowe, that the LORDE saueth nether thorow swerde ner speare: for the battayll is the LORDES, he shal deluyer you in to oure handes.

Now whan the Philistyne gat him vp, and wente forth and drue nye vnto Daud, Daud made haiste, and ranne from ye hoost vnto the Philistyne. And Daud put his hade in his bagg, and toke out a stone, a throue in the slynge, *and hytt the Philistyne euin in the fore heade, so that the stone stacke in his heade, and he fell downe to the grounde vpon his face.

So Daud ouercame ye Philistyne with the slynge and with ye stone, and smote him, and slew him. And for so much as Daud had no swerde in his hande, he ranne and stode ouer ye Philistynes, *and toke his swerde, and drue it out of the sheeeth, and slew him, and smote of his heade withall. When the Philistynes sawe that the strongeste of them was dead, they fled. And the men of Israel and Iuda gat the vp, and cryed and folowed vpon the Philistynes, till they came vnto the valley, and to the Portes of Ekron. And the Philistynes fell downe slayne vnto Gath and to Ekron. And the children of Israel turned agayne from chasynge of the Philistynes, and spoyled their tentes. But Daud toke the heade of the Philistyne, and broughte it vnto Ierusalem, as for his armoure, he layed it in his tente.

Whan Saul sawe Daud go forth agaynst the Philistyne, he saide vnto £ Abner his chefe captyne: Abner, whose sonne is this childe? Abner sayde: As truly as thy soule lyueth O kyngge, I wote not. The kyngge sayde: Axe the whose sonne the yonge mā is. Now whan Daud came agayne from the slaughter of the Philistyne, Abner toke him, and broughte him before Saul, and he had the Philistynes heade in his hande. And Saul sayde vnto him: Whose sonne art thou, thou yonge man? Daud sayde: I am a sonne of thy seruant Isai the Bethlehemite.

* Eccl. 47. a.  † 1 Par. 12. d.  ‡ Judic. 7. f.  § 1 Re. 14. g
They beholde, ffo, what my saul and of displeased men, from the thousandes, ynge LORDE and saul now, Merob what doughter Israel, I then doynges, wemen instrumente thousandes saul. Dauid wyse, Dauid wyse, Dauid now, of himselfe thoughte he that my thoughte of him of the greatest of kynred and myrth, Dauid: They spake unto him,  ¿ that the handes of ë Philistynes maye come vpon him. And he sayde vnto Dauid: This daye shalt thou be my daughters huszbade ë secde time. And saul spake vnto his seruautes: Talke with Dauid secretly  ¿ saye: Beholde, the kinge hath pleasure in the, and all his seruauntes loue the, mary thou therefore the kynges daughter.

And Sauls seruauntes spake these wordes in the eares of Dauid. But Dauid saide: Thynke ye it but a small matter, to mary the kynges daughter? As for me, I am but a poore symple man. And Sauls seruauntes tolde him agayne, and sayde: Soch wordes hath Dauid spoken. Saul sayde: Then saye ye vnto Dauid: The kynges desyreth no dowry, but onely an hundreth foreszkynnes of the Philistynes, that vengeaunce maye be taken of the kynges enemies. Howbeit Saul thought to cause Dauid be slayne by the hudes of the Philistynes. Then his seruauntes tolde Dauid these wordes, and Dauid was contente with the matter, to mary the kynges daughter.

And after a fewe dayes Dauid gatt him vp, and wente with his men, and smote two hundreth men amonst the Philistynes. And Dauid broughte their foreszkynnes, and made their nombre sufficient vnto the kyngye,  ¿ he mighte marie the kynges daughter. The Saul gane him his daughter Michol to wyfe. And Saul sawe and perceaued, that the LORDE was with Dauid. And Michol Sauls daughter loued him. Then was Saul the more afrayed, and became his enyme as lõge as he lyued. And when the princes of the Philistynes wete forth, Dauid behaued him selfe more wysely then all the seruauntes of Saul in their outgoynge: so that his name was in greate reputacion.

The fir. Chapter.

SAUL spake to Ionathas his sonne, and to all his seruauntes, that they shulde kyll Dauid. To Neuerthelesse Ionathas the sonne of Saul loued Dauid exceedingly, and tolde him, and sayde: Saul my father goeth aboute to slaye the. Kepe the therefor (I praye the) in the mornynge and abyde in secrete, and hyde the. But I wyll go forth, and stonde besyde my father in the felde where thou art, and wyll speake of the vnto my father: and what sooner I se I shal bryngye the worde.

* 1 Re. 21. d. and 29. b.  † 1 Re. 17. c.
And Ionathas reported best of David vnto Saul his father, and sayde vnto him: Oh let not the kyng synne agaynyst his seruaunt, for he hath not synned agaynyst the, and his doyne is very necessary for the, *he put his lyfe in his hande also, and smote the Philistynes, the LORDE dyd a greate health vnto all Israel: this hast thou sene, and rejoysed therof. Wherfore wylt thou then offende agaynyst innocent bloude, that thou wildest kyll David without a cause? Then herkened Saul vnto the voice of Ionathas and sware: As truly as the LORDE luyeth, he shal not dye. Then Ionathas called David, and tolde him all these wordes, and brought him to Saul, so that he was in presence like as afore tyme. But there arose a battayll agayne, and David wente forthe, and fought agaynst the Philistynes, and smote a greate slaughter, so that they fled before him. Neuerthelesse euell sprete of the LORDE came vpon Saul, and he sat in his house, and had an iaueynge in his hande. But David plaied vpon the instrument with his hâde. And Saul thought with the iaueynge to stike David fast to the wall. Howbeit, he wente asyde fro Saul and the iaueynge smote in the wall. And David fled, and escaped that night.

Notwithstanding Saul sent his messaungers to Davids house, that they shulde laye wayte for him, and kyll him in the mornynge. Michol Davids wyfe tolde him this, and sayde: Yf thou saue not thy soule this night, thou shalt dye tommorow. Then Michol let him downe thorow the wyndow, so that he wente his waye, fled, and escaped. And Michol toke an ymage, and layed it in the bed, and laied a goates szkinne at the heade of it, and covered it with clothes. Then Saul sent messaungers, to fetch David. But she sayde: He is sicke. Neuerthelesse Saul sent messaungers to se David, and sayde: Bringe him vp to me with the bed, that he maye be slayne.

Now when the messaungers came, beholde, the ymage laye in the bed, and a goates szkynne at the heade of it. Then sayde Saul vnto Michol: Why hast thou begyled me, and let myne enemye goe, that he might escape? Michol sayde vnto Saul: He sayde vnto me: Let me go, or I wyl kyll the. As for David, he fled, and escaped, and came to Sammel vnto Ramath, and tolde him all y Saul had done vnto him. And he wente with Samuel, and they abode at Naioth.

And it was tolde Saul: Beholde, David is at Naioth in Ramath. Then Saul sente messaungers to fetch David. And they sawe a company of prophetes prophecieinge, and Samuel had the oversight of them. Then came the sprete of God vpon the messaungers of Saul, so that they prophecied also.

When this was tolde Saul, he sent other messaungers, which prophecied likewise. Then sente he messaungers the thyrde tyme, and they in like maner prophecied. Then wente he hiselfe also vnto Ramath, and when he came to the greate well which is at Secho, he axed and sayde: Where is Samuel and David? Then was it tolde him: beholde, at Naioth in Ramath. And he wente thither, euyn vnto Naioth in Ramath. And y sprete of God came vpon him also, and he wase prophecied till he came vnto Naioth in Ramath. And he put of his clothes, prophecied likewise before Samuel, fell downe naked all that daye and all that nighte. *Here of came the prouerbe: Is Saul also amongethe prophetes?

DAVID fled fro Naioth in Ramath, and came, spake before Ionathas: What haue I done? What trescape haue I made? Whau haue I synned in y sighte of thy father, y he seketh to kyll me? He sayde vnto him: God forbyd, thou shalt not dye. Beholde, my father doth nothinge, nether great nor small, but he sheweth it before myne eares.

Wherfore shulde my father the hyde this fro me? It shal not be so. The sware David agayne, and sayde: Thy father knoweth well, y I haue founde fauoure in thy sighte, therfore shal he theynke: Ionathas shal not knowe of this, lest it greue him. Verely, as truly as the LORDE luyeth, and as truly as thy soule luyeth, there is but one steppe betwene me death. Ionathas sayde vnto David: I wil do for the what so euer thy hert desyreth. David sayde vnto him: Beholde, tommorow is the new Mone, that I shulde syt at the table with the kyngge. Let me hyde my selfe therfore in the felde vnto the thirde daye at euyn. Yf thy father then axe after me, saye: David prayed me, y he mighte runne to Bethleem vnto his

* Jud. 12. a. Psal. 118. o. † Josu. 2. c. Act. 9. c. ‡ 1 Re. 10. c.
The i. boke of the kynges.

LORDE lyueth. But yf I saye vnto the lad: behold, the arowes lye yonderwarde before the, then go thou thy waye, for the LORDE hath let the go. As for that which thou and I haue spoke together, the LORDE is betwene me and the for euer.

Daud hid himselfe in the feld. And whan the new Mone came, the kynge sat him downe at the table to eate. Whan the kynge had set hym downe in his place as he was wonte by the wall, Ionathas stode vp, but Abner sat him downe besyde Saul. And Daud was myssed in his place. And Saul spake no thinge that daye, for he thoughte: There is somewhat happened vnto him, that he is not cleane. On the seconde daye of the new Mone, whan Daud was myssed in his place, Saul saide vnto Ionthas his sonne: Wherefore is not the sonne of Isai come to the table netherdaye ner to daye?

Ionathas answered Saul: He prayed me that he mighte go vnto Bethleem, and sayde: Let me go, for oure kynred hath a sacrifice to do in the cyte, and my brother hath sent for me himselfe: yf I haue founde fauoure now in thy syghte, I wyll go, and se my bryther: therefor is he not come to the kynge table. Then was the kynge wroth at Ionathas, and sayde vnto hym: Thou wicked and vnthrifte, I knowe how that thou hast chosen the sonne of Isai, to the shame of thy serueant, and of thy shamefull mother. For as longe as ye sonne of Isai lyueth vpö earth nether thou ner thy kynsdome shal prosper. Send now therfore, and cause him to be fetched vnto me, for he is a childe of death.

Ionathas answered his father Saul and sayde vnto hym: Wherefore shal he dye? what hath he done? Then shot Saul the ianelynge at him, that he might smite him. The perceaued Ionathas, that his father was vitterly determed to kyll Daud, and he rose vp from the table in a wrothfull displeasure, and age no bred the same seconde daye of the new Mone: for he was vexed because of Daud, that his father had done him soch dishonoure.

On the morow wente Ionathas forth in to the feld, at the tyme appoynted of Daud, and a little boy with him, and sayde vnto the boy: Runne and seke me the arowes which I shute: Whan the boy ranne, he shot an arowe ouer him. And whan the boy came to the...
place whither Ionathas had shot arowe, Ionathas cryed after him, and sayde: The arowe lyeth yonderwarde before the. And he cryed after him agayne: haist the, and stonde not styll. Then the boy gathered vp Ionathas arowes, and brought them to his lorde. And the boy knewe notheinge, onely Ionathas and David kneve of yt matter.

Then Ionathas gane his boye his wapes and sayde vnto him: Go thy waye, and eary them in to the cite. And when the boy was gone, Dauid arose from the place towarde the south, and fell vpn his face to the groûde, and worshipped three tymes, and they kissed one another, and wepte together. But Dauid most specially. And Ionathas saide vnto Dauid: Go thy waye in peace: *What soever we both have sweorne spoke together in the name of the Lorde, the Lorde be witnesse betwene me and the, betwene my sade and thy sade for euer. And Ionathas gat him vp, and came in to the cite.

The 37th. Chapter.

DAUID came to Nobe to prest Ahimelech. And Ahimelech was astonnyed, when he sawe Dauid comminge, and sayde vnto hym: Why commest thou alone, and noman is with the? Dauid sayde vnto Ahimelech the prest: The kinge hath commytted a matter vnto me, and sayde: Let nomi knowe wherfore I haue sent the, and what I haue commandede the: for I haue appoynted my seruantes to mete me here a there. *Yf thou haue now ought vnder thy hande, a loaf of bred or fyue, gene me the same in my hande, or what so euer thou findest.

The prest answered Dauid, and sayde: I haue no comen bred vnder my hande, but the holy bred, ye the yonge men haue onely reftained them selues from women. Dauid answered the prest, and sayde vnto hym: The women were kepeth thre dayes from vs when we departed forth, and the yonge mens vessels were holy. But this waye is vnholy, nevertheless it shalbe sanctified to daye in the instrumentes. *Then the prest gane hym of his holy, in so monch as there was none other bred but the shewbredes, which were taken vp before the Lorde, that there might be other shewbredes set therin the daye whâ he toke them awaye.

But the same daye was there a man sparrowed in before the Lorde, one of Sauls seruaunte, named Doeg an Edomite, ye mightiest amonge Sauls hyrden. And Dauid sayde vnto Ahimelech: Is there not a speare or a sware here vnder thine hande? I haue not taken my sware and weapons with me: for the kynges matter required haist. The prest sayde: The sware of Goliah the Philistyn whom thou smoteest in the Oke valley, is here wrapped in a cloth behynde the ouer-body cote. Yf thou wylt haue it, take it, for here is els none but it. Dauid sayde: There is not soch another, gene me it.

And Dauid gat him vp, and fled from Saul, and came to Achis y kyng of Gath. But Achis seruaunte sayde vnto hym: This is Dauid the kyng of the londe, of whom they sungne in the daunse, and sayde: *Saul hath smytten his thousande, but Dauid his ten thousande. And Dauid toke these wordes to hert, and was sore afrayed of Achis the kyng of Gath, and altered his countenaunce before them, and shewed himselfe as he had bene madd in their handes, and stackered towards the dores of the gate, and his slanerynes ranne downe his beerd. Then sayde Achis vnto his seruaunte: Behokde, ye se that the man is out of his wyt, why haue ye brought hym vnto me? Haue I to fewe madd men, that ye haue brought this hither to be madd before me? Shulde he come in to my house?

The 37th. Chapter.

DAUID wente fro thence, a fled vnto the cause of Adullam. Whan his brethren and all his fathers house herde that, they came downe theither vnto hym. And there gathered vnto hym all men that were in trouble and det, and sory of hert, and he became their heade, so that there were with hym vpun a foure hundreth men.

And Dauid wente from thence towaerde Misphe in the londe of the Moabites, and sayde vnto the kyng of the Moabites: Let my father and my mother go out and in amongeth you, till I se what God wil do with me. And he lefte them before the kyng of his Moabites, so that they remayned by him, as

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*1 Re. 20. d. †1 Re. 14. a. ‡1 Re. 25. b. Ind. 8. b. § Exod. 25. c. Leui. 24. b. Matth. 12. a. Mar. 2. c.
long as David was in the castell. Neuertheles the prophet Gad sayde vnto David: Abide not in the castell, but go thy waye, and come in to the londe of Juda. Then departed David, and came in to the wod of Hareth. And Saul herde that David and the men which were with him, were come forth.

Now whyle Saul dwelt at Gibea vnder a grove in Rama, he had a Iauelinge in his hande, and all his seruauntes stode by him. Then sayde Saul vnto his seruauntes that stode by him: Heare ye children of Iemini: Shal the sonne of Isai geue lodes and vyndardes vnto you all, y make you all eaptaynes ouer thousandes and ouer hindredes, that ye haue all conspyred agaynst me, and there is no man amonge you that letteh it for my sake, or y openeth it vnto myne eares: for my sonne hath stered vp my seruauntes against me, that he maye laye wayte for me, as it is manifest.

Then answered Doeg y Emidite which stode besyde Sauls seruauntes, and sayde: I sawe the sonne of Isai, that he came vnto Nobe, to Ahimelech y sonne of Achitob, which axed counsell at the LORDE for him, and gaue him fode, the swerde of Goliath the Philistyne.

Then sent the kyng, and caused to call Ahimelech the prest the sonne of Achitob, and all his fathers house, the prestes that were at Nobe, and they came all to the kyng. And Saul sayde: Heare thou sonne of Achitob. He sayde: Here am I my lorde. And Saul sayde vnto him: Wherfore haue ye conspyred agaynst me, thou a sonne of Isai, that thou hast geuen him bred and a swerde, and axed counsell at God for him, to storie him vp, that he mighte laye wayte for me, as it is manifest?

Ahimelech answered the kyng and saide: And who is amonge all thy seruauntes like David, which is faithfull, and hath maried the kynges daughter, and goeth in thine obedience, is honerably taken in thine obedience? Haue I begonne then first this daye to axe counsell at God for him? That be farre fro me. Let not the kynges laie soch to his seruauntes charge in all my fathers house: for thy seruaunt knewe not of all these thinges nether small ner greate. Neuertheles the kynges saide: Ahimelech thou must dye thy death, thou and all thy fathers house. And the kyng sayde to his fote men that stode by him: Turne you, and slaye the prestes of the LORDE, for their hande is with David also.

Not withstandinge the kynges seruauntes wolves not laye their handes vpon the prestes of the LORDE, to slaye them. Then saide y kyng vnto Doeg: Turne the, and slaye the prestes. Doeg the Edomite turned him, and slewe the prestes, so that the same daye there dyed fyue and foure score men, which wayre ouerbody cotes of lymyn. And Nob the cite of the prestes smote he with the edge of the swerde, both men and wemen, children and sucklynges, oxen and asses, and shepe.

Neuerthelesse there escaped a sonne of Ahimelech (the sonne of Achitob) whose name was Abiathar, and fled after David, and tolde him, that Saul had slayne y prestes of the LORDE. David sayde vnto Abiathar: I knewe well the same daye that Doeg the Edomite was there, that he wolde tell Saul. I am giltye of the soules of thy fathers house. Abide thou with me, and feare not. He that layeth wayte for my lyfe, shall laye wayte for thynye also, and thou shalt be preserued with me.
Behold, to Cegila, and he sayde: God hath deliuered him in to my hāde, for he is shut fast in, now that he is come in to a cite which is kepe with gates and barres. And Saul caused for to call all the people downe to ε battailly vnto Cegila, & they might beseege David and his men. But when Daud perceaued ε Saul intēded euell against him, he saide vnto Abiathar ε prest: Brynge me hither the ouer-body cote. And Daud sayde: O LORDE God of Israel, thy seruaunt hath herde, that Saul goeth aboute to come for to destroye the cite of Cegila for my sake. Shal the citiesen of Cegila deluyer me ouer in to his handes? And shal Saul come downe, as thy seruaunt hath herde? Tell thy seruaunt this, O LORDE God of Israel. And the LORDE saide: He shal come downe.

Daud sayde: Shall the citiesen of Cegila deluyer me and my men in to Sauls handes? The LORDE saide: Yee. Thē Daud gat him vp with his me, of whom there were vpon a sīxe hundred, γ walked whither they could. Now when it was tolde Saul that Daud was escaped from Cegila, he let his journey stonde. As for Daud, he remayned in the wildernes in the castell, and abode vpon the mount in the wildernes of Siph. But Saul sought him as longe as he lyued. Neuertheles God gaue him not in to his handes. And Daud saved, that Saul was gone forth to seke after his life. But Daud was in the wildernes of Siph, in the wodd.

Then Ionathas the sonne of Saul gat him vp, and wete vnto Daud in to the wod, and strengthened his hande in God, and sayde vnto him: Feare not, my father Sauls hande shal not finde γ: and thou shalt be kyngye ouer Israel, so will I be the nexte vnto the. And γ my father knoweth right well. *And they made a convauent both together before the LORDE. And Daud remayned in the wodd. As for Ionathas, he wente home agayne.

But the γ Siphites wente vp to Saul vnto Gibeath, and sayde: Is not Daud hyd with vs in the castell in γ wodd, vpon moūt Hachilha, which lyeth on the righte hande of the wildernesse? Let the kyngye come downe now therfore according to all the desire of his hert, and we wyll deluyer him in to the kyngyes hande. Then sayde Saul: Blessèd be ye of the LORDE, that ye haue had pytie vpon me: Go youre waye now therfore, and be sure, that ye maye knowe and se in what place his fete haue bene, and who hath sene him there: for it is tolde me, that he is full of sotyltye. Loke well and spye out all the places, where he hydeth him, and come agayne to me, whan ye are sure, and I will go with you. Yf he be in the londe, I wyll enquire after him amonge all the thousandes in Iuda.

Then gat they them vp, and wente their waye vnto Siph before Saul. But Daud and his men were in the wyldernes of Maē, even in the felde on the righte hande of the wil- dernes. Now when Saul wente thither with his men to seke him, it was tolde Daud and he gat him downe to the rocke, and abode in the wildernes of Mahon. Whan Saul herde that, he folowed after Daud in the wildernes of Mahon. And Saul with his men wente on the one syde of the hyll: Daud with his men on γ other syde of γ hill. But when Daud made haist to escape from Saul, Saul with his men compassed aboute Daud and his men, that he might take thē. * Neuertheles there came a messaunger vnto Saul, and sayde: Make haist and come, for the Philistynes are fallē in to the londe. Thē Saul turned him from chauncye of Daud, and wente agaynst the Philistynes. Therfore is γ place calld γ Sela Mahelkoth. And Daud wente vp from thence, and abode in the castell at En Gaddi.

Now when Saul came agayne from the Philistynes, it was tolde him: Beholde, Daud is in the wyldernes of Engaddi. And Saul toke three thousande chosen men out of all Israel, and wente to seke Daud with his men vpon the stony rockes of the wyld goose. And whan he came to the shepe foldes by γ waye, there was a caue, and Saul wente in to couer his fete. But Daud and his men sat behinde within the caue.

Then sayde Daudis men vnto him: Lo, this is the daye, wherof the LORDE thy God hath sayde vnto the: Beholde, I wyll deluyer thyne enemu in to thy hande, that thou mayest do with him what it pleaseth the. And Daud stode vp, γ cut of the typpe of Sauls garment quetyly. Neuertheles it smote
him afterwaed in his herte, because he had
put the tyme of Sauls garment, and sayde
unto his men: The LORDE let that be farre
frome me, that I shulde do it, a laye my hande
vpó my lord the LORDES anoynted: for he
is of the LORDES anoynted. And David
wolde withelde his seruautes with wordes, a suffred
the not to pryse vp agaynst Saul.

But whan Saul gat him vp out of the
caye, and was goinge his waye, David rose vp
also after him, and wente out of the caye, and
cried behynde Saul, a sayde: My lorde the
kynge. And Saul loked behynde him. And
David bowed doynge his face to the earth,
and worshipped, and sayde vnto Saul: Why
herkenest thou vnto the wordes of men, that
saye: David seke thy myfortune? Beholde,
thine eyes se this daye that the LORDE gaued
the in to my hande in the caye, and I was
counselled to slaye the: Neuertheles thou wast
fauoured, for I sayde: I wil not laye my hande
vpó my lorde, for he is the LORDES
anoynted. Beholde, my father the tyme of
thy garmente in my hande, that I wolde not
slaye the, when I cut of the tyme of thy
garment. Nowe and se, y there is no euell
ter trespace in my hande: nether haue I
offended the, and thou folowest after my soule,
to take it awaye. The LORDE shall be judge
betwene me and the, and auenge me on the,
but my h vide shal not be vpon the, acordinge
as it is sayde after the olde proverbe: Vng-
godlynes commeth of the vnsgodly: but my
hande shall not be vpon the, acordinge as it is sayde after the olde proverbe: Vng-
godlynes commeth of the vnsgodly: but my
hande shall not be vpon the, acordinge as it is sayde after the olde proverbe.

Now whan David had spoken out these
wordes vnto Saul, Saul saide: *Is not this
thy voyce my sonne David? And Saul lifte vp his voyce, and wepte, and saide vnto David:
Thou art more righteous then I: for thou hast
recompesed me good, but I haue rewarded the
euell. And this daye hast thou shewed me
how thou hast done me good, for so much as
y LORDE hath deluyed me in to thy hande,
and thou neuertheles hast not slaine me.
What is he, which yf he fynde his enemye,
ywl let him go in a good waye? The LORDE
rewarde the good for y thou hast done vnto

* 1 Re. 26. c.

me this daye. Beholde now, I knowe that
thou shalbe kyng, a the kyngdome of Israel
stondeth in thy hande: sparse now therfore
vnto me by the LORDE, y thou shalt not
rote out my sede after me, nether destroie my
name out of my fathers house. And David
sware vnto Saul. Then wente Saul home,
but David gat him vp with his men vnto the
castell.

The 16. Chapter.

A ND Samuel dyed, and all Israel gathered
a them selues together, mourned for him,
and buried him in his house at Ramath. As for
David, he rose, and wente downe in to the
wyldernesse of Paran. And there was a man
at Maon, and his possession at Carmel, and
the man was of great power, and had three
thouandshe, and a thousande goates.

And it fortuned that he clipped his shepe at
Carmel, and his name was Nabal, but his
wyues name was Abigail, and she was a woman of good vnderstandinge, a bewtyfull of
face. But the man was harde, and wicked
in his doynges, and was one of Caleb.

Now whan David herde in the wyldernesse y
Nabal clipped his shepe, he sent out ten yonge
men, a saide vnto them: Go vp vnto Carmel,
y whan ye come to Nabal, salute him friendly
on my behalfe, a saye: Good lucke, peace be
with the, a thine house, a with all y thou hast.
I haue herde saye that thou hast shepe clippers.

Now thy shepherdes whom thou hast, hane
bene with vs, we haue done them no dis-
honoure, and they wasted nothinge of their
nombre, as longe as they were at Carmel:
axe thy yonge men, they shal tell the, and
let thy yonge men fynde fauoure in thy sighte:
for we are come in a good daye, geue thy
seruauntes a thy sonne David what thy hande
fyndeth.

And wha Davids yonge men came, and
spake all these wordes on Davids behalfe vnto
Nabal, they lefte of. But Nabal answered
Davids seruauntes, a sayde: What is he y
Dauid? a who is the sonne of Isai? There
are many seruauntes now y runne awaye from
their masters. Shulde I take my bred, water
and flesh, that I haue slayne for my clippers,
y geue it vnto me whom I knowe not whence
they are?

The Davids yonge me turned their waye
agayne. And whan they came agayne vnto
him, they tolde him all these wordes. The sayde Dauid vnto his men: Euery man gyarde his swerde aboute him. And euery one gyarde his swerde aboute him. And Dauid gyarde his swerde aboute him also, and there wete vp after him vpone a foure hundreth men, but two hundreth remayned with the stiffe.

Neuertheles one of the yonge men tolde Abigail Nabals wife, and sayde: Beholde, Dauid sent messaungers out of the wyldernes to blesse oure lorde, Notwithstandinge he was feare vpó them, and yet haue they bene very proffitable men vnto vs, and haue done vs no dishonoure, and we wanted none of the nombre as loge as we walked with them, when we were in the feld: but they haue bene oure wall daye and nighte, as longe as we kepte the shepe by them. "Take hede now therefore, and loke well what thou doest, for there is surely a mysfortune at hande agaynst oure lorde, and agaynst all his house. And he is a man of Belial, to whom no man darre saye eny thinge. Then Abigail made haist, and toke two hundreth loaes of bred, and two botels of wyne, and fyue shepe ready dighte, and fyue measures of firmentye, and an hundreth frayles of rasens, and two hundreth frayles of fygges, layed them vpó asses, and sayde to hir yonge men: Go ye youre waye before me, beholde, I wyl come after. And she tolde Nabals hir housbade nothinge therof. And as she rode vpó the asse, and wente downe in the shadowe of y^hylle, beholde, Dauid t his mē met hir downe, so that she came vpoun them.

But Dauid sayde: Wel, all that this man had in y^wyldernes, haue I kepte for naughte, so that there wanted nothinge of all that he had, and he rewardeth me euell for good. God do this and yet more vnto the enemies of Dauid, yf vntyl tomorow in the mornynge I leue this man (of all that he hath) so much as one that maketh water agaynst y^wall. Now whan Abigail sawe Dauid, she lighte downe from the asse in all the haist, and fell vpó hir face before Dauid, and worshiped him to the grounde, and fell at hir fete, and sayde: Oh my lorde, let this trespace be myne, and let thy handmayde speake before thine eares, and heare the wordes of thy handmayden: Let not my lorde set his hert agaynst this Nabal the man of Belial, for he is a foole, acordinge as his name is called: his name is foole, and foolishnes is with him. As for me thy hand-

mayde, I sawe not my lorde newe men, whom thou dydest sende.

But now my lorde, as truly as the LORDE lyueth, and as truly as thy soule lyueth, the LORDEhath kepeth the backe, y thou shuldest not come agaynst bloude, and he hath deuiered thine hande.

Thine enemiees be now as Nabal, and so be they that wolde my lorde euell. Here is y blessyng, y thy handmayde hath brought my lorde, take it, and geue it vnto the yonge men, that walke vnder my lorde. For a sure house shal y LORDE make my lorde, which fighteth the fighte of the LORDE, and no euell shall be founde in the all thy life longe. And yf euery man ryse vp to persecute y, and to laye wayete for thy soule, then shal the soule of my lorde be bounde in the bundell of y lyuynge, euen with the LORDE thy God. But y soule of thine enemies shalbe turned backe with the slynge. When the LORDE therefore doth all this good for my lorde (which he hath promised the) and commandeth y to be his Duke ouer Israel, then shal it be no stumblygne blocke ner occasion of falllynge vnto my lordes hert, that thou hast not shed bloude without a cause, and auenged thy selve, then shal y LORDE do good vnto my lorde, and thou shalt thynke vpon thy handmayden.

Then saide Dauid vnto Abigail: Blessed be the LORDE God of Israel, which hath sent the to mete me this daye: and blessed be thy speach, and blessed be thou, which hast kepte me backe this daye, that I am not come agaynst bloude, to auenge me with myne awne hande. Verely (as truly as the LORDE the God of Israel lyueth, which hath hyndered me that I shulde do the no euell.) Yf thou haddest not met me in all the haist, Nabal shulde not haue had lefte him vntyl y lighte mornyngye, so moch as one that maketh water agaynst the wall. So Dauid toke of hir hede what she had broughte him, and sayde vnto her: Go vp in peace vnto thy house: beholde, I haue herkened vnto thy voyce, and accepted thy persone.

But whan Abigail came to Nabals, beholde, he had prepared a feast in his house like a kynges feast, and his hert was mery, for he was very dronken. And she tolde him nothinge, nether small ner greate vntyl y cleare mornyngye. But whan it was daye, the wyne was come from Nabals, his wife tolde him these things.
Then was his hert deed in his body, so that he became euen as a stone: and ouer ten dayes the LORDE smote him, so ÿ he dyed. When Dauid herde that Nabal was deeded, he sayde: Blessed be ÿ LORDE which hath auenged my rebuke on Nabal, and preserved his seruaunte from euell. And the LORDE hath rewarded Nabal that euell vpon his head.

And Dauid sent, and caused to talke with Abigail, ÿ he mighte take her to wife. And whan Dauids seruauntes came to Abigail vnto Carmel, they spake vnto her, and saide: Dauid hath sent vs vnto the, that he maye take ÿ to wife. She rose vp, and worshipped vpon hir face vnto the earth, and sayde: beholde, here is thy handmayde, that she maie do seruice vnto the seruauntes of my lorde, and to waszshe their fete. And Abigail made haist, and gat her vp, and rode vpó an asse, and fyue maidens that were vnder her, and wente after Dauids messangers, and became his wife. Dauid toke Ahinoam of Israel also, and they both became his wyues. But Saul gaue Michol his daughter the wife of Dauid vnto Phalti ÿ somne of Lais of Gallim.

The 126. Chapter.

THEY of Siph came to Saul vnto Gibath, ÿ sayde: *Is not Dauid hyd vpó the hill of Hachila, which lyeth ouer agaynst the wyldernesse? Then Saul gat him vp, and wente downe to the wildernes of Siph, and thuande thousande chosen men of Israel with him, to seke Dauid in the wildernes of Siph, and pitchet vpon the hill of Hachila, which lyeth by the wyre before the wildernes. But Dauid remayned in the wyldernesse, and whan he sawe that Saul came after him in to the wildernes, he sent out spyes, and knewe of a suertie, that he was come in deede.

And Dauid gat him vp, and came to the place where Saul had pitched his têt, and sawe the place where Saul laye with his chefe captayne Abner ÿ some of Ner, to Saul laye in the tent, and the hoost aboute him. Then answered Dauid, and sayde vnto Ahimeleck the Hethite, and to Abisai the somne of Ieru la ÿ brother of Ioab: Who wil go downe with me to Saul in to the hoost? Abisai sayde: I wil go downe with the.

So Dauid and Abisai came to the people in the night season, ÿ beholde, Saul laye and slepte in the tent, and his speare stacke in ÿ grounde at his heade. But Abner and the people laye rounde aboute him. The sayde Abisai vnto Dauid: God hath closed thine enemye in thynne hande this daye. Therfore wil I now thrust him throrow once with the speare euen in to the grounde, ÿ he shall haue enouhg of it. Neuertheless Dauid sayde vnto Abisai: Destroye him not, for who wil laye hande vpon the anoynted of ÿ LORDE, ÿ remayne vn glyte? Dauid sayde morouer: As truly as the LORDE lyueth, ÿ ÿ LORDE him selfe smyte he not, or excepte his tyme come that he dye, or that he go in to the battayll and perishe, the LORDE let it be farre fro me, that I shulde laye my hande on the LORDES anoynted. Take ÿ speare now therfore at his heade, ÿ the cuppe of water, ÿ let vs go. So Dauid toke ÿ speare ÿ the cuppe of water at Sauls heade, ÿ they wente their waye. And there was no man ÿ sawe it, ner perceane it, nether awoke, but they sleepe euery one, for there was a depe slepe fallen vpon them from the LORDE.

Now whan Dauid was come ouer on ÿ other syde, he stode vpon the toppe of the mount a farre of (so that there was a wyde space betwene them) and cried vpon ÿ people, and vpó Abner the some of Ner, ÿ sayde: Hearrest thou not Abner? And Abner answered and sayde: Who art thou that eyst so, and diseasethe the kyng? And Dauid sayde vnto Abner: Art thou not a man? And where is there soch one as thou in Israel? Why hast thou not then kepte thy lorde ÿ kyng? for there is one of ÿ people come in to destroye thy lorde ÿ kyng. It is not well that thou hast done. As truly as the LORDE lyueth ÿ ye are the children of death, because ye haue not kepte youre lorde the LORDES anoynted. Beholde now, where is ÿ kynges speare, and the cuppe of water that was at his heade.

Then knewe Saul the voyce of Dauid, and saide: § Is not that thy voyce my somne Dauid? Dauid sayde: It is my voyce my lorde the kyngye. And he sayde morouer: Why doth my lorde so persecute his seruant? What haue I done? and what euell is there in my hande? Yet let my lorde the kyngye heare but the wordes of his seruant? ÿ ÿ LORDE prouoke the against me, let there be smelled a meatofferyinge: but ÿ the childré of men do
it, cursed be they before the LORDE, because they have thrust me out this daye (that I shulde not dwell in the LORDES inheritaunce) and saye: Go thy waye, and serue other goddes. So fall not now my bloude vpon the earth from the face of the LORDE. For the kyngye of Israel is gone forth to seke a flee, as a partriche is followed on vpö the mountayne.

And Saul sayde: I haue synned: Come agayne Dauid my sonne, I wil do the nomore hurte, because my soule hath bene deare in thy sighte this daye. Beholde, I haue done foolishly and very vnwysely. Dauid answered and sayde: Beholde, here is the kyngyes speare, let one of the yongemen come ouer here and fetch it. But the LORDE shal rewarde euery one acordinge to his righteousnes and faith, for LORDE deluyed this daye in to my hande: neuertheles I wolde not laie my hande vpö the LORDES anoynted. And as thy soule hath bene greatly reputed in my sighte this daye, so let LORDE repute my soule in his sighte, and deluyer me from all trouble. Saul saide vnto Dauid: Blessed be thou Dauid my sonne, thou shalt do it, as be able. But Dauid wente his waye, and Saul turned agayne vnto his place.

The ryvi. Chapter.

DAVID thought in his hert: One of these dayes shal I fall in to the handes of Saul: It is better that I get me my waye in to y londe of Philistynes, that Saul maye leaue of from sekyng me in all the coastes of Israel, so shal I escape his handes. And he gat hym vp, and wente ouer (with the sise hundreth men that were with hym) vnto Achis the sonne of Maaoh kyngye of Gath. So Dauid remayned by Achis at Gath, with his men, every one with his housholde, and Dauid with his two wyues, Ahinoam the Israellitisse, and Abigail Nabals wife of Carmel. And whan worde came to Saul that Dauid was fled vnto Gath, he soughte hym nonore.

And Dauid sayde vnto Achis: Ye I haue founde grace in thy sighte, then let there be geuen me a place in one of the cities of the londe, that I maye dwell therin. Wherfore shulde thy seruaunt dwell in the kynges cite with the? Then Achis gaue hym Sicalg the same daye. Therfore belongeth Sicalg to the kynges of Juda vnto this daye. The tyme that Dauid dwelt in the londe of the Philistynes, is foure monethes.

Dauid wente vp with his men, and fell in to the londe of the Gessurites and Girsites, and Amalechites: for these were the inhabiteres of this londe of olde, as thou commest to Sur vnto the lode of Egipte. But whan Dauid smote y londe, the let nether man ner woman lyue, and toke the shepe, oxen, asses, Camels and raymement, and returned and came to Achis. So whan Achis spake: Whither fell ye in to daye? Dauid sayde: Towarde the south parte of Juda, toward y south parte of the Ierahmielites, and towards the south parte of the Kenites. But Dauid let nether man ner woman come lyuynge vnto Gath, and thoughte: They mighte peraduerdely speake a reporte agaynst vs: thus dyd Dauid, and this was his maner as longe as he dwelt in y londe of the Philistynes. Therfore Achis gaue credence vnto Dauid, and thoughte: he hath made hym selfe stynke before his people of Israel therfore shal he be my seruaunt for euer.

The ryvi. Chapter.

IT fortuned at y same tyme, that the Philistynes gathered their hoost together to the battayll, to go agaynst Israel. And Achis sayde vnto Dauid: Thou shalt knowe, that thou and thy men shal go forth with me in the hoost. Dauid sayde vnto Achis: Well, thou shalt se what thy seruaunt shal do. Achis saide vnto Dauid: Therfore wyll I ordene the to be the keper of my heade as longe as I lyue. As for Samuel, he was deede, and all y people had mourned for hym, he buried hym in his cite Ramath. So Saul had dryuen the sothysayers and expounders of tokens out of y londe. Now whan the Philistynes gathered them selues together, and came and pitched their tentes at Sunem. Saul gathered all the people together, and they pitched at Gilboa. But whan Saul sawe the hoost of the Philistynes, he was afrayed, and his hert was discoraged, and he axed councell at the LORDE. But LORDE gaue him no answere, nether by dreames, ner by the lighte, ner by prophetes.

The sayde Saul vnto his seruauntes: Seke me a woma which hath a sprete of sooth-sayenge, that I maye go vnto her, and axe at...
her. His seruauntes sayde vnto him: Beholde, at Endor is there a woman, which hath a sprote of soythsayenge. And Saul chau traged his clothes, and put on other, and wente his waye and two men with him, and came by nighte vnto the woman, and sayde: Prophecye vnto me (I pray the) thorow the sprote of soythsayenge, and srynge me him vp whom I shal name vnto the. The woma saide vnto him: Beholde, thou knowest what Saul hath done, how he hath rodet out the soythsayers or witches from the londe, wherfore wilt thou srynge my soule then in to thy nett, that I maye be slayne? But Saul sware vnto her by thy LORDE, and sayde: As truly as the LORDE lyueth, there shall no harme happen vnto the for this. Then sayde thy woman: Whom shal I srynge vp vnto the? He sayde: Srynge me vp Samuel.

C Now whan thy woman sawe Samuel, she eryed loude, and sayde vnto Saul: Wherfore hast thou begyled me? Thou art Saul. And the kynge sayde vnto her: Feare not, what seist thou? The woman sayde vnto Saul: I se goddes comyenge vp out of thy earth? He sayde: How is he spaken? She sayde: There commeth vp an olde man, and is clothed with a longe garment. Then perceaued Saul that it was Samuel, a bowed him selfe downe with his face to the grounde, and worshiped him.

Samuel saide vnto Saul: Why hast thou disquyeted me, to cause me be brughte vp? Saul sayde: I am sore troubled, the Philistynes fighte against me, a God is departed fro me, a geueth me no answere, nether by prophets ner by dreames: therfore haue I called the, thy thou myest shewe me, what I shal do. Samuel sayde: What wilt thou axe at me, seyeinge the LORDE is departed from the, and is become thine enemye? The LORDE shal do vnto the euen as he spake by me, and shall plucke the kyngdome out of thy haunde, and geue it vnto Dauid thy neibbour, because thou hast not herkened vnto the voyce of the LORDE, ner perfourmed the displeasure of his wrath agaynst Amalek. Therfore hath the LORDE done this now vnto the. Morouer the LORDE shal deluyer Israel with the also in to the handes of the Philistynes: foremorrow shalt thou and thy soumes be with me. And the

hoost of Israel shal the LORDE deluyer in to the handes of the Philistynes. Then fell Saul immediatly vnto the earth, for he coulde not stonde, and was sore afrayed at these wordes of Samuel, so that there was nonmore strength in him: for he had eaten no bred all that daye and all that night.

And the woman wente in to Saul, a sawe that he was sore vexed, and sayde vnto him: Beholde, thy handmyade hath herkened vnto thy voyce, and I haue put my soule in my hande, so that I haue herkened vnto thy wordes which thou spakest vnto me. Therfore folowe thou also the voyce of thy handmyade. I wil set a morrell of bred before the to eate, that thou mayest come to thy strength, a go thy waye. But he refused, and sayde, I wil not eate. Then his seruauntes a the woman copelled him, so that he herkened vnto their voyce.

And he rose vp from the grounde, and sat vpon the bed. The woman had a fat calfe at home, so she made haist, and kyelled it, and toke meell and dyd kneet it, and baked swete cakes, a bryngte them forth before Saul, a before his seruauntes. And whan they had eaten, they stode vp, and wete their waye the nighte.

The rur. Chapter.

T HE Philistynes gathered all their armies together at Aphek. But Israel pitched at Ain in Israel. And the prynces of the Philistynes wete forth with hundreds and with thousands, but Dauid and his men wete behynde with Achis. Tho sayde the prynces of the Philistynes: What shall these Hebrues doute? Achis saide vnto the: Is not this Dauid thy seruanaut of Saul kyng of Israel, which hath bene with me now yeares and dayes, a I haue founde no euell in him sence the tyme that he fell to me vnto this daye? Nevertheles the prynces of the Philistynes were wroth at him, a sayde vnto him: Let the man turne backe agayne, a abyde in his place, s which thou hast appoynted him, that he goe not downe with vs to thy battayll, and become oure aduersary in thy felde. For wherin coulde he better do his lorde a pleasure, tho in the heades of these men? Is not this Dauid, of whom they sung in the daunce: * Saul hath smytte his thousande, but Dauid his ten

* 1 Re. 15. f. † 1 Re. 31. a. ‡ 1 Par. 13. c. § 1 Re. 27. a. || 1 Re. 18. b. and 21. d.
Now when David came to Siclag on the third day and with his men, the Amalechites had fallen in on the south part and at Siclag, and had smitten Siclag, and burned it with fire, and had carried away the wether out of it, both small and great. Neuertheles they had slaine no man, but dryuen the thence, and were goneyng on their waye. Now when David with his men came to the cite, and sawe that it was burnt with fire, and that their wyues, sonnes and daughteres were led awaye captuye, David and the people that was with him left vp their voyce, and wepte so longe tylly they coulde wepe nomore. For Davids two wyues also were caried awaye captuye, Ahinoam the Israelitiss, and Abigail Nabals wife of Carmel. And David was very sorowfull, for the people wolde haue stoned him: for soule of all the people was in greate heuyness, euerie one ouer his sonnes and daughteres.

Neuertheles David strengthened him selfe in the Lorde his God, and sayde vp to Abiathar the sonne of Ahimelech: *Bring me hither the ouerbody cote. And when Abiathar had broughte the ouerbody cote vp to David, David axed at the Lorde, and sayde: Shall I folowe vp the men of warre, and shall I ouertake them? He sayde: Yee, folowe vp, thou shalt ouertake them, and shalt rescue the pray. Then wente David his waye, and the sixe hundreth men that were with him. And when they came to the ryer of Besor, some stode stille. But David and the foure hundreth men followed after: As for the two hundreth men that stode stille, they had bene slowe to go ouer the ryer of Besor.

And they founde a man of Egipte vp on the felde, him they broughte vp to David, and gave him bred to eate, and water to drinke, and gave him a quantite of fyges, and two quantities of rasynes. And when he had eaten, his sprete came to him againe: for in thre dayes and thre nightes he had eaten no bred, and dronke no water.

David sayde vp to him: Whose art thou? Whence art thou? He sayde: I am a childe of Egipte, an Amalechites seruante, my master hath forsaken me, because I was sicke thre dayes ago. We fell here in towarde the south syde of Chrethus, and vp on Iuda, and toward the south parte of Caleb, haue burned Siclag with fyre.

David sayde vp to him: Wilt thou bringe me downe to these men of warre? He sayde: Sweare vp to me by God, thou shalt not slaye me, ner deluyer me in to my masters hide, and I will bryng the downe to these men of warre. And he broughte the downe, and beholde, they were scatred vp on all the grounde, eatinge and drynyng, and kepynge holy dayes, and were makeinge mery chere, because of all the great spoyles that they had taken out of the londe of the Philistynes and of Iuda.

And David smote them from the morow tylly the euen, agaynst the nexte daye, so that there escaped none, excepte foure hundreth yonge men, which rode vp on camels. So David rescued all that the Amalechites had taken, and his two wyues, thare myssed nothinge, nether small ner greate, nether sonnes ner daughters, ner spoyles: and what so euer they had taken, David broughte all agayne. And David tooke the shepe and oxen.
The i. boke of the kynges.

The ende of the first boke of the kynges, otherwyse called the first boke of Samuel.
The seconde boke of the kynges, otherwyse, called the seconde boke of Samuel.

What this boke containeth.

Chap. I.
The death of Saul is shewed vnto Dauid, which mourneth for him.

Chap. II.
Dauid is anoynted kyngue of the men of Iuda. Abner goeth aboute to make Iszboseth Sauls sonne kyngue of Israel.

Chap. III.
Discorde betwixte the house of Dauid and Saul. Abner lyeth with Sauls concubyne, is reproued therfore, and falleth vnto Dauid. Ioab stycketh Abner.

Chap. IIII.
Iszboseth is stickte of traitours whom Dauid putteth to death.

Chap. V.
Dauid taketh in all the kyngdome, and overcommeth the Philistynes on every syde.

Chap. VI.
Dauid causeth the Arke of the LORDE to be caried out of Abinadabs house in to the house of Obed Edö. Vsa is punyshed for touchinge it. Dauid carieth it in to his cite.

Chap. VII.
Dauid is forbyddē to buylde an house vnto the LORDE, vnto whom he geueth thankes.

Chap. VIII.
Dauid subdueth the Philistynes and other mo aboute him

Chap. IX.
Dauid sheweth favoure to Sauls kiured, and doth the good for lonathas sake.

Chap. X.
Dauid sendeth messaungers to the kyngue of the Ammonites, which putteth the to shame: wherfore Dauid goeth agaynst them, and wynneth the victory of them two tymes.

Chap. XI.
Dauid cōmitteth aduoutry with Bethseba, and causeth hir huszbāde be slayne.

Chap. XII.
The prophet Nathan rebuketh Dauid, which knowlegeth his synne, and requyreth mercy. His sonne dyeth.

Chap. XIII.
Ammon defyleth Thamar, therfore Absalom slayeth him.

Chap. XIIIII.
Ioab reconcileth Absalom vnto his father with suttyltie. "Absalom sendeth for Ioab, and because he cometh not to him, he burneth vp his corne.

Chap. XV.
Absalō seketh his fathers kyngdome. Dauid flyeth with his men.

Chap. XVI.
Dauid geneth Siba all the good of Mephiboseth: Semei curseth and blasphemeth Dauid. Absalom lyeth with his fathers concubynes.

Chap. XVII.
The LORDE turneth the councell of Achitophel. The councell of Chusai goeth forth.

Chap. XVIII.
Dauids boost wynneth the victory. Absalom is slayne. Dauid his father is soroufull.
Chap. XIX.

Joab rebuketh the kinge for his mournynge.

Israel flyeth in to their têtes. Iuda cleueth vnto Dauid. Semei and Mephibosethoptayne faoure. Barsillai sheweth the kyng e grete frendshippe.

Chap. XX.


Chap. XXI.

A greate honer. Sauls childré are geue vnto the Gideonites. Dauid fighteth agaynist the Philistynes.

Chap. XXII.

Dauid prayseth the LORDE with a songe of thankesgeuynge, because he deluyuered him out of the hande of Saul and other enemies.

Chap. XXIII.

The last wordes of Dauid. The names of the Worthies are rehearsed.

Chap. XXIII.

Dauid nobreth the people, and displeseth the LORDE, which plageth his londe with the pestilence.

The first Chapter.

AFTER þy death of Saul whan Dauid was come agaynse from the *slachtr of þy Amalechites, and had remayne two dayes at Siclag, beholde, on the thrísde daye there came a man out of Sauls hoost, with his clothes rente, and earth vpon his heade. And when he came vnto Dauid, he fell downe to the grounde, and worshipped. Dauid sayde vnto him: Whence commest thou? He sayde vnto him: Out of the hoost of Israel am I flied. Dauid sayde vnto him: Tell me, what is the matter? He sayde: the people is flied from the battayll, and many of the people are fallen: Yee and Saul also is deed and his sonne Ionathas. Dauid sayde vnto the yonge man þat brought him this worde: How knowest thou that Saul and Ionathas his sonne are deed? The yonge man þ tolde him this, sayde: I came by chaunce vnto mount Gelboa, and beholde, Saul leane vpon his speare, þ the charettes and horsmê folowed harde after him: and he turned him aboute, and save me, and called me. And I sayde: Here, am I. And he sayde vnto me: What art thou? I sayde vnto him: I am an Amalechite. And he saide vnto me: Come to me, and kyll me, for anguysh hath gotten holde of me: for my life is yet whole within me. Then stepte I to him and slewe him, for I knewe well that he could not lyue after his fall. And I toke the crowne from his heade, and the armelte froy his arme, and haue broughte it here vnto þ my lorde. Then toke Dauid holde of his clothes, * and rente them, and so dyd all the mě that were with him, þ mourned, and wepte, and fasted vntyll the euen, ouer Saul ÿ Ionathas his sonne, and ouer the people of the LORDES, and ouer the house of Israel, because they were fallen thorow the swerde.

And Dauid sayde to the yonge man that broughte him worde: What art thou? He sayde: I am þ sonne of a.straungre an Amalechite. Dauid sayde: How happeneth it that thou wast not afrayed to laye thine hāde vpon the LORDES anointed to destroye him? And Dauid sayde vnto one of his yonge men: Come hither, and slaye him. And he smote him that he dyed. Then sayde Dauid vnto him: Thy bloude be vpon thyne owne heade. † For thy mouthe hath spoken against thyselfe and sayde: I haue slaye the anoynted of the LORDE. And Dauid mourned this lamentacion ouer Saul and Ionathas his sonne, and commandeth to teach the childré of Iuda the bowe. Beholde, it is wrytten in the boke of the righteous.

The Eldest in Israel are slayne vpon the heigh of the. How are the Worthies fallé?

† Tell it not at Gath: speake not of it in þ stretes at Ascalon: lest the doughters of þ Philistynes rejoyse, lest the doughters of þ vncircumcysed tryumple.

Ye mountaynes of Gelboa, nether dew ner.

* 1 Re. 30. d. 2 Reg. 3. f. and 13. f.
rayne come vpô you, nether lode be wherof commeth Heueofferynge: for there is ÿ shylde of the Worthyes smytyn downe, the shylde of Saul, as though he had not bene anoynted with oyle.

* The bowe of Ionathas Sayed not, and the swerde of Saul came not agayne voyde from the bloude of the slayne, and frô the fat of the giauntes.

Saul and Ionathas lonely and pleasait in their lyfe, and in their death were not parted asunder: lighter then Aegles, and stronger then lyons.

Ye daughters of Israel wepe over Saul which cloathed you with purple in pleasures, and decked you with Jewels of golde on your garments.

How are the Worthies fallen so in the battayll? Ionathas is slayne vpon ÿ heighth of the.

I am sorie for the my brother Ionathas: thou hast bene very lonely vnto me: Thy loue hath bene more speciaill vnto me, then the loue of wemen.

How are the Worthies fallen, and ÿ wea-
pens destroyed?

**The ii. Chapter.**

AFTER these acts Daudix axed at the Lorde, and sayde: Shall I go vp in to one of the cittyes of Iuda? And the Lorde sayde vnto hym: Go vp. Daudix sayde: Whither? He sayde: Vnto Hebron. So Daudix wente thither with his two wyues, Ahinoam the Israellitisse, and Abigail Nabals wyfe of Carmel. And Daudix broughte vp the men that were with him also, every one with his houshole, and they dwelt in the cittyes of Hebron. And ÿ men of Iuda came, and there they anointed him kyngye over the house of Iuda.

And wha it was tolde Daudix, ÿ that they of Iabes in Gilead had buried Saul, he sent messaungers vnto them, sayenge: Blessed be ye of the Lorde, that ye haue done soch mercy vpon youre lorde Saul, and haue buried him. The Lorde therefor shewe mercy now and faithfullnes vpon you. And because ye haue done this, I also wyll do you good. Let youre hâde now therefor be comforted, and be ye stronge: for though Saul youre lorde be deed, yet hath the house of Iuda chosen me to be kyngye over them.

But Abner the sonne of Ner, which was Sauls chefe captayne, toke Iszboseth the sonne of Saul, and broughte him throrow the hoost, and made hym kyngye over Gilead, Assuri, Israell, Ephraim, Ben Iamin and ouer all Israell. And Iszboseth the sonne of Saul was fourtye yeare olde, when he was made kyngye of Israel, ÿ he reigned two yeares. But the house of Iuda helde with Daudix: ÿ The tyne Daudix was kyngye at Hebron ouer the house of Iuda, was seuen yeare and sixe monethes longe.

And Abner the sonne of Ner wete forth with the seruauntes of Iszboseth the sonne of Saul, out of ÿ hoost vnto Gibeon. And Ioab the sonne of Zeru Ia wete forth with Daudix seruauntes, and they met together by the pole at Gibeon, and these laye on the one syde of the pole, the other on the other syde. And Abner sayde vnto Ioab: Let the yonge me get them vp, and playe before vs. Ioab sayde: Let them aryse. Then gat they them vp, ÿ wente in nombre twolute of Ben Iamin on Iszboseth Sauls sonnes syde, and twolute of Dauids seruauntes. And euery one gat another by the heade, and thrust his swerde in his syde, and fell together: therfore is the place called Helkath hazurim (that is, the felde of the Worthies) which is at Gibeon.

And there arso a sore harde battayll the same daye. But Abner and the men of Israel were put to flighte of Dauids seruauntes. Thre sonnes of Zeru Ia were there, Ioab, Abisai ÿ Asahel. As for Asahel, he was lighte of fete as a Roo in ÿ felda, ÿ folowed after Abner, and turned not asyde nether to the righte hande ner to ÿ lefte from Abner. Then Abner turned him aboute, and sayde: Art thou Asahel? He sayde: Yee. Abner sayde vnto hym: Go thy waye ether to the righte hande or to the lefte, and get the one of ÿ yonge men, and take his harnessse from him. Nenertheles he wolde not leaue of fro him. Then sayde Abner agayne to Asahel: Get the awaye fro me, why wilt thou that I smyte the to the grounde? and how darre I liffe vp my face before thy brother Ioab? Howbeit he wolde not go his waye.

Then Abner thrust hym in with a speare in to his bely, so that the speare wete out behynde him. And there he fell and dyed before hym: and who so came to the place.

* 1 Re. 13. a. and 14. b. + 1 Re. 15. b. § 1 Reg. 31. c. || 2 Re. 5. a.
where Asahel laye deed, stode styll there. But Ioab and Abisai folowed vpon Abner, till the sonne wente downe. And when they came to y hyll of Amna, which fieth before Giah, by y waye to the wildernes of Gibeon, the children of Ben Iamin gathered them selues together behynde Abner, and grewe to a multitude, and stode vpon the toppe of an hyll.

And Abner called vnto Ioab, and sayde: Shal the swerde the deoure without ende? Knowest thou not, that it wyll be better at the last? How longe wil it be or thou saie vnto the people, that they leaue of from their brethré? Ioab sayde: As truly as God lyueth yf thou haddest sayde thus daye in the morninge, the people had ceased evry one from his brother. And Ioab blew the trompet, τ all the people stode still, and followed nomore vpon Israel, nether foughde they eny more.

Abner and his men wente al that same night over the playne felede, and passed over Iordane, τ walked thorow all Bithron, and came to the tontes. Ioab turned hym from Abner, and gathered all y people together. And of Dauidis seruauntes there myssed nynetene men, and Asahel. But Dauids seruauntes had smytten so amoung Ben Iamin and the men of Abner, that thre hundreth and thre score men were deed. And they toke vp Asahel, and buried hym in his fathers graue at Bethleem. And Ioab with his men wete all that nighte: and at the breake of the daie they came vnto Hebron.

The ij. Chapter.

And there was a longe battayll betwene the house of Saul and the house of Dauid. But Dauid wente and increased, and the house of Saul wente and mynyshed. And vnto Dauid were children borne at Hebron. His firstborne sonne Ammon of Ahinoam the Israelitisses: the seconde Chileab of Abigail the wyfe of Nabal of Carmel: the thirde Absalon the sonne of Maacha the daughter of Thalmai kyng of Gessur: the fourth Adonia the sonne of Hagith: the fytth Saphatia the sonne of Abital: y sixth Iethream of Eglao Dauids wyfe. These were borne vnto Dauid at Hebron.

Now when it was warre betwene the house of Saul τ the house of Dauid, Abner strengthened Sauls house. And Saul had had a concubyne, whose name was Rispa the daughter of Aia. And Iszboseth sayde vnto Abner: Wherefore liest thou with my fathers concubyne?

Then was Abner very wroth at these wordes of Iszboseth, and sayde: Am I a dogges heade then, that I ayayust Iuda do mercy vnto the house of Saul thy father, and vnto his brethren and kynsfolkes? and haue not deluyered the in to y hande of Dauid, and thou layest a trespace to my charge this daye for a womas sake? God do Abner this and that, yf I do not as the LORDE hath sworne vnto Dauid, that the kyngdome maye be taken fró the house of Saul, and y seate of Dauid set vp ouer Israel and Iuda, from Dan vnto Berseba. Then coude he not answere him one worde agayne, he feared him so.

And Abner sent messaungers vnto Dauid, sayenge: Whose is the londe? And sayde: Make thy couenaunt with me. Beholde, my hande shall be with the, to turne all Israel vnto the.

He sayde: Wel, I wyll make a couenaunt with the, but one thynge I desyre of the, that thou so not my face, exepte thou brynge me first Michol Sauls daughter, whan thou commest to se my face. Dauid sent messaungers also vnto Iszboseth the sonne of Saul, sayenge: y Gene me my wyfe Michol, whom I maried with an hundreth òreszkinner of the Philistynes. Iszboseth sent, and caused for to take her from the man +Palthiel the sonne of Lais. And hir husbane wente with her, and wepte behynde her vnto Bahurim. Then sayde Abner vnto hym: Turne backe agayne, and go thy waye. And he turned backe agayne.

And Abner talked with the Elders in Israel, and sayde: Youre myndes haue bene set afore tyne and longe a goo vpon Dauid, that he mighte be kyng ouer you, do it now therfore, for y LORDE hath sayde of Dauid: I wil deluyuer my people of Israel by the háde of Dauid my seruaunt, from the hande of the Philistynes, and from the hande of all their enemies.

Abner spake also before the eares of Ben Iamin, and wente to speake before the eares of Dauid at Hebron all that Israel and the whole house of Ben Iamin was contente withall. Now when Abner came to Hebron vnto Dauid, and twetie men with him, Dauid made them a

* 1 Reg. 13. f. and 16. c.
† 1 Re. 18. g. † 1 Re. 25. g.
feast. And Abner sayde vnto David: I wyll get me vp, and go gather all Israel together to my lorde the kyng, and that they maye make a couenaunt with the, that thou mayest be kyng, at thy soules desyre.

So David let Abner go from him in peace. And beholde, David seruauntes and Ioba came from the men of warre, and broughte a greate spoyle with them. And Abner was not now with David at Hebron, for he had sent him from him, so that he was gone his waye in peace.

But when Ioab and all the hoost with him was come, it was tolde him that Abner the sonne of Ner came to the kyng, and how he had sent him fro him, so that he was gone his waye in peace. Then wente Ioab in to the kyng, and sayde: What hast thou done? Beholde, Abner came to the, why hast thou sent him from the, that he is gone his waye? Knowest thou not Abner the sonne of Ner? For he came to the to disceaue the, that he mighte knowe thy outgoynge, and ingoynge, and to spie out all that thou doest. And when Ioab wente out from David, he sent messaigers after Abner, to fetch him agayne from Boharsira, and David knewe not therof. Now when Abner came agayne vnto Hebron, Ioab brought him in to y milies vnder y gate, to talke with him secretly, and thrust him there in to y bely that he dyed, because of his brother Asahels bloude.

Whan David knewe of it thereafter, he sayde: I am vngiltye, and so is my kyngdome for euer before the LORDE concernynge the bloune of Abner y sonne of Ner: but vpon the heade of Ioab fall it, and vpon all his fathers house, and in the house of Ioab there cease not one to haue a reminge yssue and a leprosy, and to go vpon a staffe, and fall thorow the swerde, and to haue searnesse of bred. Thus Ioab and his brother Abisai slewe Abner, because he had slayne their brother Asahel in the battaile at Gibon.

David sayde vnto Ioab and to all y people y was with him: Rente your clothes, and gyrd sack cloth aboute you, and make lamentacion for Abner. And the kyng wente after the Bere. And when they buryed Abner at Hebron, the kyng lifte vp his voyce, and wepte besyde Abners graue, and all the people wepte also.

And the kyng mournd for Abner, and sayde: Abner is not deed as a foole dyeth. Thy handes were not bounde, thy fete were not vexed with fettles, thou art fallen as a man falleth before wicked vnthriftes. Then all the people bewayled him yet more.

Now whan all the people came in to eate with David, whyte it was yet hye daye, David swaere, and sayde: God do this and that vnto me, ye I taist ether bred or oughte els afore the Sonne go downe. And all y people knewe it, and it pleased them well all that y kyng dyd in the sighte of all the people. And all the people and all Israel perceauen the same daye, that it came not of the kyng, that Abner the sonne of Ner was slayne. And the kynga sayde vnto his seruauntes: Knowe ye not that this daye a prynce and a greate man is fallen in Israel? As for me, I am yet but tender and aonynted kyng. But the men the children of Zeru Ia are to harde for me. The LORDE recompence him that doth euell, acordinge to his wickednes.

The iii. Chapter.

Whan Sauls sonne herde y Abner was a deed at Hebron, his hadies were feble, y all Israel was sory. But there were two men captaynes ouer the soudyers vnder the sonne of Saul, the one was calleth Baena, the other Rehob, sonnes of Rimon y Berothite, of the childre of Ben Iamin: for Reth was counted also in Ben Iamin. And the Berothites were fled vnto Gethaim, a strangers there vnto this daye. Ionathas also the sonne of Saul had a sonne which was lame on his fete, a was fyue yeare olde when the rumoure of Saul and Ionathas came from Israel. And his nose toke him, and fled. And whyle she made haist and fled, he fell, and was fame: And his name was Mephiboseth.

Then wente the sonnes of Rimon y Berothite, Rehob a Baena, a came to the house of Isboseth, in the heate of the daye, a he laye vpô his bed at the noone daie. And they came in to the house to fetch wheate, a thrust him in the bely, a gat them awaye. For wha they came in to y house, he laye vpô his bed in his chamber, a they stickte him to death, a smote of his heade, and toke his heade, and departed by the waye of the playne felde all that nighte, and broughte the heade of Isboseth to David vnto Hebron, and sayde vnto the kyng: Beholde, there is the heade
of Iszboseth the sonne of Saul thine enemie, which layed wayte for thy soule. This daye hath the LORDE avenged my lorde the kynge of Saul and his sede.

Then answered Dauid vnto Rehob and Baena his brother, his sonnes of Rimon & Bereothie, as sayde: As truly as the LORDE lyueth, which hath delivered my soule out of all trouble, I take him & brought me worde and sayde: Saul is deed, and he thoughte he had bene a good messaunger, and at Siclag I put him to death, vnto whom I shulde haue genen a rewarde for his message. And these vungodly personnes haue slayne a righteous man in his owne house vpon his bed. Yee shulde not I require thy bloude of youre handes, and take you awaye from y earth? And Dauid commannded his yonge men, which slewe them, and smote of their handes and fete, and hanged them vp by pole at Hebron. But the heade of Iszboseth toke they, and buried it in Abners graue at Hebron.

The 6. Chapter.

And all the trybes of Israel came to Dauid vnto Hebron, and sayde: Beholde, we are thy bone and thy flesh. And afore tyne wha Saul was kynge ouer vs, thou leddest Israel out and in. So the LORDE hath sayde: Thou shalt kepe my people of Israel, and shalt be the duke ouer Israel. And all the Elders in Israel came to y kynge vnto Hebron. And kynge Dauid made a conenaunt with them at Hebron before LORDE. And they anointed Dauid to be kynge ouer Israel. Thyrty yeare olde was Dauid when he was made kynge, and reigned forty yeares. At Hebron raigne he seue yeares and sixe monethes ouer Iuda: but at Jerusalem he reigned thre and thirtie yeares ouer all Israel and Iuda.

And the kynge wente with his men to Jerusalem, agaynst the Iebusites, which dwelt in the londe. Neuerthelesse they sayde vnto Dauid: Thou shalt not come hither but the blynde and lame shall druyne y awaie. (They thoughte planely, that Dauid shulde not come in.) Howbeit Dauid wanne the castell of Sion, which is the cite of Dauid. Then sayde Dauid the same daye: Who so euere smyteth the Iebusites, and optayneth the perquellies, the lame & the blynde, which (Iebusites) Dauids soule hateth. Herof cometh the proverbe: Let no blynde nor lame come in to the house. So Dauid dwelt in y castell, and called it the cite of Dauid. And Dauid builded ronde aboute fro Millo and within. And Dauid grewe, & the LORDE the God Zebaoth was with him.

And Hiram the kynge of Tyre sent messaungers vnto Dauid, & Ceder trees for walles, and Carpenters, and Masons, to builde Dauid an house. And Dauid knewe, that the LORDE had confirmed him kynge ouer Israel, and exalted his kingdome for his people of Israels sake. And Dauid toke yet mo wyues and concubynes at Ierusalem, after he was come from Hebron, and there were yet mo sonnes of daughters borne vnto him. And these are the names of them that were borne vnto him at Ierusalem: Samma, Sobab, Nathan, Salomon, Iebhehar, Elisua, Nepheg, Iaphia, Elisama, Eliada, Eliphalet.

And when the Philistines herde that Dauid was anoynted kynge ouer Israel, they wete vp all to seke Dauid. Whan Dauid perceaued that, he wete downe in to a castell. But the Philistynes came and scattered them selues beneth in the valley of Rephaim. And Dauid axed at the LORDE, and sayde: Shal I go vp agaynst the Philistynes? and wylt thou deluyer them in to my hande? The LORDE sayde vnto Dauid: Go vp, I will deluyer the Philistynes in to thy hande.

And Dauid came vnto Baal Prazim, and smote thare there, and sayde: The LORDE hath deuyed myne enemies, even as the waters parte asunder: therefore is the same place called Baal Prazim. And they lefte their ymage there, but Dauid and his men caried the awaye.

Neuerthelesse the Philistynes wente vp agayne, and scattered them selues beneth in the valley of Rephaim. And Dauid axed at the LORDE. The LORDE sayde: Thou shalt go vp, but compase them behinde, that thou mayest be vpon them ouer agaynst the Peere trees: and whan thou hearest vpon the toppe of the Peertrees, the sounde of the goinge be bolde, for then is the LORDE gone forth before the, to smyte the hoost of the Philistynes. Dauid dyd as the LORDE.
AND David gathered agayne all the young chosen men in Israel, *euen thre thousand, and gat him vp, and wente with all the people that was with him of the citemins of Juda, to fetch vp the Arke of God from thence: whose name is: The name of the LORDE Zeboath dwelleth theron betwene the Cherubins. *And they caused the arke of God to be caried vp o a new cart, *and fetched it out of y house of Abinadab, which dwelt at Gibea. Vsa and Ahio the sonsnes of Abinadab drue y new cart. And when they brought it with the Arke from the house of Abinadab which dwelt at Gibea, Ahio wente before the Arke: and David and all the house of Israel played before the LORDE, with all maner of instrumentes of Pine tre, with harpes, and Psalteries, and tabrettes, and belles, and Cymbals.

And when they came to the barnefloore of Nahon, Vsa stretched out his hande, ¶and helde the Arke of God, for the oxen wete out aside. Then waxed the wrath of the LORDE fearce agaynst Vsa, and God smote him there because of his presumpcio, so that he dyed there besyde the Arke of God. Then was David sory, because the LORDE had made soch a rente vpon Vsa, and he called the same place Perez Vsa vnto this daye. And David feared the LORDE the same daie, and sayde: How shall the Arke of the LORDE come vnto me? And he wolde not let it be broughte to him in to the citle of David, but caused it be brought in to y house of Obed Edom the Gathite. And whan the Arke of the LORDE had contynued thre monethes in the house of Obed Edom the Gathite, the LORDE blessed him and all his house.

And it was tolde kyng David, that the LORDE had blessed the house of Obed Edo and all that he had because of the Arke of God. ¶Then wente he, and fetched vp the Arke of God out of y house of Obed Edom in to the cite of David with ioye. And whâ they were gone sixe steppes in with the Arke of the LORDE, they offered an oxe and a fat shepe. And David daunse with all his myghte before the LORDE, and was girded with an ouerbody cote of lynne. And David with all Israel brought vp y Arke of the LORDE with tabrettes and trompettes.

And when the Arke of the LORDE came in to the cite of David, Michol the daughter of Saul loked out at a window, and sawe kyng David leapynge, sprynginge and daisynge before the LORDE, and despysed him in hir hert. But whan they brought in y Arke of the LORDE, they set it in hir place in the myddes of the Tabernacle, which David had pitched for it. And David offred burnt offerynge and deed offerynge before y LORDE. And when David had made an ende of offerynge the burntofferynge and deedofferynge, he blessed the people in the name of the LORDE Zeboath, and dealt out vnto all the people, and to the multitude of Israel, both to man y woma, vnto euer one a cake of bred, and a pece of flesh, and a meece of potage. Then wente all the people their wave, euer one vnto his house.

Whan David came agayne to blesse his house, Michol the daughter of Saul wente forth to mete him, and sayde: How glorious hath the kyngye of Israel bene to daye, which hath vncowered himselfe before the maydes of his servauentes, like as the rascal people discoure them selves. But David saide vnto Michol: I wil playe before y LORDE, which hath chosen me afoare thy father, and afoare all his house, because he hath commanded me to be the prynce ouer the people of the LORDE, euen ouer Israel, and yet wy! I be vyler then so, and wyll be lowe in myne owne sighte: and with the maydens wherof thou hast spoken, wyll I be honoured. As for Michol the daughter of Saul, she had no childe vnto the daye of hir death.

NOW whan the kyngye sat in his house, ¶and the LORDE had gaven him rest from all his enemies on euer syde, he sayde vnto the prophet Nathan: Beholde, I dwell in a house of Cedre, and the Arke of God dwelleth amonste the curtayne. Nathan sayde vnto the kyngye: Go thy wy, what so euer thou hast in thine hert, ¶do: for the LORDE is with the. But the same nighte came y worde of the LORDE vnto Nathan, ¶sayde: Go y speake to my seruaut David:
Thus sayeth the LORDE: Shalt thou buylde me an house to dwell in? I haue dwelt in no house sense the daye that I broughte the children of Israel vnto this daye, but haue walked in the Tabernacle and Habitation, whither so euer I wente with the children of Israel. Dyd I euer speake to enie of the trybes of Israel (whom I commaunded to kepe my people of Israel) sayde: Wherefore do ye not buylde me an house of Ceder wold?  

So shalt thou speake now vnto my seruaunt Dauid: Thus sayeth the LORDE Zebaoth: *I toke the from the pasture whan thou wentest behynde the shepe, y thou shouldest be y prynces over my people of Israel, g haue bene with the whither so euer thou wentest, g haue roted out all thine enemies before the, g haue made the a greate name, acordinge to the name of the greate men vpon earth. And for my people of Israel I wyll appoynte a place, and wyll plante them, that they maye remayne there, nonmore to be removed, and y the children of wickednes oppresse them nonmore, like as afore, and sence the tyme that I ordeyned Judges over my people of Israel. And I wyll gueue the rest from all thine enemies. And the LORDE sheweth the, that the LORDE wyll make the a house.  

Now whan thy tyme is fulfyllde y thou shalt slepe with thy fathers, I will after y rayse vp thy sede, which shal come of thy body: his kyngdome wyll I stablishe, he shal buylde an house for my name, and I wyll stabylshe y seate of his kyngdome for euer. § y wyll be his father, and he shall be my sonne. ¶ Whan he doth a trespace, I will reprooue him with the roddl of men and with the plages of y children of men: But my mercy shal not be withdrawn fro him, as I haue withdrawe it fro Saul, whó I haue také awaye before the. As for thy house g thy kyngdome, it shal be stablised for euer before the, y thy seate shal endure fast for euermore.  

Whan Nathan had tolde all these wordes g all this vision vnto Dauid, kyng Dauid came and sat hym done before the LORDE, and sayde: O LORDE God, who am I? and what is my house, y thou hast broughte me thus farre? This O LORDE God hast thou thoughte to litle also, but haue spoken of the house of thy seruaunt yet lóge for to come. O LORDE God, is that the lawe of men?  

And what shall Dauid speake vnto the? thou knowest thy seruaunt O LORDE God, for thy wordes sake and acordinge to thy hert hast thou done all these greate thinges, y thou mightest shewe the vnto thy seruaunt. Therefore art thou greatly magnified O LORDE God: ¶ for there is none like the, g there is no God but thou, acordinge vnto all that we haue herde with oure eares. ** For where is there a people vpon earth as thy people of Israel? For whose sake God wente to deluyer him a people, and to make him selfe a name, and to do them soch greate and terrible thinges in thy lode before thy people, whom thou hast deluyered vnto thy selfe fro Egipte, from the people, and from their goddes. And thy people of Israel hast thou prepared the to be a people vnto thyme owne selfe for euer, and thou O LORDE art become their God.  

Stablish now y wordes therfore for euer (O LORDE God) which thou hast spoké over thy seruaunt g over his house, g do acordinge as thou hast sayde. So shall thy name be greate for euer, so that it shall be sayde: The LORDE Zebaoth is the God ouer Israel, the house of thy seruaunt Dauid shal be made sure before the. For thou LORDE Zebaoth, thou God of Israel hast opened the care of thy seruaunt, and sayde: I wil buylde the an house. Therfore hath thy seruaunt founde his hert, to praye this prayer vnto the. ¶ Now LORDE God thou thy selfe art God, g thy wordes shal be the truth. Thou hast spoken soch good over thy seruaunt. Beginne now therfore, and blisse thy seruauntes house, that it maye be before the for euer, for thou LORDE God thine awne selfe hast spoken it: and with thy blessyng shal thy seruauntes house be blessed for euer.

The biiij. Chapter.

A ND it fortuned after this, y Dauid smote g Philistynes, and discomfited them, and toke the brydell of bondage out of the Philistynes hande. ¶He smote the Moabites also to the grounde, so that he broughte two partes of them to death, and let one parte lyue. Thus the Moabites were subdued vnto Dauid, so y they broughte him gifts.
Do mercy upon him for Ionathas sake? There was a seruaunt of Sauls house, named Siba, whom they called vnto Dauid, to sayde vnto him: Art thou Siba? He sayde: Yee thy seruaunt. The kyng sayde: Is there yet eny man of Sauls house, I maye do the mercy of God vpon him? Siba sayde vnto the kyng: There is yet a sonne of Ionathas, lame on his fete. The kyng sayde vnto him: Where is he? Siba sayde vnto the kyng: Beholde, he is at Lodaber in Machir house of Ammeul. The sent kyng sayde Dauid thither, caused for to fetch him fro Lodaber out of Machir house of Ammeul, the sonne of Ammeul.

Now when Mephiboseth the sonne of Ionathas the sonne of Saul came vnto Dauid, he fell vpon his face, worshiped him. Dauid sayde: Mephiboseth. He sayde: Here am I thy seruaunt. Dauid sayde vnto him: Feare not, for I will do mercy vpon the for thy father Ionathas sake, and will restore vnto the all the londe of thy father Saul: but thou shalt eate bred daylie at my table. He worshiped and sayde: Who am I thy seruaunt, that thou turnest the to a deed dogg as I am?

Then the kyng called Siba thy seruaunt of Saul, and sayde vnto him: All thy hath belonged vnto Saul to all his house, haue I seene to thy lordes sonne. Tyll his londe for him therfore, thou children thee seruauntes, bryng it in, it maye be bred for thy lordes sonne, and he maye enjoye it: but Mephiboseth thy lordes sonne shall eate bred daylie at my table. Siba had fytten sonnes twentye seruauntes. And Siba sayde vnto the kyng: Acordinge vnto all as my lorde the kyng hath commandned his seruaunt, so shall his seruaunt do. And let Mephiboseth (sayde Dauid) eate at my table, as one of the kynges owne children. And Mephiboseth had a yonge sonne, whose name was Micha. But all dwell in the house of Siba, serued Mephiboseth. As for Mephiboseth him selfe, he dwelt at Jerusalem: for he ate daylie at the kynges table and was lame on both his fete.

**The ir. Chapttr.**

AND it fortuned after this, that the kyng of the children of Ammon dyed, and his sonne Hanun was kyng in his steade. Then sayde Dauid: I will do mercy vpon Hanun
the sonne of Nahas, as his father dyd mercy vpon me. And so he sent, and comforted him by his seruauntes ouer his fathers death. Now when Dauids seruauntes came in to the londe of the children of Ammon, the mightie men of the children of Ammon sayde vnto Hanun their lorde: Thinkest thou it is for the honour of thy father in thy sighte, y Dauid hath sent comforters vnto the? Hath he not sent his seruauntes vnto y (thynkest thou) to spye and search out the cite and to overthowe it?

Then toke Hanun the seruauntes of Dauid, and shoue of the one halue of their beerdes, and cut of the halfe of their garnettes even by the girdell, and so let them go. Whan this was tolde Dauid, he sent to mete them: for the men were put to greate shame. And the kyngese caused to saye vnto them: Abide at Iericho, tyll youre beerdes be growne, τ then come agayne.

When the chilcre of Ammon sawe that they stynked in the sighte of Dauid, they sent and hyred the Siriens of the house of Rehob, and the Siriens at Zoba euene twentye thousande fote men, and from the kynges of Maecha a thousande men, and from Istob twelue thousande men. When Dauid herde that, he sent Ioab with all the hoost of y men of warre. And the children of Ammon wente forth, and prepared them selues to y battayll before the intraunce of the gate. But the Sirians of Soba, of Rehob, of Istob and of Maecha were alone in the felde.

Now when Ioab sawe that the battayll was set vpō before and behynde, he chose of all the best yonge men in Israel, τ prepared him selfe agaynst the Syrians. And the residue of the people put he vnder the hande of his brother Abisai, that he mighte prepare him agaynst the chilcre of Ammon. And sayde: Yf y Syrians be to mightie for me, helpe thou me: but yf the children of Ammon be to mightie for the, I shall helpe the. Take a good corage vnto the, and let vs be stronge for oure people, and for y cite of oure God: neuertheles the LORDE do what pleaseth him.

And Ioab made him forth with the people that was with him, to fighte agaynst the Syrians: and they fled before him. And when the children of Ammon sawe that the Syrians fled, they fled also before Abisai, α wente in to the cite. So Ioab turned agayne from the children of Ammon, τ came to Jerusalem. And when the Syrians sawe y they were smytten before Israel, they came together.

And Hadad Eser sent τ broughte out y Syrians beyonde the water, and conueyed their power in, τ Sobath the chefe captayne of Hadad Eser wente before thē. Whan this was tolde Dauid, he gathered all Israel together, τ wente ouer Iordan, and came to Helam, τ the Syrians prepared them selues against Dauid to fighte with him, howbeit the Syrians fled before Israel. And Dauid swele of the Syrians souė hundreth charettes, τ fortye thousande horsmē, τ Sobath the chefe captayne smote he also, so that he dyed there. Whan the kynges which were vnder Adad Eser, sawe, that they were smytten before Israel, they made peace with Israel, and were subdus vnto them. And the Syrians were afraied to helpe the children of Ammon eny more.

The ri. Chapter.

AND when y yeare came aboute what a tyme as y kynges vse to go forth, Dauid sent Ioab τ and his seruauntes with him, and all Israel, to destroye the children of Ammon, and to lave sege vnto Rabba: but Dauid abode at Jerusalem.

And aboute the euethode it fortuned that Dauid arose from his restinge place, τ wente vp to y toppe of the kynges palace, and from y toppe he sawe a woman *waszshinge hir selfe, and the woman was of a very frye bewyte. And Dauid sent, and caused to axe what woman it was, and sayde: Is not that Bethseba the daughter of Eliam the wife of Vrias the Hethite? And Dauid sent messangers, and caused for to fetch her. And whā she was come in vnto him, he laye with her. Neuertheles she halowed hir selfe from hir vnclennes, and turned agayne vnto hir house. And the womā was with childe, and sent, and caused to tell Dauid and to saye: I am with childe. Dauid sent vnto Ioab (sayege:) Sende me Vrias y Hethite. And Ioab sent Vrias vnto Dauid. And whan Vrias came to him, Dauid axed him yf it stode well with Ioab, and with the people and with the battayll.

And Dauid sayde to Vrias: Go downe in
to thy house, and wash thy fete. And when Vrias went out of the kynges palace, the kynges gifte folowed him. And Vrias layed him downe to sleepe before the kynges palace gate, where all his lوردes seruauntes laye, and wente not downe in to his house. When word came to Dauid: Vrias is not gone downe in to his house, Dauid sayde vnto him: Camest thou not ouer the felde? Why wenest thou not downe in to thy house? Vrias sayde vnto Dauid: The Arke and Israel vnto Juda abide in the tentes: And Ioab my lorde and my lوردes seruauntes lye in thy felde, and shal I go in to my house to eate and drynke, and to lye with my wife? As truly as thou lyuest, and as truly as thy soule lyueth, I wyll not do this thinge. Dauid sayde vnto Vrias: Abye here then to daye, tomorrow wil I let the go. So Vrias abode at Jerusalem the same daye, and the nexte also. And Dauid called him to eate drynke before him, and made him drunken. And at euene he wente to lye him downe for to sleepe vpon his couche with his lوردes seruauntes, and wente not downe in to his house.

On the morow wrote Dauid a letter vnto Ioab, and sent it by Vrias. After this maner wrote he in the letter: Set Vrias in thyn sorest parte of thy battayll, turne you beynde hym, he maye be slayne. Now wha Ioab layed slege to the cite, he set Vrias in thyn place, where he knewe thy the mightiest men of Armes were. And when the men of the cite fell out and foughte agaynst Ioab, there fell certayne of thy people of Dauids seruauntes. And Vrias the Hethite dyed also.

Then sent Ioab, and caused to tell thy kyng all the matter concernynge the battayll, and comandaunt the messaunger, and sayde: Whan thou hast tolde thy kyng all the matter concernynge the battayll, and seist that he is wroth, and yf the kyng saye vnto the: Wherfore came ye so naye the cite with the battayll? Knowe ye not how they vse to shute from the wall? * Who smote Abinealech the sonne of Ierubaal? Dyd not a woman cast a piece of a mylstone vpò him from the wall, so that he dyed at Thebez? Why came ye so naye the wall? Then shal thou saye: Thy seruaunt Vrias the Hethite is deed also.

The messaunger wente his waye, and came and tolde Dauid all together, wherfore Ioab had sent him. And the messaunger sayde vnto Dauid: The men preuayled against vs, and fell out vnto vs in to thy felde: and we were vpon them harde at the dore of thy porte. And the archers shot from the wall vpon thy seruauntes, and slewe certayne of the kynges seruauntes: and thy seruaunt Vrias the Hethite is deed also.

Dauid sayde vnto the messaunger: Thus shalt thou saye vnto Ioab: Let not y vexe the, for the swerde consumeth now one now another. Go forth with the battayll against the cite, that thou mayest destroye it, and cõorte the men. And whan Vrias wyfe herde that Vrias was deed, she mourned for his husbande. But wha she had made an ende of mournynge, Dauid sent, and caused her be fetched vnto his palace, and she became his wyfe, and bare him a sonne. Neuerthelesse this dede y Dauid dyd, displeased the LORDE.

The r11. Chapter.

AND the LORDE sent Nathan vnto Dauid. Whan he came to hym, he tolde hym: There were two men in one cite, the one riche, the other poore. The riche man had very many shepe and oxen: but the poore man had nothinge saue one little shepe, which he had boughte, and norished it, so that it grewe vp with him and his children together. It at of his bred, and dranke of his cuppe, and slepte in his lappe, and he helde it as a doughter. But whan there came a straunger vnto the riche man, he spared to take of his awne shepe and oxen (to prepare oughte for the straunger that was come vnto hym) and toke the poore mans shepe, and prepared it for the man that was come vnto him.

Thè was Dauid wroth with greate displeasure agaynst that man, and sayde vnto Nathan: As truly as the LORDE lyueth, the man that hath done this, is the childe of death. * The shepe also shal he make good foure foldes, because he hath done soche a thinge, and not spared it.

Then sayde Nathan vnto Dauid: Thou art euene the man. Thus sayeth the LORDE the God of Israel: + I haue anoynted the to be kyng ouer Israel, and deluyered the out of the hande of Saul, and haue geuen the thy lوردes house, and his wyues in to thy lappe, and the house of Israel and Juda haue I geuen the: and yf that be to litle, I wyl

* Jud. 9. h
+ Exo. 22. a. + 1 Re. 16. c.
yet do this and that for the also. Wherfore hast thou then despised the worde of the LORDE, to do soch euell in his sighte? Vrias the Hethite hast thou slayne with the swerde: His wife hast thou taken to be thy wyfe, but him hast thou slayne with thy swerde of the children of Ammon.

Now therfore shalt not thy swerde departe from thy house for euer, because thou hast despised me, and taken the wife of Vrias the Hithite, to be thy wife. Thus sayeth the LORDE: Beholde, I will rayse vp euell of thyne awne house, and wyll take thy wyues before thyne eyes, and wyll gene them vnto thy neighboure, so that he shall lye with thy wyues by Sonne lighte. For thou hast done it secretly, but I wyll do this in the sighte of all Israel, and by Sonne lighte.

Then sayde Daud vnto Nathan: I haue synned vnto the LORDE. Nathan sayde vnto Daud: So hath the LORDE also taken awaye thy synne, thou shalt not dye. But for so much as thou thorow this dede hast caused the enemies of the LORDE to blaspheme, why sonne that is borne vnto the, shall dye the death. And Nathan wente home. As for the childe which Vrias wife bare vnto Daud, the LORDE smote it, so that it was deadesicke.

And Daud besought God for the childe, and fasted, and wente in, and laie all nighte vpon the earth. Then rose the Elders of his house, and wolde haue taken him vp frō the grondewe: neuerthelesse he wolde not, nether ate he with them. Vpon the seuenthe daye why childe dyed. And Daudis seruauntes durst not tell him that the childe was deede. For they thoughte: Beholde, when the childe was yet alyue, we spake vnto him, and he herkened not vnto oure voyce, How moch more shall it greue him, yf we saye: The childe is deede? And Daud sawe that his seruauntes made a whisperinge together, and perceaued that the childe was deede, and sayde vnto his seruauntes: Is the childe deede? They sayde: Yee. Then rose Daud vp from the earth, and wazshedd him selfe, and anoynted him, and put on other garmentes, and wente in to the house of the LORDE, and worshipped.

And when he came agayne, he commanded to set bred before him, and ate. Then sayde his seruauntes vnto him: What maner of thinge is this that thou doest? When the childe was alyue, thou fastedest and weptest: but now that it is deede, thou stodest vp and eatest? He sayde: I fasted and wepte for the childe whan it was yet a lyue, for I thoughte: Who knoweth, peradventure the LORDE maye be gracious vnto me, that the childe maye lyue. But now that it is deede, wherfore shulde I fast? Can I fetch it agayne? I shal go vnto it, but it shall not come agayne vnto me. And when Daud had comforted Bethseba his wife, he wente in vnto her, and laye with her. And she bare a sonne, whom he called Salomon. And the LORDE loued him. And he put him vnder the hāde of Nathan why prophet, which called him Iedidla because of the LORDE.

So Ioab foughte agaynst Rabba of why children of Ammon, and wanne the kynges cite, ° sent messauntes vnto Daud, w caused to saye vnto him: I haue foughte agaynst Rabba, and haue wanne the water cite also. Gather thou therfore the residue of the people togethers, and laye sege to why cite, and wyllne it, that I wyllne it not, and haue the name therof. So Daud gathered all why people together, and wente, sent agaynst Rabba, and wanne it, and toke their kynges crownne frō his heade (which in weight had a talente of golde, and precious stones) and was set vpon Daudis heade, and very moch spoyle caried he out of the cite. As for the people that was therin, he broughte the forth, and layed them vnder yron saves and hokes and wedges of yron, and burned the in tyle ouens. Thus dyd he vnto all the cities of the children of Ammon. Then returned Daud and all the people vnto Jerusalem agayne.

AND it fortuned after this, that Absalom why sonne of Daud had a fayre sister, whose name was Thamar, w Ammon the sonne of Daud loued her. And Ammon was in great combrance, in so moch that he was euen sicke, because of Thamar his sister. For she was a virgin, and Ammon thoughte it shulde be harde for him to do eny thinge vnto her. But Ammon had a fīche, whose name was Ionadab the sonne of Simea Daudis brother. And the same Ionadab was a very wyse man, which sayde vnto him: Why art

* Deut. 28. c. 1 Re. 16. d. † Eccl. 47. c. Psal. 50. a.

‡ Eccl. 38. c. § 1 Par. 3. a. Matt. 1. a. || 1 Par. 21. a.
thou so leane (thou kynges sonne) from daye to daye? Mayest thou not tell me? Then sayde Ammon vnto him: I loue Thamar my brother Absaloms sister exceedingly.

I onadab sayde vnto him: laye the downe vpon thy bed, and make the sicke. And whan thy father commeth to loke how thou doest, saye vnto him: Oh let my sister Thamar come, that she maye fede me, and make a meece of meate before me, that I maye se it, ye eate it of hir hande. So Ammon layed him downe, and made him sicke. Now wha the kyng came in to loke how he dyd, Ammon sayde vnto the kyng: Oh let my sister Thamar come, and make me a sypypnye or two, and that I maye eate it of hir hande. Then sent David for Thamar in to the house, and sayde vnto her: Go thy waye to thy brother Ammons house, ye make me a meece of meate. Thamar wente vnto hir brother Amons house, but he laye in his bed. And she toke flour, and mixte it, and dighte it before his eyes, and made him a sypypnye. And she toke the meece of meate, and pourde it out before him: but he wolde not eate.

And Ammon saide: Put forth every man fro me. And euerie man wete forth from him. Then sayde Ammon vnto Thamar: Brynge me that meece of meate in to the chamber, that I maye eate it of thy hande. Then toke Thamar ye sypypnye that she had made, and broughte it vnto Ammon hir brother in to the chamber.

And whan she broughte it vnto hym ye he mighte eate, he toke holde of her, ye sayde vnto her: Come my sister, lye with me. Neuertheles she saide: Oh no my brother, force me not: for so do they not in Israel, do not thou soch folly. Whither shal I go with my shame? And thou shalt be as one of the vnwyse in Israel. But speake vnto the kyng, he shal not withholde me from the.

Howbeit he wolde not herken vnto her, and ouercame her, ye and forced her, and laye with her. And Ammon hated her exceedingely, so that the hate was greater then the loue was before. And Ammon sayde vnto her: Vp, and get the hence.

She saide vnto him: This euell that thou thrustest me out, is greater then the other, that thou hast done vnto me. Neuertheles he herkened not vnto her, but called his boye

that serued him, and sayde: Put awaye this woman fro me, and locke the dore after her. And she had a partye garment on: for soch garmentes wayre ye kynges daughters whyle they were virgins.

And wha his seruaunt had put hir forth, ye lockte the dore after her, Thamar strowed assayes vpon hir heade, and rente the partye garment which she had vpon her, and layed hir hande vpon hir heade, and wente on, and cryed. And hir brother Absalom sayde vnto her: Hath thy brother Ammon bene with the? Now holde thy peace my sister, it is thy brother, and take not the matter so to hert.

So Thamar remayned a wyddowe in her brother Absaloms house. And whan kyng David herde of all this, he was very sory. As for Absalom, he spake nether euell ner good to Ammon: but Absalom hate Ammon, because he had force his sister Thamar.

After two yeares had Absalom shepe clyppers at Baal Hazor, which lyeth by Ephraim. And Absalom called all the kynges children, and came to the kyng, and sayde: Beholde, thy seruaunt hath shepe clyppers, let it please ye kyng with his seruauntes to go with his seruaunte. But the kyng sayde vnto Absalom: No my sonne, let vs not all go, lest we be to chargeable vnto the.

And he wolde nedes haue had him to go, howbeit he wolde not, but blessed him. Absalom sayde: Shall my brother Ammon go with vs then? The kyng sayde vnto him: Wherfore shall he go with the? Then was Absalom so importune vpon him, that he let Ammon and all the kynges children go with him.

But Absalom commanded his yonge men, and sayde: Take hede whan Ammon is mery with wyne (and I saye vnto you: Smyte Ammon, and slaye him) that ye be not afrayed: for I haue commanded you, be stronge, and playe the men. So Absaloms yonge men dyd vnto Ammon, as Absalom had commanded them. Then stode all the kynges children vp, and euery one gat him vp vpó his Mule, and fled. And whyle they were yet on their wyne, the rumoure came to kyng David, that Absalom had slayne all the kynges children, so that not one of them was lefte.

Then stode the kyng vp, and rente his clothes, ye layed him downe vpon the earth, and all his seruautes that stode aboute him,
And beholde, all the whole kynred ryseth vp agaynst thy handmayden, and sayde: De-lyuer him which hath smytten his brother, that we maye kyll him, for the soule of his brother whom he hath slayne, and that we maye destroye the heyre also. And thus are they mynded to put out my sparke, which yet is lefte, that there shulde no name ner eny thinge els remayne ouer vnto my huszbade vpon earth.

The kynge sayde vnto the woman: Go thoy waye home, I vil geue a cõmaundemët for. And the woman of Thecoa saide vnto ý kynge: The trespace be vpon me (my lorde ý kynge) and vpon my fathers house: but the kynge and his seate be ungiltye. The kynge sayde: He that speaketh agaynst the, brynghe him vnto me, so shall he touch the nomore. She sayde: Let the kynge thynke vpon the LORDE his God, that there be not to many auengers of bloude to destroye, and that they brynghe not my sonne to naught. He sayde: As truly as the LORDE lyueth, there shall not one heer of thy sonne fall vpon the earth. And the woman sayde: Let thy handmayde speake somewhat to my lorde the kynge. He sayde: speake on. The woman sayde: Wherfore hast thou deuised soch a thing against the people of God? And how happeneth it that the kynge speaketh soch, to make his-selfe gilte, and causeth not his out lawe to be broughte agayne? For we all dye the death, and as the water that sinketh in to the earth, which is not taken vp. And God will not take awaye the lyfe, but vnbethynketh his-selfe, ý euen the very outlawe be not cleane thrust out from him.

Thus am I come also to speake this to my lorde the kynge in the presence of the people, for thy handmayden thoughte: I wyl speake to the kynge, peraduenture he shall do that his handmayden sayeth, for he shall heare his handmayden, to deluyer me from the hande of all them, that wolde destroye me with my sonne from the enheritaunce of God. And thy handmayden thoughte, ý worde of my lorde the kynge shall be as a meatofferynge, § for my lorde the kinge is as an angell of God, so that he can heare good and euell, therfore shall the LORDE thy God be with the.

The kynge answered and sayde vnto the
Then Ioab gat him vp, and came to Absalom in to the house, and sayde vnto him: Wherfore haue thy seruauntes sett fyre vpon my pece of londe? Absalô sayde vnto Ioab: Beholde, I sent for the, and caused to saye vnto the: Come bither, that I maye sende the to the kyng, and to saye: Wherfore came I from Gesur? It was better for me that I were there yet. Let me therfore se the kynges face. But ye there be ny trespase in me, then put me to death. And Ioab wente in to the kyng, and tolde him. And he called Absalom, to come in to the kyng, and he worshipped vpon his face to the grounde before the kyng. And the kyng kyssed Absalom.

Then sayde the kyng vnto Ioab: Beholde, I haue done this: go thy waye therfore and brynge the childe Absalom agayne.

Then fell Ioab vpon his face vnto the kyng, and worshipped, and thanked the kyng, and sayde: This daye doth thy seruanunt perceau, that I haue founde grace in thy sighte: me the lorde the kyng, in that the kyng doth as his seruaunt hath sayde. So Ioab gat him vp, and wente vnto Gesur, and broughte Absalom to Ierusalem. But the kyng sayde: Let him go againe in to his house, and not se my face. Thus Absalom came agayne to his house, and sawe not v synes face.

But in all Israel there was not so ny, and so maruelous goody a man, as Absalom. From the sole of his fote vnto the toppe of his head there was not one blemisy in him. And when his heade was rounded (that was comonly euery yeare, for it was to heuy for him, so that it must nydes haue bene bouned) the heer of his heade weyed two hидrecht Sicles after ы kynges weight. And vnto Absalom there were borne thre sonnes and one daughter, whose name was Thamar, and she was a woman of a fayre bewtye: So Absalom abode two yeare at Ierusalem, and sawe not the kynges face.

And Absalom sent for Ioab, that he mighte sende him to the kyng. And he wolde not come to him. But he sent the seconde tyne, yet wolde he not come. Then sayde he vnto his seruannte: Ye knowe Ioabs pece of londe that lyeth by myne, and he hath barlye theron: go youre waye therfore and set fyre vpon it. So Absaloms seruannte sett fyre vpon Ioabs pece of londe.

AND after this it fortuned that Absalom caused to prepare himselfe cheartees and horses, and fyfteye men, which were his fote me. And Absalô gat him vp allwaye early in the mornynge, and stode in the waye by the porce: and when eny man had a matther which shulde come to the kyng for judgament, Absalom called vnto him and sayde: Of what cite art thou? Yf he sayde then: thy seruanunt is of one of the trybes of Israel, then sayde Absalom vnto him: Beholde, thy matther is righte and plaine: but there is no man appoynted ы of the kyng to heare the.

And Absalom sayde: O who setteth me to be iudge in ы londe, that euery man which hath a plee or matther to do in ы lawe, might come to me, that I mighte helpe him to right. And when eny man came to him to do worshippe ы to do him obeisaunce, he put forth his hade, and helde him ы kyssed him. After this maner dyd Absalom vnto all Israel whan they came to the lawe vnto the kyng, and so dyd he steale awaye the hert of ы men of Israel.

After fyfteye yeares sayde Absalom vnto the kyng: I wil go and perfourme my vowe at Hebron, which I made vnto the Lorde. For thy seruannte made a vowe, *whan I dwelt at Gesur in Siria, and saide: Whan ы LORDE bryngeth me agayne to Ierusalem, I shal do a Gods seruyc vnto the LORDE. The kyng sayde vnto him: Go thy waye in peace. And he gat him vp, and wente vnto Hebron.

* 2 Re. 13, g.
But Absalom had sent out spyes in all the tribes of Israel, sayenge: Whan ye heare the noyse of the trompe, saye: Absalom is made kyng at Hebron. There wente with Absalom two hundred men called from Jerusalem, but they wente on symply, and knewe not of the matter. Absalom sent also for Achitophel (the Ginlyyte) Dauidus counseler, out of his cite Gilo. Now when he did the sacrifice, the conspiracion was righte and the people ranne together, and multiplied with Absalom. 

Then came one which tolde Dauid, and sayde, that the hert of every man in Israel followed Absalom. Dauid sayde vnto all his seruauntes that were with him at Jerusalem: Vp, let vs fle, for here shall be no escapyng for vs before Absalom. 

Make haist that we maye be goynge, lest he ouertake vs and catch vs, and drywe some mysfortune vpon vs, and snyte the cyte with the edge of the swerde. Then sayde the kynges seruauntes vnto hym: Loke what my lorde kynges chooseth, beholde, here are thy seruauntes. And the kyng wente forth on fote with all his housholde. *But ten concubynes lefte he to kepe the house. 

And when the kyng and all the people came forth on fote, they were farre from home, and all his seruauntes wente by hym, and all the Chrethians and Plethians, and all the Gethites (euen sixe hundredth men) which were come on fote from Gath, wente before the kyng. 

And the kyng sayde vnto Ithai: If Gethite: Why goest thou also with vs? Turne backe, and byde with the kyng, for thou art a stranguer: get the hence agayne vnto thy place. Thou cemeest yesterdaie, and to daye thou superdest to go with vs: As for me, I wyl go whither I can: turne thou backe agayne, and mercy and faithfulnes happen vnto thy brethren with the. Ithai answered, and sayde, As truly as the LORDE lyueth, and as truly as my lorde the kynges lyueth, loke in what place my lorde the kynges shalbe, (whether it chaunce to life or death) there shall thy seruaunt be also. 

Dauid sayde vnto Ithai: Then come, and go with vs. So wente Ithai the Gethite and all his men, and the whole multitude of the children that were with him. And all the lande wepte with loude voyce, and all the people with them. And the kyng wete over the broke Cedron, and all the people wente over by the waye that goeth to the wyldernes.

And beholde, Sadoc was there also, and all the Leuites that were with them, 6 they bare Arke of the couenaunt of God, and set it there. And Abiathar wente vp, vyll all the people came out of the cite. But the kyng sayde vnto Sadoc: Brynge the Arke of God in to the cite agayne. Yf I shal fynde grace before the LORDE, he shall fetch me agayne, and shall let me se it, and the house of it. But yf he saye thus: I have no pleasure to yf beholde, here am I, let him do with me as it pleaseth him. 

And the kyng sayde vnto Sadoc y prest: O thou Seer, turne agayne to yf cite with peace, and Ahimaas thy sonne with the and Jonathas the sonne of Abiathar: beholde, I wyl tary in the playne of the wyldernes, tyll the message come from you, and tell me. So Sadoc and Abiathar broughte the Arke of God agayne to Jerusalem, and remayned there.

But Dauid wente vp to mount Olynete and wepte, q his heade was couered. And all the people that was with him, had every man his heade couered and wente on and wepte. And whan it was tolde Dauid, that Achitophel was in the cofederacy with Absalom, he sayde: LORDE turne thou Achitophels counell to foolishnes.

And when Dauid came vp to the toppe of the mount, where the vse was to worshippe God, Chusai the Arachite met him with his cote rent, and earth vpon his heade. And Dauid sayde vnto hym: Yf thou go with me, thou shalt be chargeable vnto me: but yf thou goest agayne in to the cite, and sayest vnto Absalom: I am thy seruaunt O kynges even as I was thy fathers seruaunt, so wyl I now be thy seruaunt. Then shalt thou brynge Achitophels counell to naughte. So is Sadoc and Abiathar y prestes with the, and all that thou hearest out of the kynges house, tell it vnto Sadoc and Abiathar the prestes. Beholde, their two somnes are with the: Ahimaas the sonne of Sadoc, and Jonathas the sonne of Abiathar, by them mayest thou sende me worde what thou hearest. So Chusai Dauids frende came in to the cite. And Absalom came to Jerusalem.
The rbi. Chapter.

AND when David was gone a lytle by from the topppe of the mount, beholde, Siba the seruauit of Mephiboseth met him with a couple of asses sadled, wherons were two hundrith loaes of bred, and an hundrith quantities of rasyns and an hidrith quantities of fygges, and a bottell of wyne. Then sayde the kyng vnto Siba: What wylt thou do herewith? Siba sayde: The asses shalbe for the kynges housholde to ryye vpon, and the loaes and fygges for the yonge men to eate, and the wyne shallbe for them to drynke when they are weery in the wyldernes. The kyng sayde: Where is thy lورdes sonne? Siba sayde vnto the kyng: Beholde, he abydeth at Jerusalem, for he saide: To daye shal ⚬ house of Israel restore my fathers kigdome vnto me. The kyng saide vnto Siba: Beholde, *all that Mephiboseth hath, shalbe thine. Siba sayde with reuercence, Let me finde grace in thy sight my lorde O kyng.

But when kyng Dauid came to Bahurim, beholde, there wente out a man of the kynred of the house of Saul, *whose name was Semei the sonne of Gera, which wente forth and cursed, and cast stones at Dauid, and at all kyng Dauids seruauntes and all the people, and all the mightie men were at his righte hande and at his lefte. Thus sayde Semei whan he cursed: Get the forth, get the forth thou bloody hounde, thou man of Belial. The LORDE hath rewarded the for all the bloude of the house of Saul, ⚬ thou becamest kyng in his stede. Now hath the LORDE geuen the kyngdom in to ⚬ hande of Absalom thy sonne, and beholde, now stickest thou in thine owne mysc这方面，for thou art a bloody hounde.

But Abisai the sonne of Zeru Ia sayde vnto the kyng: Shall this deed dogg curse my lorde the kyng? I wyl go and take the heade awaye from him. The kyng saide: Ye children of Zeru Ia, what haue I to do with you? Let him curse on, for the LORDE hath commanded him: Curse Dauid. Who can saye now: Why doest thou so?

And Dauid sayde vnto Abisai and to all his seruauntes: Beholde, my sonne which came of my body, seketh after my lyfe, how much more now the sonne of Iemini? Let him curse on, for the LORDE hath commaunded him: ⚬ peraduenture the LORDE shall consydyre my aduersyte, and recompenence me good for his cursynge this daye. So Dauid wente on his waye with his men. But Semei wente on by the mount besyde him, and cursed, and cast stones at him, ⚬ threwe clottes of earth.

And the kyng came in and all the people that was with him, weery, and refreshed himselfe there. But Absalom and all the people of the men of Israel came to Ierusalem and Achitophel with him. When Chusai the Arachite Dauids frende came in to Absalom, he sayde vnto Absalom: God saue the kyng God saue the kyng.

Absalom sayde vnto Chusai: Is this thy mercy vnto thy frende? Why art thou not gone with thy frende? Chusai sayde vnto Absalom: Not so, but loke whom the LORDE chooseth, and this people, and all the men in Israel, his wyl I be, and byde with him. Secondly, whom shulde I serue? Shulde I not do seruyce before his sonne? Like as I haue serued in the presence of thy father, so wyl I do seruyce before the also.

And Absalom sayde vnto Achitophel: Geue vs youre counsell what we shall do? Achitophel sayde vnto Absalom: ¶ Go lye with thy fathers concubynes, whom he hath lefte to kepe the house, so shall all Israel heare that thou hast made thy father to stykke, and the hande of all them that are with ⚬ shalt be the bolder. Then made they a tente vnto Absalom vpon the house toppe. And Absalom laye with his fathers concubynes in the sighte of all Israel.

At that tyme when Achitophel gaue a counsell, that was euens as yt a man axed counsell at God: So were all the counsell of Achitophel both with Dauid and with Absalom.

The rbiij. Chapter.

AND Achitophel sayde vnto Absalom: I A wil chose out twolue thousande me, and wyl ge me vp, and persue Dauid by nighte, and fall vpō him when he is feble and weery: When I vexe him the, so that all the people which is by him, flieth, I wil smite the kyng onely, and brynge all the people vnto the

* 2 Re. 9. b.  † 2 Re. 19. b.  ‡ Exo. 22. d.  § 3 Re. 2. g.  || 2 Re. 12. c. and 15. c.  ¶ The houses were flat in those partes at that tyme.
agayne. So when every man is brought vnto the as thou desyrest, then shal all the people be in peace. Absalom thought that good, and so dyd all the Elders in Israel. But Absalom sayde: I praye you call Chusai the Archite also, and let vs heare what he sayeth therto. And wha Chusai came in to Absalom, Absalom saide vnto him: Thus hath Achitophel spoken, Saye thou now, shal we do it or not?

Then sayde Chusai vnto Absalom: It is no good counsell. Achitophel hath geuen at this tyme. And Chusai sayde morourer: Thou knowest thy father well and his men, that they are stronge and of a wrothfull stomack, euyn *as a Beer that is robbed of hir yonge ones in the felde. Thy father also is a man of warre, and wyll not be necligët with the people. Beholde, he hath now peraduenc-ture hyd hymselfe in some cause or in some place. Yf it came to passe then that it chaunnced euell at the first, thare shulde come a rumoure and saye: There is a slaughter done in the people that folowed Absalō: the shulde every man be discouraged, which els is valeant, thath a hert like a lyô: for all Israel knoweth that thy father is stronge, and that all they which be with him, are mightie men.

But this is my counsell, that thou gather together all Israel from Dan vnto Berseba in nombre as the sonde of the See, and go thou thine owne person amonge them, then wil we fall vpon him in what place we finde him, and wyll ouerwhelme hym euyn as the dew falleth vpon the earth, so that we shal not leaue one of him and of all his men. But yf he resorte in to a cite, then shal all Israel cast roapes aboute the same cite, and drawe it in to the rieur, so that there shal not one stone of it be founde.

Then sayde Absalom and euery man in Israel: The counsell of Chusai the Archite is better then Achitophels counsell.

But the LORDE broghte it so to passe, that y good counsell of Achitophel was hyndred, that the LORDE mighte brynge euell vpon Absalom.

And Chusai sayde vnto Sadoc and Abiathar the prestes: Thus and thus hath Achitophel counseel Absalom and the Elders in Israel: but so and so haue I counseele. Sende now therafore in all the haist, and tell Dauid, and saye: Abyde not all nighte in the playne felde of the wyldernes, but get the ouer, that the kyng be not swalowed vp, and all the people that is with hym. As for Ionathas and Ahimaz, they stode by the well of Rorgel, and a damself wente thither and tolde them. They wente on their waye, and tolde kyng Dauid, for they durst not be sene to come in to the cite.

But a lad sawe them, and tolde Absalom. Neuertheles they wente on their waye, and came to a mans house at Bahurim, which had a well in his courte, and they wete downe in to it. And the woman toke and spred a couerynge ouer the welles mouth, and stode firmenty corne theron, that it was not perceaued. Now when Absaloms seruauntes came to the woman in to the house, they sayde: where is Ahimaz and Ionathas? The woma sayde vnto them: They are gone ouer the little water.

And wha they soughte and founde them not, they wente agayne to Jerusalem. And when they were gone, they clymed vp out of the well, and wente their waye, and tolde Dauid kyng, and sayde vnto Dauid: Get you vp, and go soone ouer wyll water, for thus and thus hath Achitophel geuen counsell agaynst you.

Then Dauid gat him vp, and all the people that was with hym, and passed ouer Iordane till it was cleare morouere. And there was not one, but he wente ouer Iordane.

When Achitophel sawe that his counsell wente not forth, he sadled his asse, gat him vp, and wete home in to his cite and put his house to poynte, and hanged him selffe, and dyed, and was buried in his fathers graue.

And Dauid came to Mahanaim, and Absalom wente ouer Iordane, and all the men of Israel with him. And Absalom had set Amasa ouer the hoost in Ioabs steade. Amasa was the soune of a man, whose name was Iethra a Iesraelite, which laye with Abigail the daughter of Nahas the sister of Zera the ancestor of Amas. But Israel and Absalom pitched in Gilead.

When Dauid was come to Mahanaim, Nahas of Rabbath of the childe of Ammon, and Machir the soune of Ammiel of Lodebar, and Barsilai a Gileadite of Roglim broughte bedstufte, tapestrie worke, basens, earthen vessell, whete, barley, meel, parched corne,
beenes, otemeell, ryse, hony, butter, shepe
and fat oxen vnto Daudid, and to y people that
was with him, for to eate: for they thought,
The people shall be hongrie, weerye and
thirstye in the wyldernes.

The xvn. Chapter.

AND Daudid mustred the people y was
with him, and set captaynes ouer the,
ouer thousandes and ouer thousandes. And
sent out of the people one thirde parte vnder
Abisai the sonne of Zerv Ia Ioabs brother,
and one thirde parte vnder Ithai the Gethite.
The kyng sayde vnto the people: I will
go forth with you also. Neuertheles the
people sayde: Thou shalt not go forth, for
though we fle, or die halfe of vs they shal not
regarde vs. For thou art as ten thousande of
vs. Therfore is this better that thou mayest
helpe vs out of the cite. The kyng sayde:
Loke what ye are content withall, that wyl
I do. And the kyng stode in the gate, and
to all the people wente by hundreds and by
thousandes. And y kinge comamaged Ioab
and Abisai, and Ithai, and sayde: Intreate
me the yonge man Absalom gently. And all
the people herde it, wha the kyng comamaged
all the captaynes concernynge Absalom.
And

And when the people were come forth in to
the felde agaynst Israel, the battayll beganne
in the wod of Ephraim. And the people
of Israel were smitten there before Danids se-
uauntes, so that there was a greate slaughter
the same daye, of twenty thousandes men.
And the battaill was scaterd abrode there in
the londe. And the wod consumed moch
more people the same daye, then the swerde
consumed.

And Absalom met Daudis seruauntes, and
rode vpon a Mule. And when the Mule
came vnder a greate thicke Oke tre, his head
stroke holde on the Oke, and so hanged he
betwene heauen and earth, but the Mule ranne
awaye from vnder him. When a certayne
man sawe that, he tolde Ioab, and sayde:
Beholde, I sawe Absalom hange vpô an Oke
tre. And Ioab saide vnto the ma y tolde it
him: Beholde, sawest thou that, why smotest
thou him not there to the goude? so wolde I
haue geuen the of myne awne behalfe ten
syluerlynges and a gyrdell.

The man sayde vnto Ioab: Yf thou haddest

weyed me a thousande syluerlynges in my
handes, yet wolde I not haue layed my handes
on the kynges sonne. For the kyng com-
manded the and Abisai and Ithai before oure
eares, and sayde: Kepe me the yonge man
Absalom. Or yf I had dissembled vpon the
ioperdy of myne owne soule (for so moch as
nothinge shulde be hyd from y kinge) thou
thy selfe shuldest haue stode against me.
Ioab sayde: Not so, I wil vpon him before
thy face.

Then toke Ioab thee speares in his hande,
and thrust Absalom thorow y hert, while he
was yet alyue vpon the Oke. And ten yoge
men Ioabs wepeartekners, came aboute him,
and smote him to death. Then blew Ioab
the trompe, and broughte the people agayne,
that they shulde folowe nomore vpon Israel.
For Ioab wolde fauoure the people. And
they toke Absalom, and cast him in the wod
in to a greate pytt, and layed a greate heape
of stones vpon him. And all Israel fled, every
one vnto his tente.

Absalom had set him vp a piler whyle he
was yet alyue, which stode in the kynges
valley, for he sayde: I haue no sonne, ther-
fore shall this be a remembrance of my
name: and he called the piler after his owne
name, And vnto this daie it is yet called
Absaloms place.

Ahimaas the sonne of Sadoc sayde: Let
me runne now, and bryngye the kyng wordes,
that the LORDE hath gotten him righte fro
the hande of his enemies. But Ioab sayde:
Thou shalt bringe no good tidinges to daie
another daye shalt thou bryngye him worde,
and not to daie, for the kynges sonne is deed.
But vnto Chusi sayde Ioab: Go thou thy
wayne, and tell the kyng what thou hast sene.
And Chusi did his oeyesaunce vnto Ioab, and
ramne. Ahimaas the sonne of Sadoc sayde
agayne vnto Ioab: What and I ranne also?
Ioab sayde: What wilt thou runne my sonne?
Come hithe, thou shalt bryngye no good
tydinges. (He answered:) What and I ranne
yet. He sayde vnto him: Renne on thy waye
then. So Ahimaas ranne the straighte waye,
and came before Chusi.

As for Daudid, he sat betwene the two gates,
And the watchman wente vp to y toppe of the
porte vpon the wall, and lifte vp his eyes, and
sawe a man remninge alone, and cryed, and
tolde the kinge. The kyng sayde: Yf he
be alone, then is there good tydings in his mouth. And as the same wente and came forth, the watchman saw another man ren-
nyge, and cryed in the port and sayde: Beholde, there renneth a man alone. The
kinge sayde: The same is a good messaunger also. The watchman sayde: I se the ren-
nyge of the first as it were the rennynge of Ahimaas the sonne of Sadoc. And the kyng
sayde: He is a good man, and bryngeth good tidinges. Ahimaas cryed, and sayde vnto
kyng: Peace, and worshipped before the kyng vpon his face to the grounde, and
sayde: Praised be the LORDE thy God, which hath geuen ouer men to helpe vp their
handes agaynst my lorde the kyng.

The kyng sayde: Goeth it well with the yonge man Absalom? Ahimaas sayde: I
sawe a grete ypoure, when Ioab the kynges seruaunt sent me thy seruaunt, and I wote
not what it was. The kyng sayde: Go aboute, and stonde here. And he wente
aboute and stode there. Beholde, then came Chusi and sayde: I bryngeth good tydinges
my lorde the kyng: The LORDE hath executed righte for the this daye, from the hande of all
them that rose vp agaynst the. But the kyng sayde vnto Chusi: Goeth it well with the
yonge man Absalom? Chusi sayde: Euen so go it with all the enemies of my lorde the
tyng, and with all them that rys vp agaynst the to doe euell, as it goeth with the yonge
man. Then was the kyng soroufull, and wente vp in to the perler vpon the gate, and
wepte, and as he wente, he sayde thus: O my sonne Absalο, my sonne, my sonne Absalom,
wolde God I shulde dye for the. O Absalοm my sonne, my sonne.

The rir. Chapter. A

ND it was tolde Ioab: beholde, I kinge
wepeth θ mourneth for Absalom. And
so out of θ victory of θ daye there came a
mourninge amonge all the people. For the
people had herde the same daye, θ the kyng
toke on heuely because of his sonne. And θ
people stalle awaye the same daye, so that
they came not in to the cite: as a people that
is put to shame, pyccketh them selues awaye,
when they are fled in a battayll. As for the
kyng, he had conuered his face, and cryed
loude, and sayde: Oh my sonne Absalom,
Absalom my sonne, my sonne.

But Ioab came to the kyng in to the house,
and sayde: This daye hast thou shamed all
thy seruauntes (which haue deluyedr thy
soyle this daye, and the soules of thy sonnes,
of thy doughters, of thy wyues, and of thy
cocubynes) in that thou louest them that hate
the, and hatest those that loue θ. For to daye
thou shewest thyselfe, that thou carset not for
the captaynes and seruauntes: For I perceae
this daye, that ye Absalom onely were aluye,
and we all deed this daye, thon woldest thanke
it were well.

Get the vp now thefore, and go forth, and
speak louingly vnto thy seruauntes. For I
swere vnto the by θ LORDE, ye thou go not
forth, there shald not be the one man this
nighte: this shalbe worse vnto θ, then all the
euell that happened the sence thy youth vp
hither to. The kyng sent him vp, and
sat in the gate. And it was sayde vnto the
people: beholde, the kyng sayth in the gate.
Then came all the people before θ kyng.
But Israel was fled euery one vnto his tent.

And all the people stroue in all the trybes
of Israel, and sayde: The kyng ryd vs from
the hande of oure enemies, and deluyedr vs
from the hande of the Philistynes, and was
fayne to fle out of the lode for Absalom. So
Absalom whom we had anoynted ouer vs, is
deed in the battayll. Why are ye so styll
now, that ye fetch not the kyng agayne?

The kyng sent vnto Sadoc θ Abiathar the
prestes, θ caused to saye vnto the: Speake to
the Elders of Iuda, θ saye: Why wyl ye be
the last to fetch the kyng agayne his
house? (for θ sayenge of all Israel was come
before the kyng in to his house) ye are my
brethren, my bone, and my flesh. Wherfore
wyl ye then be the last to bryngeth the kyng
agayne? And saye vnto Amasa: Art not
thou my bone and my flesh? God do this θ
that vnto me, ye thou shal not be the chafe
captayne before me in Iobs steade, as longe
as thou lyuest.

And he bowed the hert of all the men of
Iuda as of one man. And they sent vnto
θ kyng: Come agayne, thou and all thy ser-
uauntes: So the kyng came agayne. And
whan he came vnto Iordane, θ men of Iuda
were come to Gilgal, for to goe downe to mete
the kyng, that they mighte bryngeth θ kyng
ouer Iordane. And Semei the sonne of Gera
the sonne of Iemini, which dwelt at Bahurim,
made haist, and wente downe with y men of Luda to mete kyngue Dauid, and there were with him a thousande me of Ben Iamin.
* Siba also the seruaunt of the house of Saul with his fyftene sones and twenty seruauntes, gat them thorow Iordan and passed ouer y fery, that they mighte bryngue ouer the kynges housholde, and to do him pleasure.

But Semei the sonne of Gera fell downe before the kyngue, when he passed ouer Iordan, and sayde vnto the kyngue: O my lorde, laye not the trespas vnto my charge, g thinke not vpon it that thy seruaunt vexe the, i in the daye when thy lorde the kyngue wente out of Jerusalem: and let not y kyngue take it to hert, for thy seruaunt knoweth that he hath synned. And beholde, this daye am I come the first amonche all the house of Joseph, for to go downe to mete my lorde the kyngue.

Neuertheles Abisai the sonne of Zeru Ia answered and sayde: And shulde not Semei dye thersore, seyng he hath cursed y anointed of y LORDE? But Dauid sayde: *What haue I to do with ye children of Zeru Ia, that ye will become Sathan vnto me this daye? Shulde any man dye this daye in Israel? Thynkest thou that I knowe not, y I am become kyngue ouer Israel this daye? And y kyngue sayde vnto Sime: Thou shalt not dye. And the kyngue sware vnto him.

Mephiboseth the sonne of Saul came downe also to mete the kyngue. And he had not made cleane his fete ner combde his beerde, nether had he wasshed his clothes from the daye that the kyngue was gone awaye, vntyll the daye that he came agayne in peace. Now wha he came to Israil for to mete the kyngue, the kyngue sayde vnto hym: Mephiboseth, wherfore wentest thou not with me? And he sayde: My lorde O kyngue, my seruaunt hath dealeth vnrighteously with me: for thy seruaunt thoughte: I wil saddell an asse and ryde theron, and go vnto the kyngue: for thy seruaunt is lame, and he hath accused thy seruaunt before my lorde y kyngue. § But my lorde y kyngue is an angell of God, and thou mayest do what pleaseth the. For all my fathers house was nothinge, but people of death before my lorde y kyngue. ¶ And yet hast thou set thy seruaunce amonge them that eate at thy table. What other righteounes

haue I, that I shulde crye eny more vnto the kyngue? The kyngue sayde vnto hym: What speakest thou yet more of thy matter? I haue sayde: Thou and Siba parte the londe betwene you. Mephiboseth sayde vnto the kyngue: Let him take it all, in as much as my lorde y kyngue is come hom in peace.

And Barsillai the Gileadite came downe from Roglim, and broughte the kyngue ouer Iordan, that he mighte coueyne him in Iordan. And Barsillai was very olde, so good as foure score yeare olde, § the same had proyued y kyngue of fode whyle he was at Mahanaim, for he was a very noble man. And the kyngue sayde vnto Barsillai: Thou shalt go ouer with me, I will take care for the with myne awne selfe at Jerusalem. But Barsillai sayde vnto the kyngue: What haue I yet to lyue, that I shulde go vp to Jerusalem with the kyngue? This daye am I foure score yeare olde. How shulde I knowe what is good or euell, or taist what I eate or drynke, or hear what the Musicians do syngyn? Why shulde thy seruaunt be chargeable first vnto my lorde the kyngue? thy seruaunt shall go a little with the kyngue ouer Iordan. Why wil the kyngue recompence me after this maner? Let thy seruaunt turne backe agayne, that I maye dye in my cite besyde my father and my mothers graue. Beholde, there is thy seruaunt Chi­meam, let him go ouer with my lorde the kyngue, and do vnto him what pleaseth the.

The kyngue sayde: Chimeam shal go ouer with me, and I will do for him what liketh the: and what so euere thou deseyst of me, that wyll I do for the also. And whan all y people was gone ouer Iordan and the kyngue likewyse, the kyngue kyssed Barsillai and blessed hym, and he turned vnto his place. And y kyngue passed ouer vnto Gilgal, and Chimeam wente with hym. And all the people of Iuda broughte the kyngue ouer, howbeit there was but halfe of the people of Israel there.

And beholde, the came all the men of Israel vnto the kyngue, g sayde vnto hym: Why haue oure brethren the men of Iuda stollen the awaye, and haue couneyed y kyngue and his housholde ouer Iordan, and all Dauids men with hym? Then answered they of Iuda vnto them of Israel: The kyngue is of oure n ye kynred, why are ye augrie therfore? Thynke

* 2 Re. 16. a. + 2 Re. 16. b. § 2 Re. 16. b. 
Mat. 16. c. § Gen. 33. b. 2 Re. 14. a. Nest. 15. b.
The 11th Chapter.

There was a famous man of Belial there, whose name was Seba the son of Bichri, a man of Iemini, which blew the trompe, and sayde: "We have no porcion in Dauid, ner inheritance in thy sonne of Isai, let every one get him to his tent, O Israel. Then fell euery man in Israel from Dauid, and folowed Seba the sonne of Bichri. But the men of Iuda cleued vnto their kyngge from Iordane vnto Ierusale. Whan Dauid came home to Ierusale, he took the ten concubynes (whom he had lefte to kepe the house) and put them in a holde to be kepte, and made prouysion for them: but he laye not with them, and so were they shut vp vnto their death, and lyued wedowes.

And thy kyngge sayde vnto Amasa: Call me all the men of Iuda together agaynst the thirde daye, get thee there present also. And Amasa wete to call Iuda together. And he was slacke to come at thy tyme which he had appoynted him. And Dauid sayde vnto Abisai: Now shall Seba the sonne of Bichri do vs more harme then Absalom. Take thou thy lordes seruauntes, and folowe vpon him, he fynde not some struge cities for him, and so escape out of oure sighte. Then wente Ioabs me forth after him, and the Chrethians and P lethians, and all the mightie men: and they wete out of Ierusale to folowe vpon Seba the sonne of Bichri.

But whan they were by the greate stone at Gibeon, Amasa came before them. As for Ioab, he was gyrded aboue his garment which he had on, and vpon it he had a swerde gyrded, which hanged by his thye in the sheeth, and wente easely out and in, and fell fro him. And Ioab sayde vnto Amasa: Peace be with the my brother. And Ioab toke Amasa by the bearde with his righte hade, to kysse him. And Amasa toke no hede vpon y swerde in Ioabs hande, and he thrust him therwith in to the bely, his bowles ranne out vpon the earth, and he thrust at him no more. And so he dyed.

Ioab his brother Abisai folowed vpon Seba the sonne of Bichri. And one of Ioabs seruauntes stode by him, and sayde: What is he this y wolde be agaynst Ioab to please Dauid, and to be with Dauid in Ioabs stead? As for Amasa, he laye rolled in the bloude in y mydles of the strete. But wha one sawe that all the people stode there still, he remoued Amasa from the strete vnto the felde, and cast a clothe vpon him, for so muche as he sawe, that who so euer came by him, stode styll. Now whan he was put out of the waye, euery man wete after Ioab, to folowe vpon Seba the sonne of Bichri.

And he wente thorow all y trybys of Israel vnto Abel Beth Maacha, and all the best chosen men gathered them selues together, folowed after him, and came and beseged him at Abel Beth Maacha, and made a banke aboute the cite harde on y wall. And all the people that was with Ioab, layed to their ordynance, and wolde haue cast downe the wall.

Then cried there a wyse woma out of y cite: Hear, hear, saye vnto Ioab that he come hither, I wyl speake with him. And wha he came to her, the woman sayde: Art thou Ioab? He sayde: Yee. She sayde vnto him: Hear the wordes of thy handmayden. He sayde: I heare. She sayde: The comon sayenge was somtyme: Who so wyl axe, let him axe at Abel, and so came it to a good ende. This is y noble and faithfull cite in Israel, and wyl thou destroye the cite and the mother in Israel? Why wyl thou swalowe vp the enheritaunce of the LORDE? Ioab answered and sayde: That be farre, that be farre fro me, that I shulde swalowe vp and destroye. The matter is not so, but a certayne man of mount Ephraim named Seba the sonne of Bichri, hath lifte vp him selfe agaynst kyngge Dauid, deluyer him onely, and I wyl departe from the cite. The woman sayde vnto Ioab: Beholde, his heade shall be cast vnto the ouer the wall. And the woman came in to all the people with hit wyszdome. And they smote of the heade of Seba the sonne of Bichri, and cast it vnto Ioab. Then blewe he the trompe, and they
departed from the cite, euerie one vnto his tent. But Ioab came agayne to Jerusalem vnto the kyng.

* Ioab was capayne ouer all the hoost of Israel: Benia \( y \) sone of Ioiada was ouer the Chrethians and Plethians: Adoram was rent gatherer: Iosaphat the sone of Ahilud was Chaunceler: Seia was the serye: Sadoe and Abiathar were the prestes: Ira also \( y \) Iairite was Daudis prest.

The xri. Chapter.

A THERE was a derth also in Daudis tyme thre yeares together. And Daud sought the face of \( y \) LORDE. And the LORDE sayde: Because of Saul and because of that bloudy howseholde \( y \) he slewe the Gibeonites. Then the kyng caused for to call the Gibeonites, and spake vnto them. (As for the Gibeonites, they were not of \( y \) children of Israel, but a remaunnt of the Amorites: howbeit \( y \) the children of Israel had sworne vnto the, and Saul soughte for to smyte them in his gelousy, for the childef of Israel and Iuda.) Then sayde Daud to the Gibeonites: What shal I do vnto you? And where withall shal I make the attenion, that ye maye blesse \( y \) enheritaunce of \( y \) LORDE? The Gibeonites sayde vnto him: It is not for golde and syluer that we have to do with Saul and his house, nether haue we oughte to do for to slaye eny man in Israel.

He sayde: What saye ye then, that I shal do vnto you? They sayde vnto \( y \) kyng: The man that hath destroyed vs and broughte vs to naughte, shulde we destroye, that nothinge be lefte him in all the coastes of Israel. Let there be genen vs seuen men of his sones, that we maye hange them vp vnto the LORDE at Gibe of Saul the chosen of the LORDE. The kyng sayde: I wyll geue them. Howbeit the kyng spared Mephiboseth \( y \) sone of Ionathas \( y \) sone of Saul, because of the ooth of the LORDE \( y \) was betwene them: \( y \) namely, betwene Daud \& Ionathas the sone of Saul. But the two sones of Ripsa \( y \) daughter of Aia, whom she had borne vnto Saul, Armoni \& Mephiboseth, And the fyue sones of Michol the daughter of Saul, whom she bare vnto Adriel the sone of Barsillai the Mahalothite, dyd the kyng take, and gaine them in to the handles of \( y \) Gibeonites, which hanged the vp vpon the mount before the LORDE.

So these seuen fell at one tym, and dyed \( c \) in the tyme of the first haruest, whan \( y \) barly haruest begynneth. Then toke Rispa the daughter of Aia a sack cloth, \( g \) spred it vpon the rock in the begynnynge of the haruest, tyll the water from the heauen dropped vp\( p \) them, and suffred not the foules of the heauen to rest on them on the daye tyme, nether the wyld beasts of the feldes on the nighte seaseon. And it was tolde Daud what Rispa the daughter of Aia Sauls concubyne had done.

And Daud wente and toke the bones of Saul and the bones of Ionathas his sone from \( y \) citizens at Iabes in Gilead (which they \( l \) had stollen from \( y \) strete at Bethsan, where \( y \) Philistines had hanged the, what tyme as the Philistines had smytt Saul vpon mount Gilboa) and broughte them vp from thence, and gathered them together with the bones of them that were hanged. And the bones of Saul and of his sone Ionathas buried they in \( y \) londe of Ben Iamin, besyde \( y \) graue of his father Cis. So after this was God at one with the londe.

But there arose warre agayne of \( y \) Philistines agaynst Israel. And Daud wente downe \( g \) his seruauntes with him, \( g \) foughte agaynst the Philistynes. And Daud was weery, \( g \) Iesbhi of Nob (which was one of the children of Rapha, and the weight of his speare was thre C. weight of brasse, and had a new harnest vpon him) thought to smyte Daud. Neuertheles Abisai the sone of Zeru Ia helped him, \( g \) smote the Philistyne to death. Then swere Daudis men vnto him, \( g \) sayde: \( g \) Thou shalt nomore go forth with vs vnto the warre, that the lanterne in Israel be not put out.

** Afterwarde there arose yet warre at Nob with the Philistynes. Then Sibechai the Husathite smote Saph, which also was one of the childef of Rapha.

And there arose yet warre at Gob with the Philistynes. Then Elhanan the sonne of Iaere Orgim a Bethleemite smote Goliah the Gethite, which had a speare, whose shaft was like a weeuer lome.

And there arose yet warre at Gath, where
there was a cōtensive man, which had sixe
fyngers on his handes, and sixe toes on his
fete, that is foure and twentie in the nombre,
and he was borne also of Rapha. And when
he spake despitelly vnto Israel, Ionathas y
sonne of Simea Daudis brother smote him.
These foure were borne vnto Rapha at Gath,
and fell thorow the hande of Daudid and of his
seruauntes

The r111. Chapter.

A ND Daud spake the worde of this
songe before the LORDE, what tyme
as the LORDE had deluyered him fro the
hande of all his enemies, and from the hande
of Saul, and he sayde.

The LORDE is my stony rock, a my cast-
tell, and my deluyerer.

God is my strength, in him wyl I put my
trust: my shylde a the horne of my salua
cion, my defence a my refuge, my Saulioure, thou
shal helpe me frome violene wronge.

*I wil call vpon the LORDE with praise,
so shal I be deluyered fro myne enemies.

For the sorowes of death cōpased me, and
the brokes of Belial made me afraied.
The paynes of hell came aboute me, and
the snares of death had ouertaken me.

Wha I was in trouble, I called vpō the
LORDE, ye even my God calle I vpon, a
so he herde my voyce fro his holy temple, a
my cōplaynte (came) in to his eares.
The earth trembled and quaked, the foun-
dacions of the heauen shoke and moued, be-
cause he was wroth.

Smoke went vp from his nose, and con-
sumynge fyre out of his mouth, coles were
kyndled therof.
He bowed the heauens and came downe,
and it was darke vnder his fete.
He sat vpon Cherub and dyd flye, and ap-
pared vpon the fetheres of the wynde.
He made darknes his paulyon rounde
aboute him, thicke water in the cloudes of y
ayre.
At the brightnesse of him were the fyre
coles kyndled.

The LORDE thondered from heauē, and
the Hyest put forth his voyce.
He shot his arowes, and scattered them:
he lightened, and discomfitted them.

The pourynges out of the See were sene,

*Psal. 17. a.

and the foundacions of the earth were dis-
covered at the chydinge of the LORDE, a
at the breth of the sprete of his wrath.

He sent downe from aboue, and receaued
me, and drue me out of many waters.

He deluyered me fro my strenge enemye,
from them that hated me, for they were to
mightie for me.

They ouertoke me in the tyme of my trou-
ble, but the LORDE was my succoure.

He broughte me forth in to liberty: he de-
lyuered me, because he had a favoure vnto me.

The LORDE shal rewarde me after my
righteousnes, and acordinge to the clennes of
my handes shal he recompence me.

For I have kepe y waye of the LORDE,
that have not bene vn godly againyst my God.

For I have an eye vnto all his lawes, and
haue not put his ordinance fro me.

Therfore wil I be perfecte vnto him, and
wyl eshue myne awne wickednes.

So shal y LORDE rewarde me after my
righteousnes, acordinge to the clennes of my
handes in his eye sighte.

With the holy shal thou be holy, and with
the perfecte thou shalt be perfecte.

With the cleane thou shalt be cleane, and
with the frowarde thou shalt be frowarde.

For thou shalt saue the poore oppressed
people, and shalt set thine eyes againyst the
proude to brynge them downe.

For thou O LORDE art my lanterne. The
LORDE shal lighte my darknesse.

For in y I shal discōnte an hoost of men, a
in my God I shal leape over the wall.

The waye of God is perfecte: y worde of
the LORDE are tryed in the fyre: he is a
shylde for all thē that put their trust in him.
For where is there a God, excepte y
LORDE? Or who hath eny strength with-
out oure God?

God hath strenghed me with power, and
made playne a perfecte waye for me.

He hath made my fete like hartes fete, a
hath set me vp an hye.

He teacheth my handes to fighte, and
bendeth the stel bowe with myne armes.

And thou hast geuen me the shylde of thy
health, and with thy louung correccion shalt
thou multiplye me.

Thou hast enlarged my goinge vnder me,
and myne ankles haue not slyded.

I wyl folowe vpon myne enemies, and
destroge the: and wyl not turne backe agayyne, 
yyll I haue broughte them to naught.

I wil doseume them and thrust them thorow,
that they come not vp: they shall fall vnder
my fete.

Thou hast girded me with strength to y
battayll, and hast subdued them vnder me y
rose vp agaynst me.

Thou hast made mye enemies to turne
their backes vp0 me, that I might destroye
them that hate me.

They shal crye, but there shallbe no
Sanioouere: yee euen vnto the LORDE, but
he answereth them not.

I wil beate them as small as the dust of
the earth: euen as y claye of the stretes wil I
make them thynne, and sprede them out
abrode.

But me shal thou deliuer from the struy-
ynges of the people, and shal kepe me to be
y heade of the Heythen: A people whom I
hane not knoune, shal serue me.

The straunge children have denied me:
at the heurnge of the earle shal they heryke
vnto me.

The straunge children are waxen olde, a
are shut vp in their presons.

The LORDE lyueth, and blessed be my
God, and magnified be the strength of my
health.

God seyth that I be auenged, and subdueth
the people vnto euermore.

He bryngeth me out fro myne enemies: a
from them y ryse vp agaynst me, shal thou
exalte me, and from y cruell man shal thou
delyuer me.

For this cause wyl I gene thankes vnto
the amoung the Heythen, and synge prayses
vnto thy name.

Which doth greate health for his kyenge, a
sheweth mercy vnto Dauid his anoynted, and
to his sede for euermore.

The xxij. Chapter.

THERE are the last wordes of Dauid:
Dauid the sonne of Isai sayde. The
man, that was set vp to be y anoynted of
the God of Iacob, a a pleasanta dyer of songes
of Israel, sayde: The sprete of the LORDE
hath spoken by me, and the vtertuauncetheorof
is done thorow my tunge. He sayde: The
God of Israel hath spoken vnto me, the strength

of Israel, the gouernoure amoung men, the
righteous gouernoure in the feare of God. As
the lighte is in y mornyng when the Sonne
aryseth, so that for the brightnesse therof no
clowde remayneth: and as the grasse loketh
vpon the earth thorow the rayne, euyn shal
my house be with God. 

For he had made
an euerlastinge couenaunt with me, well ap-
ponyted on euery syde and sure. For this is
all my health a pleasure, that it shal growe.
But the Belial shal be verterly a cleane ruted
out as the thornes, which m0 take not in their
hades. And they y touch them, shal destroye
them with yrons a speares: a in the fyre shal
they be brennt, that they maye be broughte to
naught.

These are the names of Dauids Worthies:

Iasabeam y sonne of Hachmoni, a the cheuest
amonge thre, which lifte vp his speare, a slewe
eight hundreth at one ymse.

After him was Elesar the sonne of Dodi
the sonne of Ahohi amonge the thre Worthy
s with Dauid, when they spake despyefully to
the Philistynes, and were gathered together
to the battayll, and the men of Israel wente
vp. Then stode he vp and smote the Philis-
tynes, tyll his hande was so weery that it
crompled with the swerde. And the LORDE
gane a greate victory at the same ymse, so
that the people turned after him to spoyle.
After him was Samma the sonne of Age y
Hararite. Wha the Philistynes had gathered
them selues in a company, and in the same
place there was a peece of lode full of small
corne, and the people fled before the Philis-
tynes, the stode he in the myddes of y peece
of londe, a delynered it, a smote y Philistynes.
And God gane a greate victory.

And these thre pryncipall amonge thrite,
came downe in the harest vnto Dauid, a in to
the caue of Aduillum, a the hoost of y Philis-
tynes laye in y valley of Repham. But
Dauid was at the same ymse in the castell,
and y Philistynes people laye at Bethleem.
And Dauid was desyrous, and sayde: Wolde
God y some man wolde fetch me a drynke of
water out of the well at Bethleem vnder the
gate. Tho he brake the thre Worthy in to the
hoost of the Philistynes, and drue of the water
out of the well at Bethleem vnder y gate, a
caried it a broughte it vnto Dauid: neuertheless
he wolde not drynke it, but offered it vnto the

* Rom. 15. a.  
† 2 Re. 7. c.

* 1 Par. 12. b.  
† 1 Par. 12. c.
Go aboute in all the trybes of Israel, from Dan vnto Beresea, and nombre the people, that I maye knowe how many they be. Ioab sayde vnto the kyngge: The LORDE thy God adde vnto this people an hundreth tymes as much as it is now, that my lorde the kyngge maye se his eyes lust theron. But why hath my lorde the kyngge a desire to this thinge? Neuertheles the kyngges worde preuyled agaynst Ioab and the captynyes of the hoost.

So Ioab and y captynyes of the hoost wente forth from the kyngge, to nombre the people of Israel, and passed ouer Iordane, and pitched at Arorer, at the righte hande of the cite which lyeth in y ryuer of Gad, and at Iaseer, y came to Gilead, and in the lowe countre of Hadsi, and came vnto Dan Iaann, and aboute Sidon, and came to the stronge cite of Tirus, and all the cities of the Heuites and Caneantes, and came forth to the south parte of Iuda vnto Beresea, and wete rounde aboute that countre, and after nyne monethes and twenty daies they came to Ierusalem. And Ioab deluyed vnto y kyngge the summe of the people that was nombred. And in Israel there were eight C. thousande stronge men, that drue out the swerde: and in Iuda fyue hundreth thousande men. And after that the people was nombred, Dauids hert smote hym selfe. And Dauid sayde vnto y LORDE: I have synned sore, that I haue done this. And now LORDE take awaie the trespace of thy seruant. For I haue done very vn wysely.

And when Dauid rose vp in the monaynyge, the worde of the LORDE came vnto the prophet God, Dauids Seer, y sayde: Go y speake vnto Dauid. Thus sayeth the LORDE: I bryngge the thre thinges, chose the one of them, that I maye do it vnto the. Gad came vnto Dauid, and tolde him, and sayde vnto hym: Wilt thou that seuen yeare derth shall come in to thy londe? Or that thou be fayne to flye before thine aduersaries thre monethes, and they to persecute the? Or that there be pestilence thre daies in the londe? Take aduysement therfore and se, what answere I shall bringe agaynse vnto hym y sent me.

Dauid sayde vnto Gad: I am in extreme trouble. Neuertheles (yf it maye be) let me rather fall in to y handes of the LORDE (for his mercy is grete) I will not fall in to the handes of men.
So the LORDE sent pestilence in to Israel from the morow vnto the tyme appoynted, so that there dyed of the people from Dan vnto Berseba, thre score and ten thousande men. And whan the angel stretched his hande ouer Jerusalem to destroye it, the LORDE repented ouer the euell, and sayde vnto the angell: It is ynough, holde now thy hande.

The angell of the LORDE was beseide the barne of Arafna the lebusite. But whan Dauid sawe the angell that smote the people, he sayde vnto the LORDE: beholde, It is I that haue synned, I haue done the trespace: As for these shepe, what haue they done? Oh let thy hade be agaynst me and agaynst my fathers house.

And Gad came to Dauid at the same tyme, and saide vnto him: Go vp, and set vp an altare vnto the LORDE in thy barne of Arafna the lebusite. So Dauid wete vp as Gad sayde, and as the LORDE had commaunded. And whan Arafna loked aboute him, he sawe the kynge with his seruauntes goinge vnto him,

and he worshipped vpon his face to the grounde, and sayde: Wherfore commeth my lorde thy kynge vnto his servaunt? Dauid sayde: To bye the barne of the, and to buyldde an altare vnto the LORDE, that the plage maye cease from the people.

But Arafna sayde vnto Dauid: Let my lorde the kynge take it, and offre what pleaseth him. Beholde, there is an oxe for a burnt offerynge, and sleddes, and vessels of oxen to the wodd. All this gaue Arafna vnto the kynge. And Arafna sayde vnto thy kynge: The LORDE thy God make the accepted vnto him. Neuertheles thy kynge sayde vnto Arafna: Not so, but I wyll bye it of the for as moch as it is worth. For I wyl not offre burntofferynge vnto thy LORDE, of which I haue for naughte. So Dauid boughte the barne and the ox for fiftie Sicles of syluer, and buyldde an altare there vnto the LORDE, and offred burntofferynge and deedofferynge. And the LORDE was mercifull vnto thy londe, and thy plage ceassed from the people of Israel.

The ende of the seconde boke of the kynges, otherwise called the seconde boke of Samuel.
The thyrde boke of the kynges.

What this boke conteYNeth.

Chap. I.
Adonias sekethe his fathers kyngdome, Salomon is ordeyned kyng.

Chap. II.
David before his death exhorteoth Salomō to godlynes. Adonias, Ioab and Semei are put to death. Abiathar is deposed from the presthode.

Chap. III.
Salomō optayneth wyszdome of God. The wise sentence of Salomon betwene the two wemen that strone for the childe.

Chap. III.
The descripcion of Salomons kyngdome, and of his wyszdome.

Chap. V.
Hiram the kinge of Tyre sendeth Salomon connynge craftesmen to buylde the Temple.

Chap. VI.
The descripcion of the time whē Salomon beganne to buylde the Temple, and how it was buylded.

Chap. VII.
Salomon buyldeth himselfe an house of the tymber of mount Libanus.

Chap. VIII.
The Arke of the LORDE is brought in to Salomons temple. The thankesgeuynge and prayer of Salomon.

Chap. IX.
The LORDE appeareth vnto Salomon, which geneth Hiram twenty cities &c.

Chap. X.
Quene Saba hearynge of Salomons wyszdome, commeth to Ierusalem.

Chap. XI.
Salomon displeaseth God with the loue of Heythenysh wemen. God deuydeth his kyngdome, he dyeth.

Chap. XII.
Roboam foloweth yonge councell, and maketh the people to cleue to Ieroboam, which setteth vp Idolatry with the two golden calues.

Chap. XIII.
Ieroboam despiseth the prophet of the LORDE, is punyshed, & receaued to grace agayne. A Lyon slayeth the dishobedient prophet.

Chap. XIII.
Ieroboam dyeth, his sonne Nadab is kyng. Of Roboams dominion.

Chap. XV.
Abia reigneth in Iuda, after hē reigneth Asa, which hath warre with Baasa the kyng of Israel. After him reigneth Iosaphath: and Baesa dyeth.

Chap. XVI.
Ella reigneth in steade of his father Baesa. Simri slayeth him, and taketh the kyngdome. The people are denided. Aehab is kyng.

Chap. XVII.
A greate drouth a derth in Elias tyme. The LORDE fedeth him thorow the Rauens, and by the wedowe at Sarepta.

Chap. XVIII.
Elias commeth agayne vnto Aehab. All Baals prestes are slayne.

Chap. XIX.
Jesebel threateneth Elias, he flieth, and is fed and strengthened by the angell. The LORDE talketh with him vpon mount Horeb. Eliseus is called.

Chap. XX.
Benadab the kyng of Siria fighteth agaynst Samaria and Israel is ouercome and discomfited.

Chap. XXI.
Aehab oppresseth Naboth for his vynyarde. Elias rebuketh him.

Chap. XXII.
Iosaphat ande Aehab helpe one another to fighte. The prophet Micheas warneth them.
A

The first Chapter.

AND wha kynge Daviید was olde α well strycē in age, he could not be warme, though he was covered with clothes. Then sayde his seruauntes vnto hym: Let vs seke a youge damsell a virgin for oure lorde the kynge, to stonde before the kynge, and to norish him, ζ to slepe in his armes, and to warne oure lorde the kynge. And they sought a fayre disell in all the coastes of Israel, and founde Abisag of Sunem, and brought her vnto ϛ kynge. And she was a very fayre damsell, and noryshed ϛ kynge, and serued him. Howbeit the kynge knewe her not.

Adonias γ sonne of Hagith lifte vp himselfe, and sayde: I wyl be kynge. And he prepared hym charettes and horsmen, and fyfte men to be remens on fote before him. And his father reproved hi not therof, so much as to saye: Wherfore doest thou so? And he was a man of a very fayre bewyte * and he had begotten him nexte after Absalō. And his man stode by Iobā γ sonne of Zeru Ia and by Abiathar the prest, which helped Adonias. But Sadoc the prest, and Benia the sonne of Ioida, and Nathan the prest and Semei and Reï, and Daviیدs Worthies were not with Adonias.

And wha Adonias offered shope and oxë, and fat catell besyde the stone of Soheleth, which lyeth by the τ well of Rogel, he called all his brethre the kynge sonnes, and all the men of Iuda the kynges seruautes. But the prophet Nathan and Benia, and the Worthies, and his brother Salome called he not. Then sayde Nathan vnto Bethseba Salomons mother: Hast thou not herde γ Adonias is kynge, and oure lorde Daviید knoveth not therof? Come now therefore, I wyll geue the counell, that thou mayest deluyer thy soule and the soule of thy sonne Salome. Come now and go in to kynge Daviید and saye vnto hym: Hast not thou my lorde the kynge sworne and sayde vnto thy handmayde: Salome thy sonne shall be kynge after me, and he shall sytt vpon my seate? Why is then Adonias made kynge? Beholde, while thou art yet there, and talkest with the kynge, I wyll come in after the, and tell forth thy tayle. And Bethseba wente in to the kynge to ϛ chamber.

The kynge was very olde. And Abisag of Sunem serued the kynge. And Bethseba bowed hirselfe, and worshipped the kynge.

The kynge sayde: What wilt thou? She sayde vnto hym: My lorde, Thou hast sworne vnto thy handmayde by the LORDE thy God: Thy sonne Salomon shall be kynge after me and syt vpon my seate. But now lo, Adonias is kynge, and my lorde the kynge knoveth it not. He hath offered oxen and fat catell, and many shepe, and hath called all the kynge sonnes, and Abiathar the prest, and Iobab the chefe captayne. But thy seruaunt Salomon hath he not bydden. Neuertheles thou my lorde art kynge, the eyes of all Israel loke vnto the, that thou shuldest shewe them who shall syt vpon the seate of my lorde the kynge after the. And wha my lorde the kynge sleepe with his fathers then shal I and my sonne Salomon be fayne to be synners.

But whyle she yet spake to the kynge, the prophet Nathan came, and she tolde γ kynge: beholde, there is the prophet Nathan. And when he came in before the kynge, he worshiped the kynge vpon his face to the grounde, and sayde My lorde O kynge, hast thou saide: Adonias shal be kynge after me, & syt vpon my seate? For he is gone downe this daye, and hath offered oxen, and fat catell, & hath called all the kynge sonnes, and the captaynes, and the prest Abiathar. And beholde, they eate and drylke before him, and saye: God saue the kynge Adonias. But me thy seruaunt, and Sadoc the prest, and Benia the sonne of Ioida, and thy seruaunt Salomon hath he not called. Hath my lorde the kynge comanded this, and not certifeyd his seruauntes who shall sytt vpon the seate of my lorde the kynge after him?

The kynge answered and sayde: Call Bethseba vnto me. And she came in before the kynge. And when she stode before the kynge, the kynge sware and sayde: As truly as the LORDE lyeth (which haue deluyed my soule out of trouble,) I wyll do vnto the this daye, even as I sware vnto the by the LORDE the God of Israel, so that Salomon thy sonne shalbe kynge after me, and he shal sit vpon my seate in my steade.

Then Bethseba bowed hir selfe with hir face to the grounde, and thanked the kynge and sayde: God saue my lorde kynge Daviید
for euermore. And the kyng sayde: Call me the prest Sadoc & the prophet Nathan, and Benai the sonne of Ioiada.

And whan they came in before the kyng, the kyng sayde vnto them: Take youre lorde seruauntes with you, and set my sonne Salomon vpon my Mule, and carry him downe to Gihon: and let Sadoc thy prest and the prophet Nathan, anoynte him there to be kyng over Israel, and blowe the trompe, and saye: God saue kyng Salomon, and go ye vp after him: and whan he commeth, he shall syt vp my seate, and be kyng in my steade: for I haue ordeyned him to be pryncce ouer Israel and Iuda. Then answered Benaia the sonne of Ioiada vnto the kyng, & sayde: Amen. The LORDE God of my lorde the kyngk saye thus also. As the LORDE hath bene with my lorde the kyng, so be he with Salomon also, that his seate maye be greater then the seate of my lorde kyngk Davud.

Then wente they downe, the prest Sadoc and the prophet Nathan, and Benaia the sonne of Ioiada, and the Chrethians, & Plethians, & set Salomon vpon kyngk Davuids Mule, & broughte him to Gihon. And Sadoc the prest toke the oyle horne out of the Tabernacle, and anoynte Salomon. And they blew the trompe: And all ye people sayde: God saue kyngg Salomon. And all the people wente vp after him, and the people pyped with pypes, and was very joyfull, so that the earth range at the noyse of them. And Adonias herde it, and all the whom he had called, which were with him, and they had new eaten. And whan Ioab herde the noyse of the trompe, he sayde: What meaneth this noyse of the cite and this busynes? But whyle he yet spake, beholde, Ionathan the sonne of Abiathar thy prest came.

And Adonias sayde: Come in, for thou art a valeaunt man, and bryngest good tydings. Ionathan answered and sayde vnto Adonias: Alas, oure lorde kyngk Davud hath made Salomon kyng, and hath sent with him Sadoc the prest, and the prophet Nathan, and Benaia the sonne of Ioiada, and the Chrethians and Plethians, and they haue set him vpon the kynges Mule: and Sadoc thy prest with the prophet Nathan hath anoynte him kyng at Gihon, and from thence are they gone vp with joye, that the cite range with all: that is the noyse that ye haue herde.

salomon also syyteth vp the kynges seate, & the kynges seruauntes are gone in to wysch good lucke vnto oure lorde kyngk Davud, and haue sayde: Thy God make Salomon a better name then thy name is, and make his seate greater then thy seate. And they haue wyszshed the kyngk good lucke vpon the bed. Moreror thy kyngk hath sayde thus: Prayesed be thy LORDE God of Israel, which this daye hath made one to syt vpon my seate, that myne eyes haue sene it.

Then were they afrayed, and gatt them vp all that were called by Adonias, and so they departed euery man his waye. But Adonias was afrayed of Salomon, and gat hym vp, and wete his waye, & toke holde of his horns of his altare. And it was tolde Salomon: beholde, Adonias seareth kyngk Salomô, & beholde, he taketh holde of the horns of his altare, & sayeth: Let kige Salomô swearke me this daye, that he shall not slaye his seruaunt with the swerde. Salomon sayde: Yf he wil be an honest man, there shall not one heer fall from hym vpon the earth: but ye there be euell founde in hym, he shall dye. And kinge Salomô sent, and caused him to be fetched * from the altare. And whan he came, he fell downe before kyngk Salomon. But Salomon sayde vnto hym: Go thy waye in to thy house.

The ii. Chapter.

Now whan the tyme came that Davud a shulde dye, he commaunded Salomon his sonne, and sayde: * I go the waye of all the worlde, Be thou strège therfore, and shewe thyselfe a man, and kepe the watch of the LORDE thy God, that thou walke in his wayes, and holde his ordinances, his commaundementes, his lawes, and his testimonies, as it is written in the lawe of Moses, that thou mayest be wyse in all that thou doest, and whither so euere thou turnest the: that the LORDE maye rayse vp his worde, which he hath spoken ouer me, and saide: Yf thy children kepe their waye and walke before me faithfully and truly and with all their hert and with all their soule, the shal there never fayle the a man vpon the seate of Israel.

Thou knowest well also what Ioab the sonne of Zeru Ia hath done vnto me, what he dyd

* Exo. 21. b.  * Isiu. 23. d.  
† Deut. 17. d.
And the children of Barsyallai the Gileadite, thou shalt shew mercy, that they may eate at thy table. For so joined they the selues vnto me, when I fled before thy brother Absalom. And beholde, thou hast with the Semei the sonne of Gera the sonne of Iemini of Bahurim, which cursed me with very byter and shamefull cursynges, what tyme as I wente to Mahanaim. Yet came he downe to mete me at Iordan, where I swere vnto him by the LORDE, and sayde: I wyll not slaye the with the swerde. But suffre not thou him to be vngltye, for thou art a wyse man, and shalt wel knowe what thou oughtest to do vnto him, that thou mayest brynge his grae heer downe to the graue with bloude.

So Dauid slepte with his fathers, and was buried in the cote of Dauid. The tyme that Dauid was kyng ouer Israel, is forteyeare. Seuyn yeares was he kyng at Hebrō and thre and thirtie yeare at Jerusalem. And Salomon sat vpon the seate of Dauid his father, and his kyngdome was made very sure.

But Adonias the sonne of Hagith came in to Bethseba Salomon's mother. And she sayde: Is thy commynge peaceable? He spake: Yee, and sayde: I haue somwhat to saye to the. She sayde: Saye on. He sayde:

Thou knowest that the kyngdome was myne, and that all Israel had sett them selues vnto me, that I shulde be kyng, but now is the kyngdome turned, and become my brothers: for he hath it of the LORDE.

Now desire I one peticion of the, Make not my face ashamed. She sayde vnto him: Saye on. He sayde: Speake vnto kyng Salomon (for he shal not shame thy face) that he maye geue me Abisag to wyte. Bethseba sayde: Wel, I wil speake to the kyng for the.

And Bethseba came in to kyng Salomon to speake with him. And the kyng stode vp, and wente to mete her, and worshipped her, and sat him downe vpon his seate. And there was a chayre set for the kynges mother, so that she sat at his righte hand. And she sayde: One peticion desyre I of the make not my face ashamed. The kyng sayde: Axe O my mother, I wyll not shame thy face. She sayde: Let Abisag of Sunem be geue thy brother Adonias to wyte.

Then answered kyng Salomon, and saide vnto his mother: Why desyrest thou Abisag of Sunem for Adonias? Axe the kyngdome for him also, for he is my greater brother, and hath Abiathar the prest, and Ioab the sonne of Zeruia. And the kyngse spare by the LORDE, and sayde: God do this and that vnto me, Adonias shall haue spoken this against his lyfe. And now as truly as the LORDE lyueth which hath ordeyned me, and made me to vyt vpon the seate of my father Dauid, and hath made me a house (accordyng as he sayde) this daye shal Adonias dye.

And kyng Salomon sent thither by Benaia the sonne of Ioiada, that smeote him that he dyed. And to the prest Abiathar sayde kyng: Go thy waye vnto Anathoth to thy londe, for thou art a man of deeth. Neuerthelesse I wyll not slaye the this daye for thou hast borne the Arke of the LORDE God before my father Dauid, and hast suffred also where my father suffred.

Thus Salomon put forth Abiathar, that he must nomore be the prest of the LORDE, that the worde of the LORDE mighte be fulfilled, which he spake ouer the house of Eli at Silo.

And this rumoure came before Ioab: for Ioab cleued vnto Adonias, and not vnto Salomon. Then fled Ioab in to the Tabernacle of the LORDE, and tooke holde of the horns of the altare. And it was tolde kyng Salomon, that Ioab was fled in to the Tabernacle of the LORDE, and beholde, he stondeth at the altare.

Then sent Salomon Benaia the sonne of Ioiada, and sayde: Go slaye him. And when Benaia came to the Tabernacle of the LORDE, he sayde vnto him: Thus sayeth the kyng: Come forth. He sayde: No, I wyll dye here. And Benaia tolde this vnto the kyng agayne, and sayde: Thus hath Ioab spoken, and thus hath he answered me.
The kinge said vnto him: Do as he hath spoken, and slaye him, and bury him, that thou mayest put fro me and my fathers house the bloude which Ioab hath shed with out a cause, and that the LORDE maye recompense him his bloude vpon his head, because he smote two men, which were more righteous and better then he, and slew them with thy swerde that my father Davi knewe not of: namely, *Abner thy sonne of Ner the chefe captaine ouer Israel, & Amasa the sonne of Iethere thy chefe captaine ouer Iuda * thy bloude maye be recompened vpoo thy head of Ioab and of his sede for ever: but Davi and his sede, his house and his seate haue peace for euermore of the LORDE.

And Benaia the sonne of Ioiada went vp, and smote him, and slew him: he was buried in his house in the wyldernes. And *thy kyng set Benaia thy sonne of Ioiada in his steade ouer the hoost. And *Sadoe thy prest dyd the kyng set in the steade of Abiathar.

And the kyng sent, and caused for to call Semei, and sayde vnto him: Buyyle the an house at Jerusalem, and dwell there, and departe not from thence, nether hither nor thither. In what daye so ever thou departest forth, and goest ouer thy broke Cedron, be thou sure, that thou shalt dye the deeth: thy bloude be vpon thy head. Semei sayde vnto the kyng: This is a good meanyng, as my lorde the kyng hath sayde, so shal thy seruaunt do. So Semei dwelt at Jerusalem a longe season. But after three yeare it fortune that two seruauntes ranne awaye from Semei vnto Achis the sonne of Maecha kyng of Gath.

And it was tolde Semei: beholde, thy seruauntes are at Gath. Then Semei gat him vp, and saddled his asse, and vnte vnto Gath to Achis, for to seke his seruautes. And whi he came thither, he brought his seruauntes from Gath.

And it was tolde Salomon, that Semei wente from Ierusaleme vnto Gath, and was come agayne. Then sent the kyng, and caused for to call Semei, and sayde vnto him: Sware not to the by the LORDE, and assured the, and sayde: Loke what daye so ever thou departest out and goest hither or thither, be sure that thou shalt dye the death? And thou saydest vnto me: I haue herde a good meanyng. Why hast thou not keppe the then acordinge to the ooth of the LORDE, and commandement that I commaunded the?

And the kyng sayde vnto Semei: Thou remembrrest all thy wickednes, which thy hert knoweth that thou dydest vnto my father Davi. The LORDE hath recompened thy wickednes vpon thy head. And kyng Salomon is blessed, and the seate of Davi shalbe stablished before thy LORDE for euer.

And the kyng commanded Benaia thy sonne of Ioiada, which wente forth, and smote him that he dyed. And the kyngdome was stablished by Salomons hande.

The iii. Chapter.

And Salomon made mariage with Pharaoh the kyng of Egipte, & take Pharaohs daughter, and brought her in to the cite of Davi, till he had buylded his house, and the LORDES house, and the walles rounde aboute Ierusaleme. But the people offred yet vpoun the hye places: for as yet there was no house buylded vnto the name of the LORDE vnto that tyme. But Salomon louse the LORDE, and walked after the ordinances of Davi his father: excepte onely that he offred and brent incense vpon the hye places.

And the kyng wente vnto Gibeon, to do sacrifice there: for that was a goodly hye place. And Salomon offred a thousande burntofferynges vpon the same altare. And the LORDE appeared vnto Salomon at Gibeon in a dreame of the nighte, and God sayde: Axe what I shal gene thy. Salomō saide: Thou hast done great mercy vnto my father Davi thy seruaunt. Like as he walked before the in faithfulnes and righteousnes, and in a true hert with the, this greate mercy hast thou layed vp for him, and geuen him a sonne to syt vpon his seate, as it is now come to passe.

*Now LORDE my God, thou hast made thy seruaunt kynege in my father Davids stede: As for me, I am but a small yonge man, knowynge nether my outgoynge nor ingoynge. And thy seruaunt is amonge the people whom thou hast chosen: which is so greate, that no man can nombre them ner descrype them for multitude. Geue thy seruaunt therfore an obedient hert, that he maye judge thy people, & vnderstonde what is good and bad: for who is able to judge this thy mightie people?

* Re. 3. c. 2 Reg. 20. b. + Eze. 44. b. ‡ 2 Re. 16. c. § 2 Par. 1. a. || 3 Reg. 9. a. ¶ Sap. 9. a.
This pleased the LORDE well, that Solomon axed such a petition. And God sayde vnto him: For so much as thou axest this, and desyrest not longe lyfe, nether riches, nether soules of thine enemies, but understanding to heare judgmet, beholde, therefore haue I done acordynge to thy wordes. * Beholde, I haue geuen the an hert of wyssdom and understanding, so that soch one as thou hath not bene before the, nether shall ryse vp after the.

Yee and that thou hast not prayed for, haue I geuen the also, namely, ryches, and honour, so that amonge the kynges in thy tyne there is not soch one as thou. And yf thou wilt walke in my wayes, so that thou kepe myne ordinances and lawes, as Dauid thy father hath walked, then wyll I geue the a longe lyfe.

And when Solomon awaked, beholde, it was a dreame, and he came to Ierusale, and stode before the Arke of the LORDES couenant, and offred burnofferynges, and healthofferynges, and made a greate feast vnto his seruauntes.

At the same tyne came there two harlottes vnto þ kyng, and stode before him. And the one woman sayde: Oh my lorde, I and this woman dwelt in one house, and I was delyuered of a childe in the house with her: on the thirde daye after that I was delyuered, she was delyuered of a childe also. And we were together, so þ there was no stranger in þ house, but we two: þ this womans sonne died in the nighte (for she smooered him in the slepe) and she rose vp in the nighte, and toke my sonne fro my syde (where thy handmayde slepe, and layed it in his arme, and his deyd sonne layed she in myne arme. And when I rose vp in the mornynge to geue my sonne sucke, beholde, he was deyd. But in the mornynge I lokked well, and beholde, it was not my sonne, whom I had borne.

The other woman sayde: Not so, my sonne lyueth, and thy sonne is deyd. But she sayde: Not so, thy sonne is deyd, and my sonne liueth. And thus spake they before the kyng. And the kyng sayde: This woma saith: my sonne lyueth and thy sonne is deyd: Yonder woman sayeth: Not so, thy sonne is deyd, and my sonne lyueth. And the kyng saide: Fetch me a swerde. And when the swerde was brought before the kyng, the kyng sayde: Parte the lyuynge childe in two partes, and geue this woman the one halfe, and yonder woman the other halfe.

Then sayde the woman whose sonne lyued, vnto þ kyng: (for hir motherly hert was kyndled with pite ower hir sonne) Oh my lorde, geue hir the childe aluye, and kyll it not. But the other sayde: Let it nether be myne ther thine, but let it be parted. Then answered the kyng, and sayde: Geue this woman the lyuynge childe, and slaye it not, for she is his mother. And all Israel herde of this judgmet that the kyng had geuen: and they feared the kyng, for they sawe that wyssdom of God was in him to kepe judgmet.

THUS was Salomon kyngue ower all Israel. And these were his prynces: Asaria the sonne of Sadoc the prest: Elhcorph, and Ahia the sonnes of Sisa, were prestes: Iosaphat the sonne of Ahilud was chaunceler: Benia the sonne of Ioiada was the chefe captain: Sadoc and Abiathar were prestes: Asaria the sonne of Nathan was ower the officers: Sabad the sonne of Nathan the prest was the kynges frequende: Ahisar was stawarde: Adoniram the sonne of Abda was rent gatherer.

And Salomon had twolue offyncers ower all Israel, which made prouyson of fode for the kyng and his house: One had a moneth longe in þ yeare to make prouyson: The sonne of Hur vpon mount Ephraim. The sonne of Deber at Macaz and at Saulbaim, at Beth-sames, and at Elon, and Beth Hanã. The sonne of Hased at Arboth, and had therto Socho and all the londe of Hepher. The sonne of Abinadab all þ lordship at Dor: had Taphat Salomõs daughter to wife. Baena the sonne of Ahilud at Thaenach at Magiddo, ower all Beth Sean, which lyeth besyde Zarthana vnder Iesrael from Beth Sean vnto the playne of Meholo, tyll the other syde of Iakmee. The sonne of Geber at Ramoth in Gilead: he had the townes of Iair the sonne of Manasse in Gilead, and had þ coastes of Argob which lyeth in Basan, euen thre score greate walled cities, and with brasen barres. Alinadab the sonne of Iddo at Mahanaim. Alimma in Nephtali: and he also toke Basmath Salomons daughter to wife. Baena the sonne of Husai in Asser and at

* Eccls. 1, c. * 3 Re. 15, a.  
† 2 Par. 1, b.
Aloth. Isophat the sonne of Paruha in Isachar. Semei the sonne of Ela in Ben Iamin. Geber the sonne of Vri in the londe of Gilead, in the londe of Sihon kynge of the Amorites, and of Og the kynge in Basan. One officer was in the same londe. As for Iuda and Israel, they were in nombre as the sonde of the see, and ate and dronke, and were mery. *Thus was Salomō lorde ouer all the kyngdomes (from the water of the londe of the Philistynes, vnto the border of Egipte) which broughte him gifts, and serued him as longe as he lyued.

And Salomon had daylie to his vytayles thirtye quarters of fyne meel, thre score quarters of other meel, ten fat oxen, and twety small catell, and an hundreth shepe, beside hartes and Roes, and wilde goates, and fat capons, and foules. For he had the lordshippe of all the londe on this syde the water, frō Tiphsa vnto Gasa, and ouer all þy kynges on this syde þy water: þ had peace of all his subiectes rounde aboute, so that Iuda and Irael dwelt safe, euery one vnder his vyne, and vnder his figge tre, from Dan vnto Berseba, as longe as Salomon lyued.

And Salomō had fouyte thousande cart horses, and twolue thousande horsmen. And the officers prouyded the kyngue Salomon with vytayles: and what soeuere belonged to the kynges table, that brought man euery in his moneth, and myssed not: Barlye also þ strawe for the horses and coursers, þ broughte them vnto the place where þy kyngue was, euery one after his charge. 

*And God gaue Salomon maruelous greate wyszdome and vnderstandinge, and a large hert, as the sonde that lyeth vpvn þy See shore: so that the wyszdome of Salomon was greater then the wyszdome of all the children towards the south and of all þy Egiptians. And he was wyser then all men, yee wyser then Ethane the Esrahite, Heman, Chalcal, and Darda, the sonnes of Mahol: and had a greate name amonge all the Heythē on euery syde. And he speake thre thousande þ proverbs, þ his þ songs were a thousande þ fyue. And he speake of trees, from þy Ceder of Libanus vnto the Isope þy growth out of þy wall: he talked also of catell, of foules, of wormes, of fissshes. And there came of all nacions to heare þy wyszdome of Salomon, and there came of all þ the kynges of þy earth, which had herde of his wyszdome.

** The b. Chapter. **

AND Hiram þy kyngue of Tyre sent his a seruauntes vnto Salomon, for he had herde, þ they had anoynted him kyngue in his fathers steade: for Hiram loued Daud as lōge as he lyued. *And Salomon sent vnto Hiram, sayenge: ** Thou knowest that my father might not buynde an house vnto the name of the LORDE his God, because of the warre that was aboute him, vntyll the LORDE deluered them vnder the soles of his fete: But now hath the LORDE my God geuen me rest on euery syde, so that there is no aduersary ner euell bynderance: Beholde, I am therfore aduyse to buynde an house vnto the name of the LORDE my God, acordinge as the LORDE spake vnto Daud my father, and sayde: *Thy sonne, whom I shal set vpon thy seate in thy steade, shal buynde an house vnto my name. Commande therfore that they hewe me downe Ceders out of Libanus, and that thy seruauntes be with my seruauntes, þ the rewarde of thy seruauntes wyll I geue the, what so euere thou shalt axe: for thou knowest, þ with vs there is no mā which can hewe tymber as the Sidonians.

Whan Hiram herde the wordes of Salomon, he was very glad, and sayde: Prayed be the LORDE this daye, which hath geuen Daud a wyse sonne ouer this greate people. And Hiram sent vnto Salomon, sayenge: I hane herde what thou hast sent vnto me: I wyl do acordinge vnto all thy desyre with Ceders and Pyne trees. My seruautes shall bryngem them downe from Libanus vnto þy See, and I wyl make them to flote vpǒ the See, vnto the place which thou shalt shewe me, and there wyl I cause them to aryue, þ thou shalt make þe to be fetched. But thou shalt fulfyll my desyre also, and geue fode vnto my housholde folkes. So Hirā gaue Salomon Ceders and Pyne trees acordinge to all his desyre. But Salomon gaue Hiram twentye thousande quarters of wheate to eate for his housholde, and twentye quarters of beaten oyle. This gaue Salomon yearly vnto Hiram.

+ Prouer. § Cant.  || 2 Reg. 3. c.  9 2 Par. 2. a.  ** 1 Par. 23. b. and 29. a.  + + 2 Reg. 7. c.
And the LORDE gaue Salomon wyszdome, acorynge as he had sayde vnto hym, therv was peace betwene Hiram and Salomon, and they made a couenaunt both together. And Salomon made an outchoysynge (of workmen) thorow out all Israel. And they outchoysynge was thirtie thousande men, and he sent THEN mount Libanus euer two moneths ten thousande, so that they were one moneth vpon Libanus, and two monethes at home. And Adoniram was ouer the outchoysynge.

And Salomon had thre score thousande a ten that bare burthenes, a foure score thousande that hewed tymber vpon the mount, bosyde Salomons chefe officers, which were ordeyned ouer the worke: namely thre thousande and thre hundreth, which ruled men that laboured there in the worke. And they commandes, that they shulde breake out grete and costly stones, namely fro stone, for the foundation of the house. And Salomons masons, and Hiram, and they that were in those coastes, hewed out a prepared tymbre and stones to the buyldinge of the house.

The vi. Chapter.

In the foure hundredth and foure score yeare after the departing of the children of Israel out of the lande of Egip-te, in the fourth yeare of the raigne of Salomon ouer Israel, in the moneth Siw (is is the seconde moneth) was the house buylde of the LORDE. This house that kyng Salomon buylde vnto th LORDE, was thre score cubytes longe, twentye cubytes brode, a thirtie cubites hye. And he buylde a Porche before the temple of twentye cubytes longe after the breith of the house, a ten cubites brode before the house. And in the house he made wyndowes, which might be opened and shut with lyddes.

And rounde aboute by the wall of the house he buylde a compase, so it wente both aboute the temple and the quere, and made his outwarde wall roode aboute. The nether most stacion was fyue cubytes wyde, and the myndest sixe cubytes wyde, and the thirde seuen cubytes wyde. For he layd balkes rounde aboute the house, that they touched not the wall of the house.

And when the house was buylde of whole and outbrokyn stones, so there was herde nether hammer ner axe, ner any other instrument of yron, whan the house was a buyldinge.

But on the righte syde of the myddes of the house was a dere, so they might go vp to the myndest stacion by a turne grese, from the myndest stacion vnto thirde. Thus buylde he the house, a fynished it, a syle the house both aboue a by the walls with Ceder wodd. He buylde a gallery also aboue vpon the whole house fyue cubytes hye, and couered the house with Ceder tymber.

And the wordes of the LORDE came vnto Salomon, he sayde: Let this be the house thou buyldest. Yf thou shalt walke in myne ordinance, a do according to my lawes, a kepe all my commaundements, to walke therin, then wil I stablysze mye worde with, (as I sayde vnto Davi thy father) a will dwell amonge the childre of Israel, and wil not for sake my people of Israel.

Thus Salomon buylde the house, a fynished it, a buylde the walls of the insude with Ceder tymber, from the grounde of the house vnto the rofe, and syle it with tymber on the ynsude, and ouerlaid the floure of the house with bordes of Pyne tre.

And he bynde in the house he buylde a wall of Ceder tymber twentye cubytes longe, from the floure vnto the rofe. And there on the ynsude buylde he the quere for the most holy. But the house of the temple before the quere was fouyte cubytes longe: on the ynsude was the whole house of Ceder with throwne knoppes and floures, so that there was no stone sene. As for the quere, he prepared it on the ynsude of the house, that the Arke of the couenaunt of the LORDE might be set therin. And before the quere (which was twentye cubytes longe, twentye cubytes brode, and twentye cubytes hye, and ouerlaid with pure golde) he syle the altare with Ceder.

And Salomon ouerlaid the house on the ynsude with pure golde, a shot barres of golde before the quere, which he had ouerlaid with golde, so that the whole house was layd ouer with golde. And all the altare also before the quere ouerlaid he with golde.

* 3 Re. 4. a. and 12. c.  a 2 Par. 3. a.  Act. 7. f.  + 1 Joh. 10. c.  Act. 3. b. and 5. b.  † 2 Re. 7. b.  § Exo. 25. b.
ten cubites hye of Olyue tre. One wyngye of
either of the Cherubs had fyue cubytes, so
that from the edge of his one wyngye to the
dege of his other wyngye there were ten cubytes.
Euen so had the other Cherub ten cubytes also,
and both the Cherubs were of one measure
and of one quantitie so yt ether Cherub was
ten cubytes hye. And he put the Cherubins
within in the house. And the Cherubins
spred forth their wyngyes, so that the wyngye of
the one touched the one wall, and the other
Cherubs wyngye touched the other wall. But
in the mylde of y house the one wyngye
touched another. And he ouerlayed the
Cherubins with golde.

And on all the walles of the house rounde
aboute, he caused to make carued worke, with
carued Cherubins, palme trees, and floures.
And the poynte of the house ouerlayed he
also with golde plates. And at the intraunce
of the queare he made two dores of olyue tre
with fyue squared postes, and caused carued
worke to be made therof with Cherubins,
palme trees and floures, yt ouerlayed them
with plates of golde. So made he also at the
intraunce of the temple, fourre squared postes
of Olyue tre, and two dores of Pyne tre (so
that ether dores had two syde dores one
hainge to another) and made carued worke
therof, palme trees and floures, right as it was
apoynted.

And he buylded a courte also within with
dre rowes of fre stone, and with one rowe of
playne Ceder tumber.

In the fourthe yeare in the moneth Sif, was
the foundacion of the LORDES house layed:
and in the eleuyenth yeare in the moneth Bul
(that is the eight moneth) was the house
finished as it shulde be, so that they were
seuen yeare a buyldinge of it.

The biij. Chaper.

But Salomon was a buyldinge his awne
house thirtene yeare, yt finished it,
namely, he buylded an house of the wodd
of Libanus, an hundreth cubytes longe, fiftye
cubytes wyde, thirtie cubytes hye, fourre-
squared with rowes of pilers, and with carued
Ceders. And the rofe aboue syled he also
with Ceder wodd uppon the fyue fortie pilers,
for one rowe had fyftene pilers, so yt there
stode euer thre pilers one right ouer agaynst
another: so that every space betwixte the
pilers was one ouer agaynst another foure
squared with the pilers.

And he made a porche with pilers which
was fiftie cubytes longe, and thirtie cubytes
brode, yt y a porche before it with pilers
with a greate poste. He made a porche also
vnto yt kynges seate (wherein yt judgemen was
kepte) and made it to be the porche of judg-
ment, and syled it with Ceder from the poynte
vnto the poynte agaynest, and his owne
house wherin he dwelt, in yt back courte made
betwene yt house and the porche like the other.
And lyke vnto the porche made he a house for
Pharaos daughter, * whom Salomon had taken
to wife.

All these were costly stone hewn after yt
measure, cut with sawes on evry syde, from
the grounde vnto the rofe: and without the
greate courte also. As for the foundacions,
they were costly and greate stones, ten and
eighte cubytes greate: and costly fre stones
theron accordeinge to yt measure, and Ceders.
But the greate courte rounde aboute had thre
rowes of fre stone, yt one rowe of playne Ce-
ders: Euen so also the courte by yt house of
the LORDE within, and the porch by the
house.

And kyng Salomon sent to fetch one
† Hiram of Tyre a wedowes sonne, of the
trybe of Nephtali, and his father had bene a
man of Tyre, ‡ which was a connynge ma in
metall, full of wysdome, vnderstondinge and
knowlege to worke all maner of metall worke.
Whan he came to kyng Salomon, he made
all his worke, §and made two brassen pokers,
ether of them eightene cubytes hye: and a
threde of xij. cubytes was the measure aboue
both yt pilers: and he made two knoppes of
brasse molten, to set aboue vpon the pilers:
and euery knoppe was fyue cubytes hye: and
on euery knoppe aboue vpon yt pilers seue
wrythen roses like cheynes. And vpon euery
knoppe he made two rowes of pomgranates
rounde aboue on one rope, wherwith yt knoppe
was coverde. And the knoppes were like
roses before yt porche foure cubytes greate.
And the pomgranates in the rowes rounde
aboue were two hirdreth aboue and beneth
vpon the rope, which wete rounde aboue the
thicknes of the knoppe, on euery knoppe vpon
both the pilers. And set vp the pilers before

* 3 Re. 3. a. † 2 Par. 2. c. ‡ Exo. 31. a.
§ Iere. 32. e. 1 Par. 19. b. 4 Re. 25. b.
the porche of the temple. And that which he set on the right hande, called he Iachin: and that which he set on the lefte hande, called he Boos. And so stode it aboue vpon the pilers euens like roses. Thus was the worke of vpon the pilers finisshed.

And he made a molten lauer ten cubyte wyde from the one syde to the other rounde aboute, and fyue cubites hye, and a thred of thirtie cubites longe was \( \frac{1}{3} \) measure rounde aboute: and aboute the same lauer that was ten cubites wyde, there wente knoppes on the edge therof rounde aboute the lauer. Two rowes were there of the knoppes molten with the lauer.

And it stode vpon twelue bullockes, wherof thre were turned towards the north, thre towards the west, thre towards the south, and thre towards the east, and the lauer aboue theron, so that all their hynder partes were within under the lauer: wherof the thicknesse was an handbreth: and the edge of it was like the edge of a cuppe, and as a floured rose, and it conteyned two thousande \( * \)Battes.

And he made ten brasen seates, euery one foure cubites longe and brode, and thre cubites hye. The seate was made so, that it had sydes betwene the ledges. And on the sydes betwene the ledges there were Lyons, bullockes and Cherubins. And on \( \frac{1}{3} \) ledges which were aboue and beneth the Lyons and bullockes, were the sydes made so, that they were set downwarde. And euery stole had foure brasen wheeles with brasen axeltrees. And vpon the foure corners there were proppes molten, euery one ouer agaynst another, vnderset vnto the kettell.

And the soket vpon the stole was a cubyte hye and rounde, a cubyte and an halfe wyde: and on the soket there were knoppes in foldes, which were foure squared \( \frac{1}{3} \) not rounde. The foure wheeles stode beneth by the sydes, \( \frac{1}{3} \) the axeltrees of the wheeles were harde on \( \frac{1}{3} \) seate. Every whele was a cubite and a halfe hye, and they were wheeles like cart wheeles. And their axeltrees, spokes, nales, \( \frac{1}{3} \) shaftes were all molten. And the foure proppes vpon the foure corners of euery seate were harde on the seate.

And on the soket aboue vpon the seate a cubyte and an halfe rounde aboute, there were ledges and sydes harde on the seate. And on the plat of the same sydes and ledges, he caused to carve Chernbins, lynes and palme trees, one by another rounde aboute theron. After this maner made he ten molte seates, one maner of measure \( \frac{1}{3} \) widenes was in all.

And he made ten copper kettells, so that one kettell conteyned fourte Battes, and was foure cubites greate, and vpon euery seate was a kettell. And fyue seates set he on the righte syde of the house, and the other fyue on the left syde. But the lauer set he before on the righte hande towards the south.

And Hiram made pottes also and shouels and basens, \( \frac{1}{3} \) so finisshed he all the worke, that kyng Salomon caused to be made in the house of the LORDE: namely \( \frac{1}{3} \) two pilers, and the rounde knoppes aboue vpon the two pilers, and the two wrythen ropes to cower the two rounde knoppes vpon the pilers. And the foure hübreth pomeranates on the two wrythen ropes, euery two rowes of pomeranates vnto euery rope, to cower the two rounde knoppes vpon the pilers. And the ten seates, and ten kettels theron, and the lauer, and foure bullockes vnder \( \frac{1}{3} \) lauer. And the pottes, shouels and basens. And all the ornamentes which Hiram made vnto kyng Salomon for the house of the LORDE, were of pure metall. In the coutre by Iordane, caused the kyng them to be molten in thicke earth, betwene Sooch and Zarthan. And Salomon let all the apparell be vnweyed, because the metall was so moch.

Morouer Salomon made all the apperell that belonged vnto the house of the LORDE: namely a golden altare, a golden table that the shewbred laye on, fyne candelstickes on the righte hande, and fyue candelstickes on the lefte (before the quere) of pure golde, with floures, lampes and snoffers of golde therto, flat peces, charges, basens, spones and censors of pure golde. And the hokes of \( \frac{1}{3} \) dores on the inside of the house in the most holy, and in the dores of the house of the teple of the LORDE were of golde.

Thus all the worke that kyng Salomon made in \( \frac{1}{3} \) house of the LORDE, was finisshed. \( \dagger \) And Salomon brought in that his father David had sanctified, of syluer and golde and ornamentes, and layed it amoung the treasures of the house of the LORDE.

\* A Bat, was a certayne measure of liquore.

\( \dagger \) 2 Par. 5, a.
Prayed be the LORDE God of Israel, which promised by his mouth vnto my father Daud, and by his hāde hath fulfylled it, and sayde: Sence the daye I broughte my people of Israel out of Egipte, haue I chosen no cite amōge all the trybes of Israel, to buylde me an house, that my name might be there. But Daud haue I chosen, to be ouer my people of Israel.

And in dede my father Daud was mynded to buylde an house vnto the name of the LORDE God of Israel: neuertheles the LORDE sayde vnto my father Daud: Where as thou wast mynded to buylde an house vnto my name, thou hast done well, that thou art so aduyed. Howbeit thou shalt not buylde the house, but thy sonne which shall come out of thy loynes, he shal buylde an house vnto my name. And the LORDE hath perfourmd his worde that he spake: For I am come vp in my father Dauds steade, and syt vpon the seate of Israel, as the LORDE sayde: and haue buylded an house vnto the name of the LORDE God of Israel: and there haue I ordeyned a place for the Arke, wherin is the LORDES couenaunt, which he made with oure fathers, when he broughte them out of Egipte.

And Salomon stode before the altar of the LORDE in the presence of the whole congregation of Israel, and helde out his handes toward heauen, and sayde: O LORDE God of Israel, there is no god like the, nether aboue in heauen, ner beneth vpō earth, thou that kepest couenaunt and mercy for all thy seruauntes that walke before v with all their hert, thou that hast kepeth promes with my father Daud thy seruaunt: With thy mouth thou saydest it, and with thy hande hast thou fulfylled it, as it is come to passe this daye. Now LORDE God of Israel make good vnto my father Daud thy seruaunt, that which thou hast promysed hym, and sayde: Thou shalt not wante a man before me to syt vpon the seate of Israel, yf thy childrē kepe their waye, so yf they walke before me like as thou hast walked before me. Now thou God of Israel, let thy worde be verifie, which thou hast promysed vnto my father Daud thy seruaunt.

For thynerke thou yf God dwelleth vpon earth? Beholde the heauens and the heauens...
of all heaven maye not contayne the: how shulde then this house do it, that I haue buylded? But turne the vnto the prayer of thy seruaunt, and to his supplicacion (O LORDE my God) that thou mayest heare the thanckesgenyng and prayer, which thy seruaunt maketh before the this daye, so that thine eyes be open ouer this house night and daye, euyn ouer this place (whereof thou saydest: *My name shall dwell there.) That thou mayest heare the prayer which thy seruaunt maketh in this place, and heare the intercession of thy seruaunt of thy people of Israel, which they shall make here in this place of thy habitation in heauen: and when thou hearest it, be gracious.

When any man syneth agaynst his neighbours, and taketh upon him an ooth wherwith he byndeth himselfe, and ooth commeth before thine alter in this house, then heare thou in heauen, and se that thy seruauntes haue right, to condemne the vngodly, and to brynge his waye vpon his owne head, and to iustifie the righteous, to geue him accordinge to his rightouenes.

†When thy people of Israel is smyttten before their enemies (whyle they haue synned agaynst the) and yf they turne vnto the and knowlege thy name, and make their prayer and intercession vnto the in this house, then heare thou in heauen, and be mercifull vnto the synne of thy people of Israel, and brynge them agayne to the londe, y thou hast geuen vnto their fathers.

‡When the heauen is shut vp, so y it rayneth not (for so moch, as they haue synned agaynst the) and yf they make their prayer in this place, and knowlege thy name, and turne from their synnes wha thou troubllest them, heare thou them then in heauen, and be mercifull vnto the synnes of thy seruauntes, and of thy people of Israel, that thou mayest shewe them the good waye, wherin they shulde walke, and let it rayne vpon the londe that thou hast geuen thy people to inherauntance.

Whan a derth, or pestilence, or drouth, or burnynge, or greshoppere or catirpiller, is in their londe, or whan his enmye layeth sege to his portes in the londe, or whan eny other plage or disease happeneth, who so ever then maketh his prayer and peticion, whether it be eny other men or thy people of Israel (which the are aware of their plage) every one in his hert, and spredeth out his handes vnto this house: Heare thou then in heauen in the seate thou dwellest, and be mercifull, se that thou geue every one accordinge as he hath walked, like as thou knowest his hert (for thou onely knowest the hert of all the children of men) that they maye alwaye feare the, as longe as they lyne in the lande, which thou hast geuen vnto oure fathers.

And when eny straunge, that is not of thy people of Israel, commeth out of a farre countrie for thy names sake (for they shall heare of thy greate name, and of thy mightie hæde, and of thy outstretched arme) and commeth to make his prayer in this house, heare thou him then in heauen, as euyn in the seate of thy dwellynge, and do all for the which that straunge calleth vpon the, that all the nacions vpon eare maye knowe thy name, and that they maye feare the, as thy people of Israel do: and that they maye knowe, how that this house which I haue buylded, is named after thy name.

Whan thy people go forth to the battayll agaynst their enemyes, the waye that thou shalt sende them and shall praye vnto the LORDE towards the waye of the cite which thou hast chosen, and towarde the house that I haue buylded vnto thy name, heare thou then their prayer and peticion in heauen, and execute judgment for them.

Whan they synne agaynst the (for there is no man that synnth not) thou be wroth, and deluyer the vnto their enemyes, so that they carry them awaie captiyne in to the enemyes londe farre or nye, and yf they remembre them selues in the londe where they are captiyne, and turne, and make their intercession vnto the in the londe of their captiyne, and saye: We haue synned, of done amysse, and haue bene vngodly, and so turne vnto with all their hert, and with all their soule in the lode of their enemyes (which led them awaye captiyne) and make their prayer vnto the warde the waye of their londe, that thou hast geuen vnto their fathers, even towarde the cite which thou hast chosen, and towarde the house that I haue buylded vnto thy name: then heare thou their prayer and supplicacion
in heauen, *from the seate of thy dwellynge, and execute judgment for them, and be mercifull vnto thy people that haue synned againstst the, and vnto all their trespaces, wherwith they haue transgressed againstst the, and graunte the mercy in the sighte of them which led them awaye presonners, that their enemies maye be mercyfull vnto them: for they are thy people, and thine inheritaunce, whom thou broughtest out of Egipte, from the yron furnaice: that thine eyes maye be open vnto the petition of thy seruaunt, and of thy people of Israel, that thou maist heare them in all thinges for the which they shall call vpon the (for thou O LORDE LORDE) hast sundered them out to be an inheritaunce vnto thy selfe, from amoge all the nacions vpon earth, acordinge as thou saydest by Moses thy seruaunt, when thou broughtestoure fathers out of Egipte.

§And wha Salomon had ended all this prayer and petition before the LORDE, he rose vp from the altar of the LORDE, and lefte of from knelyng and holdynge out of handes toward heauen, and stode and blessed all the congregacion of Israel with loude voyce, and sayde: Prayed be the LORDE which hath geuen rest vnto his people, acordinge as he sayde. There hath not one fayled of all his good words, which he spake by his seruaunt Moses. The LORDE oure God be with vs, as he hath bene with oure fathers, and forsake vs not, nether withdrawe his hande from vs, but bowe oure hertes vnto him, that we maye walke in all his wayes, and kepe his commaundementes, ordinancees and lawes, which he commaunded oure fathers. And these wordes wherwith I haue made my petition before the LORDE, come nye vnto the LORDE oure God daye and nighte, that he maye execute judgment for his seruaunt and for his people of Israel, euery one at his tyme: that all nacions vpon earth maye knowe, that the LORDE is God, that there is none other. And let youre hert be perfecte with the LORDE oure God, to walke in his statute, and to kepe his commaundementes, as it is this daye.

And the kyngge with all Israel his people offered sacrifice before the LORDE. And Salomon offered deed offerynges (which he offered vnto the LORDE) two and twenty thousande oxen, and an hundred thousande shepe. So the kyngge and all the children of Israel dedicated the house of the LORDE. The same daye dyd the kyngge dedicate the myddelmost courte, which was before the house of the LORDE: that he mighte there perfoure the burntofferynges, meatofferynges, and the fat of the deedefofferynges: for the brasen altare that stode before ý LORDE, was to litle for the burntofferynges, meatofferynges, and for the fat of the deedefofferynges.

And at the saem tym made Salomon a solempne feast, and all Israel a greate congregacion with him, from the border of Hemath vnto the ryuer of Egipte, before the LORDE oure God, seuen dayes, and yet seuen dayes, that were fourtene daies. And on the eight daye he let the people go. And they blessed the kyngge, and wente vnto their tentes reioysinge and with a mery hert, because of all the good that the LORDE had done vnto Dauid his seruaunt, ã to his people of Israel.

The ir. Chapter.

And when Salomon had finisht a buyldinge of the house of the LORDE, and the kyngges house, and all that his desire and pleasure was to make, ý LORDE appeared vnto him the seconde tym, even as he appeared vnto him at Gibeon. And the LORDE sayde vnto him: I haue herde thy prayer and petition, that thou hast made before me, and haue sanctified this house which thou hast buylded, that I maye set my name there for ever: and myne eyes and my hert shalbe there allwaye. And ye walke before me (as thy father Dauid walked) with a perfecte and a true hert, so that thou do all that I haue comandede the, and kepe myne ordinancees and lawes, then whyl I stablish the seate of thy kyngdome ouer Israel for euer, acordinge as I promysed thy father Dauid, and sayde: û Thou shalt not wante a man from the seate of Israel.

But ye ye turne back fro me, ye and youre childre, and kepe not my commaundementes and ordinancees which I haue layed before you, but go and serue other goddes, and worshippe them, then whyl I rote Israel out of the londe that I haue geuen them. **And the

* Amos 9. b. † 1 Ed. 1. a. ‡ Exo. 19. a. § 2 Par. 7. a. * 2 Par. 7. c.
house that I haue halowed vnto my name, wyll I put awaye fro my face. And Israel shall be come a byworde and fabell amoge all naciones, and so shal this hye house: so that every one y goeth by, shall be astonyed, and make an hyssyngue, and saye: Wherfore hath the LORDE done thus vnto this londe and to this house? Then shal it be answered: Because they forsoke y LORDE their God, (which brought their fathers out of the londe of Egipte) and haue receaued other goddes, and worshipped them, and serued them. Therefore hath y LORDE brought all this euell vpoun them.

Now whan the twenty yeares were ended, wherein Salomon byuylde the two houses, the LORDES house and the kynges house, where vnto Hiram the kyng of Tyre brought Salomo Ceder trees y Pyne trees, and golde after all his desyre, then gaue kyng Salomon vnto Hiram twentye cities in the countrey of Galile. And Hiram departed from Tyre to vsyet the cities which Salomon had geuen him, y they pleased him not, and he sayde: What maner of cities are these (my brother) that thou hast geuen me? And he called them the londe of Cabul vnto this daye. And Hiram sent vnto the kyng, sise score hundreth weight of Golde. And the same is the summe of the taxe, that kyng Salomon rayesd to the byuyldeinge of the house of the LORDE, and his awne house, y Millo, and the walles of Jerusalem, and Hasor, and Megiddo, and Gaser.

For Pharao y kyng of Egipte came vp, and wanne Gaser, y brente it with fyre, y slewe the Cananites y dwelt in the cite, y gaue it for a gifte vnto his daughter Salomos wife. So Salomon byuylde Gaser, y the lower Bethoron, and Baelath and Thamar, in y wyldernes, in the londe, y all the cities of the corne houses that Salomon had, and all the cities of the charettes, y all the cities of the horsmen, and what he pleased him to byuylde at Jerusalem, in Libanus, y in euery countre of his domynion.

And all the remnaunt of the people of the Amorytes, Hethites, Pheresites, Heuites and Iebusites, which were not of the children of Israel, their children which they left behynde them in the londe (whom the children of Israel could not ytterly destroye) those dyd Salomon make tributaries vnto this daye.

But of the children of Israel he made no bondmen, but let them be men of warre, and his seruauntes, and prynces, and knightes, and ouer his charettes and horsme. And the officers which were ouer Salomons busynesse, were fyue hundreth and fiftye, which ruled the people, and perfourmed the worke. And Pharao's daughter wente vp from the cite of Dauid, in to hir house y which he had byuylde for her. Then byuylde he Millo likewise. And thre tymes in the yere dyd Salomon ofrre burntofferynges and deed offer-ynges vpon the altar y that he had byuylde vnto the LORDE, and burnt incense vpon it before the LORDE, and so was the house ended and finyshed.

And Salomon made shippes also at Ezeon Geber, which lyeth by Eloth besyde the Reed See shore in y londe of the Edomites. And Hiram sent his seruauntes by shippes, which were shipmen, and had experience of the See, with Salomons seruauntes; and they came vnto Ophir, and fetched from thence one y twenty score hundreth weight of golde, and brought it vnto Salomon.

The 7. Chapter.

A ND whan kyng Salomons fame of the name of the LORDE came to the eares of the Queene of riche Arabia, she came to proune him with darke sentences. And she came to Jerusalem with a maruelous great trayne, with camels which bare spyces, and moch golde, and precious stones. And whan she came in to kyng Salomon, she spake vnto him all that was in hir hert. And Salomon tolde her everythinge, and the kyng had nothinge in secrete, but he tolde it her. But whan the Queene of riche Arabia sawe all the wyszdome of Salomon, and the house that he had byuylde, and the meates of his table, and the dwellinges of his seruauntes, y the offices of his ministers, and their garments, and his butlers and the burntofferynges which he ofrred in the house of the LORDE, she wondred exceddingly, and could no longer refrayne, but sayde vnto the kyng: It is true that I haue herde in my londe of thy behauoure and of thy wyszdome.

Deu. 29. d. Iere. 22. b. 2 Par. 8. a. 2 Re. 5. b. Leui. 25. f. 3 Re. 7. b. 2 Reg. 5. b. 2 Par. 4. a. 3 Re. 22. g. 2 Par. 8. d. Iere. 10. b. 2 Par. 9. a. Mat. 12. d.
B And I wolde not beleue it, tyll I came and sawe it with myne eyes: and beholde, the halfe hath not bene tolde me. 

Thou hast more wyszdome and good, the the name is that I haue herde. Happye are they peple and they seruauntes, that allwaie stonde before the, and heare they wyszdome. Prayed be the LORDE thy God, which had soch a pleasure vnto the, that he set the vpone the seate of Israel: because he hath allwaye loued Israel, and hath set the to be kynge, that thou shuldest mantayne instyce and equyte. 

And she gaue the kynge syxe score hundreth weighte of golde, and very moch sypce, and precious stones. There came neuer so moch sypce thyther, as the Queene of riche Arabia gaue vnto kynge Salomon. And Hirams shippes, * which caried golde out of Ophir, broughte maruelous moc costly tymber and precious stones from Ophir. And of that costly tymber the kynge caused to make pilers in the house of the LORDE, and in the kynge house, and harpes and Psalteries for the Musicians. There came nomore sox costly tymber, nether was it sene vnto this daye. And kynge Salomon gaue the queene of riche Arabia, all that she desyred and axed, besydes that which he gaue her of a frey hande. And she returned, and departed in to hir lande with hir seruauntes. 

The golde that came to Salomon in one yeare, was nyne and thyrtie score hundreth weighte, besydes that which came of chapmen, marchauntes and Apotecaries, and of the nexte kynes, and of the mightie men in the londe. And kynge Salomon causeth to make two hundreth speares of beaten golde, sise hundreth peces of golde he put he to euery speare: and thre hundreth shylde of y best golde, euyn thre pounde of golde vpon euery shylde. And the kynge put them in the house of the wod of Libanus. 

And the kynge made a greete seate of Yuery, and overlayed it with y most precious golde. And the seate had sixe steppes, and y heade of the seate was roide behyne. And there were two postes to leane vpon both the sydes of the seate, and two lyons stode vpon the leanyng postes, and twolue lyons stode vpon the sixe steppes on both the sydes. Soch one hath not bene made in ey kyng-dome. All kynge Salomos drynkyng vessels were of golde, and all the vessels in the house of y wod of Libanus were of pure golde also: for syluer was not regarded in Salomons tyme. For the kynes Seeshippe y sayled vpon the See with y shipp of Hirams, came once in thire yeare, and broughte golde, syluer, Yuery, Apes, and Pecockes. 

Thus was kyng Salomon greater in riches and wyszdome, then all the kynges vpou earth. And all the worlde desyred to se Salomon, that they mighte heare the wyszdome which God gave hym in his hert. And they broughte hym yearly euery man his present, vessels of syluer and golde, rayment and harness, sypces, horses and Mules. And Salomon broughte charrettes and horsmen together, so that he had a thousande and foure hundreth charrettes, and twolue thousande horsmen: and those he put in y charret cities, and with the kynge at Jerusalem. 

And the kynge broughte it to passe, that there was as moc syluer at Ierusalem as stones: and as many Ceders as there were wynde figg trees in the valleys. And Salomons horses were broughte out of Egipte, and fro Keua: for the kynes marchauntes fetched them from Keua for money. And a charret came vp out of Egipte for sise hirdreth Syldes of Syluer, and an horse for an hirdreth and fyffe. Thus were they broughte also vnto all the kynges of the Hethites and to the kynges of Siria by their handes. 

The ri. Chapter. 

BUT kyng Salomon loued many outlandish women, Phraoes daughter, and women of Moab, of Ammò, of Edom, of Sidon, and of Heth, euyn of those nacions, that the LORDE spake of vnto the children of Israel: "Go not ye vnto them, and let not them come vnto you: they shall surely bowe youre hertes after their goddes: Vnto these dyd Salomon enclyne with affeccion. And he seued hundrith women to wyues, and hundreth concubines, and his wyues turned his hert asyde. And when he was now olde, his wyues bowed his hert after strange goddes, so that his hert was not whole with the LORDE his God, as was the hert of Dauid his father. 

So Salomon walked after Astaroth the god of the Sidonians, and after Malcom the

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* 3 Re. 9. e  † 3 Re. 7. a  ‡ 2 Par. 9. d.
abomination of the Ammonites. And Salomon dyd y which displeased the LORDE, and folowed not y LORDE to y vtenomost as dyd his father Dauid. Thé buylded Salomó an bie place vnto Chamos the abominaçion of y Moabites (vpon the mount that lyeth before Ierusulè) and vnto Moloch the abominaçion of the Ammonites.

Thus dyd Salomon for all his outladish wyues, which brenç incense, and offrd vnto their goddes. But the LORDE was wroth at Salomon, because his hert was turned asyde from y LORDE God of Israel, * which had two tymes appeared vnto him, and commanded him, that he shulde not walke after other goddes: and yet kepte he not that the LORDE commanded him. Therfore sayde the LORDE vnto Salomon: For so moch as this is done with the, and hast not kepyd my couenaunt and myne ordinances, which I commanded the, therfore wyll I also plucke thy kyngdome from the, and geue it vnto thy seruaunt: Neuertheles in thy tyme will I not do it, for thy father Dauids sake, but from the hande of thy sonne wyll I plucke it. Howbeit I wyll not plucke y kyngdome cleane awaye. One trybe wyll I geue vnto thy sonne, for Dauid my seruauntes sake, and for Ierusalems sake which I haue chosen.

And the LORDE raysed vp an aduersary vnto Salomon, euen Hadad the Edomite of the kynges sede, which was in Edom. For when Dauid was in Edom, and Ioaob the chefe captayne wente vp to bury the slayne, he smote all the males in Edom. (For Ioaob remayned there sixe monethes and all Israel, tyme he had roted out all y males that were in Edom.) Then fled Hadad, and certayne men of y Moabites with him, of his fathers seruauntes. As for Hadad, he was a yonge man.

And they gat them vp fro Madian, and came vnto Paran, and toke men with them out of Paran, and came in to Egipte vnto Pharaos the kyngye of Egipte: which gaue him an house and certayne vtyales appoynted, gau him a countrie. And Adad founde greate fauoure in the sighte of Pharaos, so that he gaue him to wife euen the sister of his owne wyfe Thaphenes the Quene. And Thaphenes sister bare him Genumath his sonne, and Thaphenes sorished him vp in Pharaos house, in so much that Genumath was in Pharaos house amoungse Pharaos children.

Now wha Hadad herde in Egipte, that Dauid was fallé on slepe with his fathers, and Ioaob the chefe captayne was deed, he sayde vnto Pharaos: Let me go in to my countrie. Pharaos sayde vnto hym: What lackest thou with me, that thou wilt go in to thy countrie? He sayde: Nothyng, but yet let me go.

God rayzed him vp another aduersary also, one Reson the sonne of El Iada, which fled from his lorde Hadad Eser kyngye of Zeba, and gathered men agaynst hym, and was a captayne of the men of warre whan Dauid slewe them: and they wente vnto Damascus and dwelt there, and reigned at Damascus, and he was Israelis aduersary as lóge as Salomon lyued. This is the harme y Hadad suffred: therfore had he euell will at Israel, and was kyngye ouer Siria.

Morouer Ieroboam the sonne of Nebat an Ephraite Salomonos seruaunt (and his mothers name was Zeruga, a wedowe) lifte vp his hande also agaynst the kyngye. And this is the cause wherfore he lifte vp his hande agaynst the kyngye: Whan Salomon buylded Millo, he shut vp a gappe in the cite of Dauid his father. And Ieroboam was a mà of armes. And whan Salomon sawe that it was a mete yonge man, he set him ouer all the burthens of the house of Joseph.

But at the same tyme it fortuned, that Ieroboam wente out from Jerusalem, and the prophet Ahias of Silo founde him by the waye, and he had a new cloke vpon him, and they two were alone in the felde. And Ahia toke holde of the new cloke he had on, and rente the same in to twelue peces, and sayde vnto Ieroboam: Take thou ten peces vnto the.

For thus sayeth the LORDE God of Israel: Beholde, euen thus wyll I rente the kyngdome from the hande of Salomé, and wyll geue the ten trybes. One trybe shall he haue for my seruaunt Dauids sake, and because of the cyte of Ierusalem, t which I haue chosen out of all the trybes of Israel: for they haue forsaken me, and worshipped Astaroth the god of the Sidonians, Chamos the god of the Moabites, and Malcò the god of the children of Ammon, and haue not walked in my wayes, to fulfill my pleasure, myne ordinances, and lawes, as dyd Dauid his father.

* 3 Re. 3. a. and 9. a. + 2 Pur.7. c.
Notwithstanding, I will not take the whole kingdom from out of his hand, but will make him a prince as long as he liveth for the sake of my servant David, whom I have chosen. He has kept my commandments and the ordinances of Israel. Therefore I will give thee one third of his kingdom.

And he said to them: What is your counsel? If it is good, say it. They said to him: If thou dost this thing, thou dost not please the people, and wilt lose thy life. If thou dost please the people, say it. And they said: If thou dost please the people, thou shalt be our king.

Then I will not make all Israel my servant, as I made Nebat, the son of Jeroboam, king in Egithe, in Sais, the kingdom of Egypt, and in the third year of Ahias, the son of Silo, king in Israel.

The reign of Roboam.

And Roboam went to Sichem, for all Israel came to Sichem to make him king. And when Jeroboam, his son, went to Nebat, the son of Becher, and was in Egypt, (where he was fled for Salomon,) he came again to the land of Israel. And they sent for him, and called him. And Jeroboam came with all the congregation of Israel, and to Roboam, and said to him: Thy father made us not hard to bear, but now shalt thou make us even worse. And we will not subdue our sons to serve under thee. He said to them: Go your way into the third day, and then come to me again. And the people went their way.

And Roboam held a council with the elders that sat before Salomon, his father, by the will of the Lord. What shall we say to the people that are come to us, to make a king, as Salomon did? And they answered: If thou dost please the people, say it to us, that we may answer the people, and be obedient to the people, even to the word of the people.

And he said to them: What is your counsel? If it be good, say it. They said to him: If thou dost please the people, thou shalt be our king. And they said to him: If the Lord pleaseth, thou shalt be our king.

So he went to the third day, and held a council with the elders that sat before the people, and said to them: What shall we answer the people that are come to us, to make a king, as Salomon did? And they answered: If thou dost please the people, say it to us, that we may answer the people, and be obedient to the people, even to the word of the people.

And he said to them: What shall we answer the people that are come to us, to make a king, as Salomon did? And they answered: If thou dost please the people, say it to us, that we may answer the people, and be obedient to the people, even to the word of the people.

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And he said to them: What shall we answer the people that are come to us, to make a king, as Salomon did? And they answered: If thou dost please the people, say it to us, that we may answer the people, and be obedient to the people, even to the word of the people.

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rentgatherer, all Israel stoned him to death. But kyng Roboam strengthened himselfe, and gat him vp in to a charret, to fle vp to Jerusalem. Thus departed Israel from the house of Dauid vnto this daye.

Now when all Israel herde, that Ierooboam was come againe, they sent for to call him to the whole congregacion, and made him kyng ouer all Israel. And no man folowed the house of Dauid, saue onely the tribe of Iuda. *And when Roboam came to Jerusalem, all the house of Iuda and the trybe of Ben Iamin (even an hundredth and foure score thousande chosen men of armes) gathered themselues together to fight against y house of Israel, to brynge the kyngdome agayne vnto Roboam y sonne of Salomô.

But the worde of God came to Semeia the man of God, and sayde: Speake thou to Roboam the sonne of Salomon kyng of Iuda, and to all y house of Iuda and Ben Iamin, and to the other people, and saye: Thus sayeth the LORDE: Ye shall not go vp and fight against youre brethren the children of Israel. Let every man go home agayne, for this is my dede. And they herkened vnto the worde of the LORDE, and turned back, to go their waye, as the LORDE sayde. But Roboam buyldeid Sicheym vpon mount Ephraim, and dwelt therin, and departed thence, and buyldeid *Pennaol.

Ierooboá thoughte in his hert: The kyngdome shall fall agayne now vnto the house of Dauid, if this people go vp to offre in the LORDES house at Jerusalem, and so shall the hert of this people turne to their lorde Roboam kyng of Iuda, and the shal they slaye me, and fall agayne to Roboam kyng of Iuda. And the kyng helde a counsell: and made two golden calues, and sayde vnto them: It is to inoch for you to go to Ierusalam: beholde, * there is thy God (O Israel) which broughte y out of Egipte. And the one set he at Bethel, and the other in Dan. And this dede turned to syne, for the people wente before the one vnto Dan.

He made an house also in the hye places, and made presstes of the smallest in the people, which were not of the childré of Leui. And vpon the fiftene daye of the eighte moneth he made an holy daye, like as the solempne feast

in Iuda, and offered vpon the altare. Thus dyd he at Bethel, in doyng sacrifice vnto the calves which he had made, and at Bethel he ordwayed the presstes of the hye places that he had made: and offerd vpon the altar (which he had made) at Bethel, the fiftene daye of the eight moneth, which he inuented of his owne hert. And he made the children of Israel an holy daye, whan wente vp to the altar to burne incense.

The viiiij. Chapter.

A ND beholde, there came a mā of God from Iuda (thorrow the worde of the LORDE) vnto Bethel, and Ierooboam stode by the altar to burne incense. And he cried against the altar thorow the worde of the LORDE, and sayde: O altar, altar, thus sayeth the LORDE: Beholde, there shall be borne vnto y house of Dauid a sonne, Iosia by name * which on the shall offer the presstes of the hye places, that burne incense vpon the, and mens bones shall he burne on the. And he gaine a wonder token the same daye, and sayde: This is the token, that the LORDE hath spoken it, beholde, the altar shall ryue, and the aszshes, that are theron, shall be poured out.

But when the kyng herde the worde of the man of God, that cried against the altar at Bethel, he stretched out his hande by y altar, and sayde: Laye hondes on him. And his hande that he stretched out, wythered, and he coulde not drawe it vnto him agayne. And y altar roue, and the aszshes were pured out from the altar, acording to the wonder token that the man of God had geuen by the worde of the LORDE.

And the kyng answered, and sayde vnto the man of God: ** O praye the face of the LORDE thy God, and make intercession for me, that my hande maie be restored vnto me agayne. Then prayed the man of God vnto the face of the LORDE. And the kynges hande was restored him agayne, and became as it was afore. And the kyng sayde vnto the man of God: Come home with me, and dyne, and I wil geue the a reward.

But the man of God sayde vnto the kyng: Yf thou gueuest me halfe thy house, I wil not come with the: for in this place will I nether

Ei)t, Loke Thou Whan Because I Which Thou beholde, Bringe ffo, Art Get Alas

which house. he he shalt this and dishobedient wentest. worde backe the asse. dronne hast God, that thy He And turned the no place thee. And he turned not coarse eaten water, nor eat he eate bred, and drynke water. But at Bethel there dwelt an old prophet vnto who his sons came, tolde him all the workes the mā of God had done that daye at Bethel, the words that he had spoken vnto the kyng. And their father sayde vnto them: Which waye is he gone? And his sons shewed him the waye that the man of God was gone: which came from Iuda. He sayde vnto his sons: Saddell me the asse. And whā they had saddled him the asse, he rode theron, and wente after the man of God, and founde him sittinge vnder an Oke tre, and sayde vnto him: Art thou the man of God that came from Iuda? He sayde: Yee, He sayde vnto him: Come home with me, and eate bred. He sayde: I maye not turne backe with the, and come with the. Nether wyll I eate bred, ner drynke water with the in this place: for it is spoken vnto me by the worde of the LORDE: Thou shalt nether eate bred there, ner yet drynke water, nether shalt thou go agayne by the waye that thou wentest. He sayde vnto him: I myselfe am a prophet as well as thou, and an angell hath spoken with me by the worde of the LORDE, and sayde: Bringe him againe with the, that he maye eate bred, and drynke water. But he lyed vnto him, and broughte him agayne, so that he ate bred, and dranke water in his house.

And when they sat at the table, the worde of the LORDE came to the prophet that had broughte him agayne, and cryed vnto the man which was come Fro Iuda, and sayde: Thus sayeth the LORDE: Because thou hast bene dishobedient vnto the mouth of the LORDE, and hast not kepte the commandement that the LORDE thy God commaundede thee, but hast turnede backe, and hast eaten bred, and dronne water in this place, whereof he saide vnto thee: Thou shalt nether eate bred nor drynke water, therfore shall not thy body come in to thy fathers grave.

And when he had eaten bred and dronne the asse was sadled vnto the prophet whom he had broughte agayne. And whā he was gone, a lyon founde him by the waye, slewe him, and his body was cast in this waye. And the asse stode by him, and the lyon stode by the body. And whā men wente by, they sawe the body cast in the waye, and the lyon stondynge beside the body, and came and tolde it in the cite, where the olde prophet dwelt.

When the prophet which had broughte him agayne, herde that, he sayde: It is the man of God, that hath bene dishobedient vnto the mouth of the LORDE, therfore hath the LORDE deliverede him vnto the Lyon, which hath rente him, and slayne him, acordynge to the worde that the LORDE spake vnto him. And he sayde vnto his sons: Saddell me the asse. And when they had saddled it, he wente, and founde his body cast in the waie and the asse and the lyon stondynge beside the body. The lyon had eate nothinge of the body, nether had he tonne the asse. Then toke the prophet the deed coarse of the man of God, and layed it vpō the asse, and broughte it agayne in to the cite of the olde prophet, to mourne, and to burye him.

And he layed the coarse in his awne grave, and they mourned for him: Alas my brother. And when they had buriede him, he saide vnto his sons: Whan I dye, burye me in the grave where the mā of God is buried, and laye my bones beside his bones. For it shall come to passe, that he cried (thower the worde of the LORDE) against Bethel, and agaynste all these houses of the hye places, which are in the cities of Samaria.

Howbeit after this acte dyd not Ieroboam turne from his euell waye, but was perverted, and made prestes of the hye places, euē of the smallest of the people: Loke whom it pleased him, his handes he fylled, and he was prest of the hye places. And this turned to synne vnto the house of Ieroboam, to destroye him and to bryngye him to naughte.

The riij. Chapter.

A T the same tyme was Abia the sonne of Ieroboam sicke, and Ieroboam saide vnto his wyfe: Get the vp, and disguise the, so that no man perceaueth that thou art Ieroboam's wyfe, and go vnto Silo: behold, there is the prophet Ahias, which promysed me that I shulde be kyng over this people: and take

* 3 Re. 20. f. † 4 Re. 24. d. ‡ 3 Re. 11. c.
with the ten loaves of bred and cakes, and a cupe with hony, 

zo go to him, that he maye
tell the how ite shal go with the childe. And leroaboams wyfe dyde so, and gat hir vp, and wente vnto Silo, and came in to the house of Ahias. But Ahias coulde not se, for his eyes were dyme for age. Neuerthelesse the LORDE sayde vnto Ahias: Beholde, leroaboams wyfe commeth, to axe a matter at the for hir sonne, for he is sycke. Speake thou therefore vnto her thus 

zo thus. Now whan she came in, she shewed hirselfe straunge. But when Ahias herde the noyse of hir fete goyng in at the dore, he saide: Come in thou wyfe of Ieroboa. Why shewest thou thy selfe so straunge? I am sent vnto 

zo an harde messaunger.

Go thy waye and tell leroaboam: Thus sayeth 

zo LORDE God of Israel: I haue exalted the from amonge the people, and set the to be pryncour my people of Israel, and haue rente the kyngdome from the house of David, and geuen it the. But thou hast not bene as my seruanuit David, which kepte my commandementes, and walked after me with all his hert, so that he did onely 

zo thinges that was righte in my sighte: and thou hast done worse then all theye that haue bene before the: thou hast gone thy waye and made the other goddes, and molten yuyases, to provoke me vnto wrath, and hast cast me behynde thy backe.

Beholde therefor, I wil bryng my misfortune vpon the house of Ieroboaam, and wy❧ rote out from Ieroboaam eu∑ him that maketh water agaynst the wall, the presoner and forsaken in Israel: and the posterite of 

zo house of Ieroboaam wyll I swepe out, as donge is swepe out, tyll he be cleane broughte to naught. 

He that dieth (of Ieroboaam) in the cite, the dogges shal eate him vp. But him 

dyeth in the felde, shal the foules of the aire eat vp, for the LORDE hath spoken it.

Get the vp therefor, and go home, 

zo whan thy fete enter in to 

cite, the childe shal dye. And all Israel shal bewayle him, and burye him. For he onely of Ieroboaam shal come to the graue, because there is some good founde in him before the LORDE God of Israel, in Ieroobaoms house. But the LORDE shal rayse him vp a kyng, which shal rote out 

zo house of Ieroboaam in that daie. And what is it, 

zo is now in hande all ready? And the LORDE shal smyte Israel, like as a rede is moued in the water: 

zo shal rote out Israel from this good londe, that he gane vnto their fathers, 

zo shal scater them beyonde the water, because they haue made their groues to provoke the LORDE vnto wrath. And Israel shall be geuen ouer because of the synne of Ieroboaam, which hath synned him selfe, 

zo made Israel to synne.

And leroaboams wyfe gat her vp, wente hir waye, 

zo came vnto Thirza. And whan she came vp[o the threshold of the house, 

zo childe dyed, 

zo they buried him, 

zo all Israel made lamentacion for him: acordinge to 

zo worde of the LORDE, which he spake by his seruanuit Ahia 

zo prophet. What more there is to saye of Ieroboaam, how he foughte 

zo raigned, beholde, it is wrytten in the Cronicles of the kynges of Israel. The tyme that Ieroboaam raigned, was two 

zo twentye yeare. And he slepte with his fathers. And Nadab his sonne was kyng in his steade.

Roboa 

zo sonne of Salomon was kyng in Iuda. One and fourte yeare olde was Roboa 

wha he was made kyng, seuentene yeare raigned he at Jerusalem, in the cite 

zo the LORDE had chosen out of all 

zo trybes of Israel, to set his name there. His mothers name was Naema an Ammonitesse. And Iuda dyd 

zo which displeased the LORDE, 

zo prouoked him to indignacion more then all their fathers had done with their synnes which they dyd: for they likewyse buylded them hye places, pilers, and groues vp[o every hye hill, and amon all grene trees. There were whoremogers also, 

zo they dyd all 

zo abominacions of 

zo Heyth, whom 

zo LORDE droute out before the children of Israel.

But in 

zo fift yeare of kyng Roboa 

oてきた Sisack 

zo kyng of Egipte vp agaynst Jerusalem, 

zo toke the treasure out of 

zo house of the LORDE, 

zo out of the kynges house, 

zo all that mighte be gotten, 

zo toke all the shylde of golde, 

zo which Salomon caused to be made. In steade wherof 

zo kyng Roboa caused for to make shyldes of steel, 

zo commytted them vnder the handes of the chefe fotemen, which keppte the dore of the kynges house. And as oft as the kyng wente in to 

zo house of the
LORDE, the fote men bare them, and brought them agayne in to the fote mens chamber.

What more there is to saye of Roboam, and all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Iuda. But betwene Roboam and Ieroboam there was warre as longe as they lyued. And Roboam slept with his fathers, and was buried with his fathers in the cite of David. And his mothers name was Naema an Ammonitisse. And his sonne Abia was kyngge in his steade.

The rb. Chapter.

IN the eighteenth yeare of kyngge Ieroboam the sonne of Nebat, was Abia kyngge in Iuda, and reigned thre yeare at Jerusalem. His mothers name was Maecha, the daughter of Abisalom, and he walked in all the synnes of his father, which he had done before him, and his hert was not perfecte with the LORDE his God, as was the hert of David his father. For because of Davids sake dyd the LORDE his God gene him a lanterne at Jerusalem, so he rayed his sonne after him, and manteyned him at Jerusalem, because David dyd the thinge was righte in his sighte of the LORDE, and departed not from all that he commanded him as longe as he lyued (sauyngge in the matter with Vries and Hethite). But there was warre betwene Roboam and Ieroboam, as longe as he lyued.

What more there is to saye of Abia, and all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Iuda. There was warre also betwene Abia and Ieroboam. And Abia slept with his fathers, and they buried him in the cite of David. And Asa his sonne was kyngge in his steade. In the twentieth yeare of kyngge Ieroboam ouer Israel, was Asa kyngge in Iuda, and reigned one and forty yeare at Jerusalem. His grandmothers name was Maecha the daughter of Abisalom. And Asa dyd that which was righte in the sighte of the LORDE, as dyd his father David. And he removed whoremongers out of the londe, and put downe all the Idols that his fathers had made. He put his mother from the mynistracion, that she had made vnto Miplezeth in groue. And Asa roeted out hir Miplezeth, and brent it in the broke Cedron:

but the hye places put he not downe. Yet was the hert of Asa perfecte with the LORDE as longe as he lyued. And the syluer and golde, and vessels that his father had halowed, as such as was sanctified vnto the house of the LORDE, that broughte he in. And there was warre betwene Asa and Baesa the kyngge of Iuda, as longe as they lyued.

Baesa the kyngge of Israel wente vp agaynst Iuda, and byyled Rama, that no man shuld go out and in of Asas syde the kyngge of Iuda. Then toke Asa all the syluer and golde that was lefte in the treasure of the house of the LORDE, and in the treasure of the kynges house, and didyuered it in to his seruauntes handes, sent it vnto Benadab the sonne of Tabrimon the sonne of Hesion kyngge of Siria, which dwelt at Damascon, and let saye vnto him: There is a seruaunt betwene me and the, and betwene my father and thy father: therefore sende I the a present of syluer and golde, that thou shuldest breake the seruaunt which thou hast with Baesa the kyngge of Israel, that he maye departe fro me.

Benadab agreed vnto kyngge Asa, and sent his captaynes agaynst the cities of Israel, and smote Ion and Dau, Abel Beth Maecha, and all Cineroth with the whole londe of Nephtali. Wha Baesa herde that, he left of from byylde Rama, and wente agayne vnto Thirza.

Kyngge Asa caused it be proclaimed in all Iuda: Here be no man excepte. And they toke awaye the stones and tymber from Rama, wherwith Baesa had byyled. And kyngge Asa byyled Geba Ben Iamin Mispa therewith.

What more there is to saye of Asa, and of all his power, and all that he dyd, and of the cities which he byyled, beholde, it is wrytten in the Cronicles of the kynges of Iuda: sauyngge that in his olde age he was diseased in his fete. And Asa slept with his fathers, and was buried with his fathers in the cite of David his father. And Iosaphat his sonne was kyngge in his steade.

But Nadab the sonne of Ieroboam was kyngge ouer Israel in the secode yeare of Asa kyngge of Iuda, and reigned ouer Israel two yeare, and dyd euell in the sighte of the LORDE, and walked in the waye of his father, and in
his synnes, wherwith he made Israel to synne. Howbeit Baesa the sonne of Alia of the house of Isachar conspired against him,  właśc, him at Gibbethon, which was the Philistines: for Nadab and all Israel layed sege to Gibbethon. So Baesa slewe him in the thirde yeare of Asa kyng of Iuda,  was kyng in his steade. \*Now when he was kyng, he smote all the house of Ieroboam, and let nothinge of Ieroboam remayne that had breth, tyll he had destroyed it, acordynge to \* words of the LORDE, which he spake by his seruaunt Alia of Silo, because of Ieroboams synnes which he dyd,  made Israel synne withall: even with \* prouokynge wherwith he displeased the LORDE God of Israel.

What more there is to saye of Nadab,  all that he dyd, beholde, it is wrytten in the Chronicles of the kynges of Israel, and there was warre betwene Asa  Baesa the kyngge of Israel, as longe as they lyued.

In the thirde yeare of Asa kyng of Iuda were Baesa \* sonne of Alia kyngge over all Israel at Thirza foure and twentye yeare, and dyd that which was euell in the sighte of the LORDE, and walked in the waye of Ieroboam, and in his synnes, wherwith he made Israel to synne.

Neuertheles the worde of the LORDE came vnto Iehu the sonne of Hanani agaynst Baesa, and sayde: For so moch as I lifted the out of the dust, and made the pryncesse over my people of Israel, and thou walkest in the waye of Ieroboam, and makest my people over Israel for to synne, to prouoke me vnto wrath thorow their synnes, beholde, therefore wyll I take awaye the posterite of Baesa, and the posterite of his house, and wyll set thine house euene as the house of Ieroboam the sonne of Nebat. \* He that of Baesa dyeth in the cite, the dogges shall deuoure him: and who so bevyng of hym dyeth in the felde, the foules of the ayre shall eate hym vp.

What more there is to saye of Baesa, \* what he dyd, \* of his power, beholde, it is wrytten in \* Chronicles of the kynges of Israel. And Baesa slepte with his fathers,  was buried at Thirza:  his sonne Ella was kyngge in his steade. And the worde of \* LORDE came by the prophet Iehu the sonne of Hanani, ouer Baesa, and ouer his house, and agaynst all the euell that he dyd in the sighte of LORDE, to prouoke him vnto wrath thorow the workes of his handes: so that he became as the house of Ieroboam, and because he slewe \* this man.

*3 Re. 14. c. †3 Re. 14. b. and 16. a. \* The prophet.
According to the LORDE, whom he spake by Josua the sonne of Nun.

The rbiij. Chapter.

And Elias, the Theszbite one of the inhabitants of Gilead, saide vnto Achab:

As truly as the LORDE God of Israel lyueth, whose seruaunt I am, there shall nether rayne nor dew come this yere, excepte I speake it.

And the worde of the LORDE came vnto him, and sayde: Get the hence, and turne the towarde the east, and hyde the by the ryuer Crith, which is ouer agaynst Iordane, and thou shalt drynke of the ryuer: and I haue commanded the rauens, that they shall feede the there. He departed, and dyd acordinge to the worde of the LORDE, and wente his waye, and sat him downe by the ryuer Crith, which is ouer agaynst Iordane. And the rauens broughte him bred and flesh in the mornynge and in the eueneynge, and he dranke of the ryuer.

And it fortunned after certayne dayes, that the ruer was dryed vp: for there was no rayne in the lode. Then came the worde of the LORDE vnto him, and sayde: Get vp vp, and go vnto Sarepta, which lieth by Sid6: for there haue I commanded a wedowe to make provyson for the.

And he gat him vp, and wente vnto Sarepta. And when he came to the gate of the cite, beholde, the wedowe was there, and gathered stickes. And he called her, and sayde: Fetch me a little water in a vessell, vp. I maye drinke. And as she was goinge to fetch it, he cried vnto her, vp: Brynge me a morsell of bred also in thine hande. She sayde: As truly as the LORDE thy God lyueth, I haue no bred, but an handfull of flour in a pitchere, a curtesy oyle in a cruse: and beholde, I haue gathered vp one or two stickes, vp will go and prepare it for me and my sonne, that we maye eate and dye.

Elias sayde vnto her: Feare not, go thy waye, vp do as thou hast sayde: yet make me first a morsell of bred therof, vp brynge it me forth: vp afterwarde shalt thou make it for vp thy sonne. For thus sayeth the LORDE God of Israel: The meell in the pitchere shall not be spent, vp the oyle in the cruse shall not fayll, vnto the daye the LORDE shall cause it for to rayne vp6 earth. She went vp dyd as Elias sayde. And he ate, vp she also, and hir house a certayne season. The meel in the pitchere was not mynished, and the oyle in the cruse fayled not, acordinge to the worde of the LORDE which he spake by Elias.

And after these actes the sonne of the wife of vp house was sicke: and his sicknes was so

\[3 \text{Re. 18. f. 4 Re. 3. c. Iacob. 5. c. Luc. 4. c.} \] 
\[\text{§ Luc. 4. c.}\]
A

AND after a longe season came yd worde of the LORDE vnto Elias in the thirde yeare, a sayde: 5 Go thy waye, a shewe thy selfe vnto Achab, y I maye cause it for to rayne vpon earth. And Elias wente to shewe him selfe vnto Achab. But there was a greete deth i Samaria. And Achab called Abdia his chefe officer: (As for Abdia, he feared y LORDE greatly: for wha Iesabel rote out y prophetes of y LORDE, Abdia take an C. prophetes, and hyd them in caues, here fiftie, a there fiftie, a prouyded for them with bred and water.) Achab now sayde vnto Abdia: Go thowor the londe vnto all the welles of water a ryuers, yf happlye we maye finde hay, a to saue f horses a mules, a all the catell perishe not. And they parted the selues in to the londe, to go thowor it. Achab departed the one waye alone, and Abdia y other waye alone.

Now when Abdia was on f waye, Elias met him. And when he knewe him, he fell downe vpon his face, a sayde: Art not thou my lorde Elias? He sayde: yee, go thy waye, and tell thy lorde: beholde. Elias is here. But he sayde: What haue I offended, that thou wilt deluyer thy seruant in to the handes of Achab, that he maye slaye me? As truly as the LORDE thy God lyueth, there is no people ner kingdome, but my lorde hath sent thither to seke the. And when they sayde: He is not here, he toke an ooth of the same kyngdome and nacion, that they had not founde the. And now thou sayest: Go tell th thy lorde: beholde, Elias is here. Now when I were gone from the, the sprete of the LORDE shulde take f awaye, I cannot tell whither: and yf I then came and tolde Achab, and founde the not, he shulde slaye me: But thy seruant feareth the LORDE from his youth vp. Hath it not bene tolde my lorde what I dyd, when Iesabel slewe the prophetes of the LORDE, how that I hyd an hundreth of the LORDES prophetes, here fiftie, and there fiftie in the caues, and prouyded for them with bred and water? And thou sayest now: Go thy waye, tell th thy lorde: Elias is here, that he maye slaye me. Elias sayde: As truly as y LORDE Zebaoth lyueth, before whom I stode, I wil shewe my selfe vnto him this daye. Then wete Abdia to mete Achab, a tolde him. And Achab wete for to mete Elias.

And when Achab sawe Elias, Achab sayde vnto him: Art thou he that troubliste Israel? He sayde: I troubl not Israel, but there is thy fathers house, because ye haue forsaken the commandementes of the LORDE, and walke after Baal. Go to, sende forth now, and gather me all Israel together vnto mount Carmell, and the foure hundreth and fiftie prophetes of Baal, and the foure hundreth prophetes of y groupe, which eate of Iesabels table. So Achab sent vnto all the children of Israel, a gathered the prophetes together vnto mount Carmell.

Then stepte Elias vnto all the people, a sayde: How longe halte ye on both y sydes? Yf the LORDE be God, th walke after him: but yf Baal be he, th folowe him. And the people gaue him no answere. Thé sayde Elias vnto the people: I onely am lefte a prophet of y LORDE: but Baals prophetes are foure C. and fiftie me. Geue vs now two bullockes, a let them chose one bullocke, a hewe him in peces, a laye him vpo the wod, a put no fyre theron: so wil I take f other
bullock, g laye vpó the wod, g put no fyre theron also: call ye then vpó the name of youre god, g I wil call vpó the name of the LORDE: loke which God now answereth with fyre, let the same be God. And all the people answered g sayde: That is righte. And Elias sayde vnto Baals prophets: Chose ye one bullock, and do ye it first (for ye are many) and call ye vpon the name of youre god, g laye no fyre theron.

And they take the bullock which he gaued them, g prepared it, g called vpon the name of Baal from the mornynge vntylly the noone daye, and sayde: O Baal heare vs. But there was nother voyce ner answere. And they hopped aboute the altare, as their vse was to do. Now when it was noone daye, Elias mocked them, and sayde: Crye loude. For he is a god, peraduëture he is musyng, or hath somwhat to do, or is gone some iourneye, or haply he slepeth, so that he wold be waked vp. And they cried loude, and propuoked the selues with knynges g botkens, (as their maner was) tyll f bloude followed. But whan f noone daye was past, they prophesied vntylly the tyme that the meatofferyngue shulde be offered, g there was nother voyce ner answere, ner one to regarde them.

Then sayde Elias vnto all the people: Come hither all ye people vnto me. And whan all f people came to him, he repayred f *altere of the LORDE f was broken, g taoke twolufe stones acordinge to the nombre of f trybes of the childre of Iacob (vnto whom the worde of the LORDE spake, and sayde: Thy name shal be Israel) and of f stones he buylded an altare in the name of the LORDE, g made a pytt rounde aboute the altare, like two forowes in the corne londe, g prepared the wod, g hewed f bullock in peces, and layed him vpon the wod, g sayde: Fette foure pitchers full of water, and poured it vpó the burntofferyngue, and vpó the wod. And he sayde: Do it yet once. And they dyd it once agayne. And he sayde: Do it f thirde tyme. And they dyd it the thirde tyme. And f water ranne aboute the altare, and f pytt was full of water also.

And when the tyme was to offer f meatofferynge, Elias stepte forth, and sayde: O LORDE God of Abraham, of Isaac and of Israel, let it be knowe this daye, that thou art God in Israel, and I thy seruaunt, and that I have done all this acordinge vnto thy worde. Heare me O LORDE, O heare me, f this people maye knowe, how that thou art the LORDE God, that thou mayest afterwarde turne their hertes. §Then fell downe the fyre of the LORDE, and consumed the burntofferinge, the wodd, the stones and the earth, andlicked vp the water that was in the pytt. Whan all the people sawe that, they fell vpou their faces, and sayde: The LORDE is God, f LORDE is God. Elias sayde vnto them: f Laye handes vpon Baals prophets, f none of them escape. And they toke them. And Elias broughte them downe vnto f broke Cyson, g slewe the there.

And Elias sayde vnto Achab: Go vp, eate f drylke, for it soundeth as though it wolde raynynge sore. And when Achab wete vp to eate f drinke, Elias ascended vp to the toppe of Carmel, g bowed him selfe downe to the earth, g put his heade betwene his knees, g sayde vnto his lad: Go vp, and loke towarde the See. He wente vp g loked, g sayde: There is nothinge. He sayde: Go agayne seuen tymes. And at the seueth tyme he sayde: Beholde, there goeth vp a little cloud out of the see, like a mans hande. He sayde: Go vp, and saie vnto Achab: Bynde thy charret, g go downe, f the rayne onertake the not. And or a mā couldt turne him, the heauen was blacke with cloudes g wynde, g there came a greete rayne. But Achab rode his waie, g departe vnto Israell. And the hāde of f LORDE came vpó Elias, and he gyrdre his lownes, g ranne before Achab, tyll he came vnto Israell.

The r. Chapter.

A ND Achab tolde Iesabel all f Elias had done, a how he had slaye all Baals prophets with the swerde. Thē sent Iesabel a messaunger vnto Elias, sayenge: The goddes do this g that vnto me, yf I tomorow aboute this tyme, make not thy soule as one of these. Then was he afraied, g gat him vp, g wente where he wolde, g came vnto Berseba in Luda, and lefte his lad there. But he him selfe wente a daies iournye in to f wyldernes, g came in, g sat him downe vnder a lunipere tre, g wysshed vnto his soule f he mighte dye, g sayde: It is now ynoch LORDE, take my soule, for I am no better then my

* 1 Re. 14. c. † Isus. 4. b. ‡ Gen. 32. c. and 35. b.


46
fathers. And he layed him downe & slepte under the Juniper tre.

And beholde, a angell touched him, & sayde vnto hym: Stonde vp, and eate. And he looked aboute him, & beholde, at his heade there was a bred baken on the coales, & a cruse with water. And when he had eaten and dronke, he layed him downe agayne to sleepe.

And a angell of the LORDE, came agayne the seconde tyme, & touched hym, & sayde: Stonde vp, and eate, for thou hast a greate waye to go. And he arose, and ate and dranke, and wente on thorow the strength of that meate *fortye dayes and foryte nightes, euë vnto Horeb ny mount of God: and there he came to a cave, and abode there all nighte.

And beholde the worde of the LORDE came to hym, and sayde vnto hym: What doest thou here Elias? He sayde: I haue bene zelous for the LORDE God Zebaath: for the children of Israel haue forsaken thy couenaunt, and broken downe thine altaires, and slayne thy prophetes with the swerde, and I am lefte alone, & they seke to take awaye my life. He sayde: Go forth, and stonde vpon the mount before the LORDE. And beholde, the LORDE wete ouer: and a greate mightie wynde, which rous the mountaynes, and brake the harde stones, came before the LORDE, but the LORDE was not in the wynde. After the wynde came there an earthquake, but the LORDE was not in the earthquake.

And after the earth quake there came a fyre, but the LORDE was not in the fyre. And after the fyre came there a styll softe hyssinge. Whan Elias herde that, he couered his face with his cloke, and wente forth, and stode in the dore of the cave. And beholde, there came a voyce vnto hym, and sayde: What hast thou here to do Elias?

He sayde: I haue bene zelous for the LORDE God Zebaath: for the children of Israel haue forsaken thy couenaunt, broken downe thine altaires, slayne thy prophetes with the swerde, & I onely am lefte, and they seke to take awaye my life. But the LORDE sayde vnto hym: Go thy waye agayne thorow the wyldernes vnto Damascon, & go in, & anoynte Hasael kyng of ouer Siria, & Iehu the sonne of Nimsi kyng of ouer Israel, & Eliesus kyng of Saphat of Abel Mehola to be prophet in thy steade. And it shal come to passe, ly who so escapeth the swerde of Haseal, Iehu shal slaye him, ly who so escapeth the swerde of Iehu, Eliesus shal slaye hym. lAnd I wil reserve vnto me viij. M. men in Israel: namely, all ly knees which haue not bowa the selues vnto Baal, and euery mouth ly hath not kyssed hym.

And he departed thence, & founde Eliesus sonne of Saphat, plowinge with twolue yocke of oxen before him, & he him selfe was amoge the twolue. And Elias wete vnto hym, c cast his cloke vpon him. And he lefte the oxen, & ranne after Elias, & sayde: d Let me kyss my father, & my mother, and so wil I folowe the. And he sayde vnto him: Go thy waye, & come agayne, for I haue some what to do with the. And he ranne agaynse from hym, and tok a yock of oxen, and offerd it, and sod y flesh with the wod of the oxen plowes, and gaue it vnto the people to eate, and gat hym vp, & folowed Elias, and mynistrd vnto hym.

The xv. Chapter.

A ND **Benadab** kyng of Siria gathered all his power, & there were two thirtie kynges with hym, & horses & charrettes, and he wente vp, and layed sege vnto Samaria, & foughte agaynst it. And he sent messaungers vnto Achab kyng of Israel in to cite, & caused to saye vnto hym: Thus sayeth Benadab: Thy syluer & thy golde is myne, and thy wyues & thy best children are myne also. The kyng of Israel answered, & sayde: My lorde O kyng, euyn as thou hast sayde, I am thine, and all that I haue.

And the messaungers came agayne, & sayde: Thus sayeth Benadab: For so much as I haue sent vnto the, sayenge: Thy syluer & thy golde, thy wyues & thy children shall thou geue me, tomorow aboute this tyme wil I sende my seruautes vnto the, & they maye serch thyne house and the houses of thy subiectes: & loke what pleasauent thinge thou hast, & shal they take in their handes, and carry it awaye. So the kyng of Israel called all ky Elders of the lode, & sayde: Mark well se, what myschefe this may seke: He sent vnto me for my wyues & children, for syluer & golde, & I haue not sayde him naye. Then sayde all the Elders and all the people vnto hym: Thou shalt not
Cfte Tell To. Their Take Thus Who and He Benadab they gone euery wente kynges daye. And of escaped londe. the tayl how they seruautes: the dab of brjTige do Euen Achab wil vnto Benadab n*

and of thirteen: do, and y Benadabs were, and tolde this againe. The sent Benadab vnto him sayëge: The goddes do this and y vnto me, yf the dust of Samaria shalbe ynough, for euery one of my people to brynge me an handfull therof. But y kyngge of Israel answered, a sayde: Tell him, Let not him y putteeth on y harnes, make his boaste like him y hath put it of. Whã Benadab hertde y (eue as he was drynkinge with the kynges in y pauylion) he sayde vnto his seruautes: Set youre selues in araye. And they set the selues in araye against y cite.

And beholde, there came a prophet vnto Achab y kyngge of Israel, a saide: Thus sayeth the LORDE: Hast thou sene all this greate multitude? Beholde, this daie wil I delyuer the in to thy hande, so y thou shalt knowe, how y I am y LORDE. Achab sayde: By whom? He sayde: Thus sayeth the LORDE: Euen by the yonge men of the rulers of the londe. He sayde: Who shal order the batayl? He sayde: Thou. Then musterde he the yonge men of the rulers of the londe, a there were two huidreth and two and thirtie of them: a after the mustered he of the whole people of all the children of Israel, sae thouande men, and they wente out in the noone daye. As for Benadab, he dranke and was dronken in the pauylion with the two thirtie kynges which were come to helpe him. And the yonge men of the rulers of the londe wente forth first.

Benadab sent forth, a they brought him worde, a sayde: There come men out of Samaria. He sayde: Take them aluye, whether they be come forth for peace, or for warre. But when the londe rulers yonge men were gone forth, and the hoost behynde them, euery one smote him y came in his waye. And the Sirians fled, and Israel fol owed after them. And Benadab the kyngge of Syria escaped with horses and horsem. And the kyngge of Israel wente forth, and smote horses and charettes, and dyd a greate slaughter on the Sirians.

Then came there a prophet vnto the kyngge of Israel, and sayde vnto him: Go thy waye and strength the, and take hede, and loke well what thou dost: for when the yeare is aboute, the kyngge of Syria shall come agaynst the of the new. For the kyngge of Siryon seruauntes sayde vnto him: Their goddes are goddes of the mountaynes, therfore haue they gotten the victory.

But let vs fyghte with them on the playyne, and thou shalt se that we shal overcome them. Do thus, put awaye the kyngges euery one from his place, and set dukes in their steades, and appoynte the an boost as was that which thou hast lost, a horses a charrettes as the other were, and let vs fyght agaynst the in the plaine, and thou shalt se that we shal haue the victory. He cœsented vnto their voyce, and dyd so.

Now whan the yeare was gone aboute, Benadab appoynted the Sirians, and wente vp towards Aphek, to fyghte agaynst Israel, and the children of Israel mustured, and proyded them selues with vytailles, and wete to mete them, and pitched their têtes ouer against them, like two litle flockes of goates but the londe was full of the Sirians.

And there came a man of God, and sayde vnto the kyngge of Israel: Thus sayeth the LORDE: Because the Sirians haue sayde, that the LORDE is a God of the mountaynes and not a God of the valleys, therfore haue I geuen all this greate heape in to thy handes, that ye maye knowe how that I am y LORDE. And they pitched their tentes right ouer agaynst them seuen dayes. But vpon y seuenthe daye they wente together in to the battayl: and the children of Israel smote of the Sirians an hundreth thousande fote men in one daye, and the remnaunt fled to Aphek in to the cite, and the wall fell vpon the other seuen and twenty thousande men. And Benadab fled also vnto the cite in to a little chamber.

Then sayde his seruauntes vnto him: Beholde, we haue herde that the kyngges of the house of Israel are mercifull kynges. Let vs therfore put sack cloth aboute oure loynes, and halters aboute oure neckes, a go forth to the kyngge of Israel, peraduenture he shal let thy soule lyue.

And they put sack cloth aboute their loynes, and halters aboute their neckes, and carne to the kyngge of Israel, and sayde: Benadab thy seruaunt sayeth vnto the: O let my soule lyue. He sayde: yf he be yet aluye, he is
my brother. And the men took him shortly at his word, and expounded it for them selues and sayde: Yee Benadab is thy brother. He sayde: Come and bryng me. Then wente Benadab forth vnto him, and he caused him to syt vpon the charet, and sayde vnto him: The cities that my father toke from thy father, wyl I geue the agayne. And make thou stretches for thyselfe at Damascé, as my father did at Samaria, so wyl I let the go with a bonde of peace. And he made a covenunt with him, and let him go.

Then spake there a man amonge the children of the prophets vnto his nebbhoure by the worde of the LORDE: I praye the smyte me. But he refused to smite him. Then saide he vnto him, because thou hast not herkened vnto the voice of the LORDE, beholde, therefore shall there a lyon smyte the, when thou goest fro me. *And when he wente fro him, a lyon founde him, and swwe him.

And he founde another man, and sayde: I praye the smyte me. And the man smote him, and wounded him. Then wente the prophet, and stepte vnto the kyngye by the wyne syde, and altered his face with ashes. And when the kyngye wente by, he cried vpon þy kyngye, and sayde: Thy seruant wente forth in to the battayll, and beholde, there wente one asyde, and broughte a man vnto me, and sayde: Kepe this ma: yf he be myssed, thy soule shall be in steade of his soule, or els thou shalt weye downe an hundred weight of syluer. And whyle thy seruانت had here þere to do, he wasawy. The kyngye of Israel sayde vnto hym: It is thine owne iudgment, thou hast geuen it thyselfe.

Then put he the ashes from his face in all the haist. And the kyngye of Israel knewe him, that he was one of the prophets. And he sayde vnto hym: Thus sayeth the LORDE: Because thou hast let the damned man go, therefore shall thy soule be for thy soule, and thy people for his people. And the kyngye of Israel departed vnto his house, beinge troubled in his mynde and full indignacion, and came to Samaria.

AFTER these actes it fortuned, that Naboth the Israelite had a wynyarde at

* 3 Re. 13. e.

Iesreel besyde the palace of Achab kyngye of Samaria. And Achab spake to Naboth, and sayde: Geue me thy wynyarde, I wyl make me an herbgarden therof, because it is so nye my house: I wyl geuen the a better wynyarde for it: or yf it please the, I wyl geue the syluer for it, as mouch as it is worth. But Naboth sayde vnto Achab: *The LORDE let that be farre fro me, that I shulde geue þ my fathers heretage. Then came Achab home, beinge moued and full of indignacion, because of the worde that Naboth the Israelite had spoken vnto him, þ sayde: I wyl not geue the my fathers inheritance. And he laied him downe vpon his bed, and turned his face asyde, and ate no brede. Then Iselab his wyfe came in to him and sayde vnto hym: What is þ matter, that thy sprete is so coberd, and that thou eatest no brede? He sayde vnto her: I haue spok þ vnto Naboth the Israelite, and sayde: Geue me thy wynyarde for money: or yf it please þ, I wyl geue the another for it. But he sayde: I wyl not geue the my wynyarde.

Then sayde Iselab his wyfe vnto hym: B What kingdome were in Israel, yf thou diddest it? Stone vp, and eate brede, I wyl gethe the the wynyarde of Naboth the Israelite. And she wrote a letter vnder Achabs name, and sealed it with his signet, and sent it vnto þ Elders and rulers in his cite, which dwelt aboute Naboth, and wrote thus in þ letter: Proclaime a fast, and set Naboth aboue in the people, and set two men of Belial before him, to testyfyde and sayde: Thou hast blasphemed God and the kyngye. And brynghe him forth, and stone him to death.

And the Elders and rulers of his cyte, which dwelt in his cite, dyd as Iselab had commaunded them, acordynge as she had wryten in the letter that she sent vnto them and they proclaimed a fast, and caused Naboth to synt aboute amonng the people. Then came the two men of Belial, and stode before him, and testyfyed agaynst Naboth in þ presence of the people, and sayde: Naboth hath blasphemed God and the kyngye.

Then broughte they him out of the cite, and stoned him to death. And they sent Iselab worde, sayenge: Naboth is stoned a put to death. Whi Iselab herde that Naboth was stoned and deede, she sayde vnto Achab:

† Leui. 25. d. Num. 36. e.
Vp, and take possession of the vynnyarde of Naboth the Israelite, which he denied to geue the for money: for Naboth lyeth no more but is dead. And when Achab herde \(^\text{a}\) Naboth was dead, he rose to go downe vnto the vynnyarde of Naboth the Israelite, and to take possession of it.

But the worde of the LORDE came to Elias the Theszbite, and sayde: Get the vp, and go downe to mete Achab the kyng of Israel, which is at Samaria: beholde, he is in Naboths vynnyarde, in to the which he is gone downe to take possession of it, and talke thou with him, and speake: Thus sayeth the LORDE: Thou hast slayne, and taken in possession. And thou shalt talke morrouer vnto him, and saye: Thus sayeth the LORDE: *Euen in the place where the dogges licked vp Nabothis bloude, shall the dogges lick thy bloude also. And Achab sayde vnto Elias: Hast thou euere founde me thine enemy? He saide: Yee, I haue founde the, because thou art euene solde to do euell in the sighte of the LORDE. Beholde, \(^\text{b}\) I wyll brynge myfortune vpon the, and take awaye thy posterite, and wil rote out from Achab, euem him that maketh water against the wall, and him that is shut vp and lefte behynde in Israel: and thy house wyll I make as the house of Ieroboam \(^\text{c}\) sonne of Nebat, and as the house of Baesa the sonne of Ahia, because of \(^\text{d}\) prouocacion wherewith thou hast prouoked me vnto wrath, and made Israel to synne.

And ouer Losaphat spake the LORDE also and sayde: \(^\text{e}\) The dogges shall deuoure Isabel in \(^\text{f}\) felde of Israel. \(^\text{g}\) Who so of Achab dyeth in \(^\text{g}\) cite, him shall the dogges eate vp: and who so dyeth in the felde, the foules vnder the heauen shall eate him vp. So cleane solde to do myschye in \(^\text{f}\) sighte of the LORDE hath no man bene, as Achab: for his Isabel hath so disseaued him, and he maketh him selse a greate abhominacion, that he goeth after Idols, acordige vnto all as dyd the Amorites, \(^\text{h}\) whom the LORDE expelled before the children of Israel.

But when Achab herde these worde, he riete his clothes, \(^\text{i}\) put a sack cloth on his body, \(^\text{i}\) fasted, and slepte in sack cloth, and wente aboute hanginge downe his heade. And the worde of the LORDE came to Elias the Theszbite, \(^\text{j}\) sayde: Hast thou not sene how Achab humbleth him selfe before me? For so moch now as he hubleth him selfe in my sighte, I wil not brynge that plague whyle he lyeth: but by his sonnes life wil I brynge mysforsunte vpon his house.

The 11. Chapter.

\(^\text{a}\) And there passed ouer three yeares, that there was no warre betwene the Sirens \(^\text{k}\) Israel. \(^\text{b}\) But in the third yeare wente Losaphat the kyng of Iuda downe to the kyng of Israel. And the kyng of Israel sayde vnto his seruauntes: Knowe ye not \(^\text{m}\) Ramoth in Gilead is oures? and we syt styll, and take it not out of the hande of the kyng of Syria. And he sayde vnto Losaphat: Wilt thou goe with me to the battaill vnto Ramoth in Gilead? Losaphat sayde vnto the kyng of Israel: I wyll be as thow, my people as thy people, and my horses as thy horses. And Losaphat sayde vnto \(^\text{n}\) kyng of Israel: Axe this daye at the worde of the LORDE. Then the kyng of Israel gathered the prophete aboute a \(^\text{o}\) foure hundreth men, and sayde vnto them: Shal I go vnto Ramoth in Gilead to fighte, or shal I let it alone? They sayde: Go vp, \(^\text{p}\) LORDE shall deluyer it in to \(^\text{p}\) kynges hande. But Losaphat sayde: Is there not one prophet here more of \(^\text{p}\) LORDE, that we maye axe at him?

The kyng of Israel sayde vnto Losaphat: Here is yet a man, one Micheas the sonne of Iemla, at whom we maye axe of the LORDE: but I hate him, for he prophecieth me no good, but euell. Losaphat sayde: Let not the kyngye saye so. Then called the kyngye of Israel a chamberlayne, and sayde: Brynge hither soone Micheas the sonne of Iemla. As for the kyngye of Israel and Losaphat \(^\text{q}\) kyng of Iuda, they sat ether of them vpon his seate, arrayed in their garmentes in the place at \(^\text{r}\) dore of the porte of Samaria, and all \(^\text{s}\) prophete prophecied before thre. And Sedecheias the sonne of Cnaena had made him homes of yron, and sayde: Thus sayeth the LORDE: With these shalt thou puszse at \(^\text{t}\) Syrens, thyll thou brynge them to naughte. And all the prophete prophecied likewise, and sayde: Go vp vnto Ramoth in Gilead, thou shalt prosper right well, \(^\text{g}\) the LORDE shal
delyuer it in to the kynges hande. And the messaunger that wente to call Micheas sayde vnto hym: Beholde, The wordes of ye prophete are with one acorde good before the kyng, let thy wordes therfore be as their wordes, and speake thou good also.

Micheas sayde: As truly as the LORDE liueth, loke what the LORDE sayeth vnto me, y wyl I speake. And whan he came to the kyng, the kyng sayde vnto hym: Micheas, shall we go vnto Ramoth in Gilead to fight or shall we let it alone? He sayde vnto hym: Yee, go vp, thou shalt prosper righte well, the LORDE shall gene it in to the kynges hande. But the kyng sayde vnto hym agayne: I charge ye that thou saye no other thinge vnto me but the truthe, in the name of ye LORDE. He sayde: I sawe all Israel scarred abrode vpon the mountaynes, as the shepe that haue no shepherede. And the LORDE saide: Haue these no lorde? Let evry one turne home agayne in peace. Then sayde ye kyng of Israel vnto Iosaphat: Tolde not I y that he wokle prophete ye me no good, but euell?

He sayde: Heare now therfore the worde of the LORDE: I sawe the LORDE syt vpon his seate, and all the hoost of heauen stodyinge by hym at his righte hande & at his lefte. And the LORDE saide: Who wil diseaue Achab to go vp, & fall at Ramoth in Gilead. And one sayde this, another that. Then were there forth a spepre, & stode before the LORDE, and sayde: I wyl diseaue him. The LORDE sayde vnto hym: Wherwith? He sayde vnto hym: I wyl go forth, and be a false spepre in the mouth of all his prophetes. He saide: Thou shalt diseaue hym, and shalt be able: go forth and do so. Beholde now, the LORDE hath genue a false spepre in y mouth of all these thy prophetes, and the LORDE hath spoken euell over the. Then stepte forth Sedecheias the sonne of Cnaena, and smote Micheas vpon the cheke, and sayde: What, is the spepre of the LORDE departed fro me, to speake with the? Micheas sayde: Beholde, thou shalt se it in y daye, when thou shalt go fro one chamber to another to hyde the. The kyngue of Israel sayde: Take Micheas, and let hym remayne with Amon the ruder of the cite, and with Ioas the kynges sonne, and saye: Thus sayeth the kyngue: Put this man in preson, and fede him with brede and water of trouble, tyll I come agayne in peace. Micheas sayde: Yf thou commest agayne in peace, then hath not the LORDE spoken thorow me. And he sayde: herken to all ye people.

So the kyngue of Israel and Iosaphat & kyngue of Juda wente vp vnto Ramoth in Gilead. And the kyngue of Israel sayde vnto Iosaphat: Chaunge thy clothes, and come in to battayll in thine araye. The kyngue of Israel chaunged his clothes also, and wete in to the battayll. But the kyngue of Siria commaundede the rulers of his charrettes (of whom there were two and thirtie) and saide: Ye shal fight nether agaynset small ner greate, but onely agaynst the kyngue of Israel. And whan the rulers of the charrettes sawe Iosaphat, they thought it had bene the kyngue of Israel, and fell vpon him with fightinge. But Iosaphat cried. So whan the rulers of the charrettes sawe that it was not ye kyngue of Israel, they turned back fro hym.

A certayne man bended his bowe harde, & shott the kyngue of Israel betwene the mawe & ye longes. And he sayde vnto his charretman: Turne thine hāde, and carie me out of the hoost, for I am wounded. And ye battayll was sore the same daie. And the kyng stode vp of his charret, agaynset the Syrias and dyed in the eueninge, and the bloude ranne from the wounde in to the myddles of the charret. And whan the Sonne wente downe there was a proclaimed made in the hoost, and sayde: Every one gett him in to his cite, and to his countre. Thus the kyng dyed, and was broughte vnto Samaria, and they buryed him in Samaria. And whan they wasshed the charret in the pole of Samaria, ye dogges licked his bloude (but the harlottes wasshed hym) acordinge to the worde of ye LORDE which he spake.

What more there is to saye of Achab, & all ye dyd, and of the Yuery house which he buylde, beholde, it is wrytten in the Cronicles of the kynges of Israel. So Achab slepte with his fathers, and his sonne Ahasia was kyng in his steade.

And Iosaphat the sonne of Asa was kyng ouer luda in the foure yeare of Achab kyngge of Israel, and was fyue and thirtie yeare olde when he was made kyngge, and raigned fyue and twentye yeare at Ierusalē. His mothers
name was Asuba, the daughter of Silhi, and he walked in all the ways of his father Asa, and departed not there from. And he dyd that which was right in the sight of the LORDE, yet put he not awaye his places, and people offered and burnt incense yet vpon the hye places, and he had peace with the kynges of Israel.

What more there is to saye of Iosaphat and the mighte that he exercised, and how he fought, beholde, it is wryttten in the Chronicles of the kynges of Iuda. * He put out of the

* 3 Reg. 15. b.

The ende of the third boke of the kynges.

The fourth boke of the kynges.

What this boke conteyneth.

Chap. I.

Of the reigne of Ochosias (otherwyse called Ahasia) and of Ioram his brother and how the fyre consumed the two captaynes with their men.

Chap. II.

Elias is taken vp in a fyrie charret. Eliseus receueth the sprete of Elias, maketh the bytter water sweete, and curseth the mysnurtoured children.

Chap. III.

Of Ioram and Iosaphat, and of their warre, and what Eliseus saide vnto them.

Chap. III.

Eliseus helpeth the woma that was in dett, and for another woman which had no children, he optayneth one of God: which child beyng deede he rayseth vp agayne.

Chap. V.

Naaman the chefe captayne of Siria is clensed from his leprosy, and Gehasi Eliseus seruaunt is made leporous.

Chap. VI.

The yron swymmeth in the water. The kynges of Siria fighteth agaynst Israel. His seruauntes which go about to take Eliseus, are smytten with blyndnes. A greate honger in Samaria.

Chap. VII.

Of the four lepers which came in to the tentes of the Syrians, and how vytayles beganne to be good chepe

Chap. VIII.

Of the seuen yeare derth. Benadab is sick, and axeth couell at Eliseus. Of Ochosias the sonne of Ioram.

Chap. IX.

Of Iehu, how he was anoynted kynge ouer Israel, and how he roted out the house of Achab and of Isabel.

Chap. X.

The heades of Achabs seuentie sonnes are brought vnto Iehu. Of Ochosias brethren. Iehu slayeth Baal prestes.
The third Chapter.

A

HASIA the sonne off Achab was kyng over Israel at Samaria in y seuenteenth yeare of Iosaphat kige of Juda, a reigned over Israel two yeares, a dyd y which was euell in y sight of the LORDE, and walked in the wyse of his father and of his mother, a in the wyse of Ieroboam y sonne of Nebat, which made Israel for to synne. And serued Baal, and worshipped him, and displeased the LORDE God of Israel, euë as his father dyd. The Moabites also fell awaye from Israel, whan Achab was deede.

And Ochosias fell thorow y grate in his chaber at Samaria, and was deed sicke, and sent messaungers, and sayde vnto them: Go youre wyse, and axe councell at Beelzebub the god of Ekron, whether I shall recover from this sicknesse. But the angell of y LORDE sayde vnto Elias the Theszbite: Vp, a go mete the messaungers of the kyng of Samaria, and saie vnto them: Is there no God in Israel, that ye go to axe counsell at y god of Ekron? Therfore thus sayeth the LORDE: Thou shalt not come from the bed wheron thou lyest, but shalt dye the death.

And Elias wente his wyse. And wha y messaungers came to Ochosias agayne, he sayde vnto the: Why come ye agayne? They sayde vnto him: There came vp a man in oure wyse, and sayde vnto vs: Go againe to the kyng that hath sent you, and saie vnto hym: Thus saieth the LORDE: Is there no God in Israel, y thou sendest to axe coitcel at Beelzebub y god of Ekrō? Therfore shalt
They thou not come from thy bed wher on thou lyest, but shalt dye the death. He sayde vnto them: What maner of man was it that mett you, and sayde this vnto you? They sayde vnto him: He had a rough heer vpon him, and a letheren gyrdell aboue his loynes. He sayde: It is Elia the Theszbite.

And he sent vnto him a captaine ouer fiftie, with the same fiftie. And when he came vnto him, behold, he sat aboue vpon the moût. He sayde vnto him: Thou ma of God, the kyng sayeth: Thou shalt come downe. Elia answered the captayne ouer fiftie, and sayde vnto him: Yf I be a man of God, the fyre fall downe then from heauen, and close the and thy fytte. Then fell there fire from heauen, and consumed him and his fytte. And agayne he sent another captayne ouer fytte vnto him, with his fytte, which answered, and sayde vnto him: Thou man of God, thus sayeth the kyng: Come downe in all the haist. Elia answered, and saide: Yf I be a ma of God, a fire fall downe from heauen, and consume the and thy fytte. Then fell the fyre of God from heauen, and consumed him, and his fytte. Agayne, he sent vnto him the thirde captayne ouer fytte, with his fytte.

Now when he came to him, he kneele to Elia, and besoughte him, and sayde vnto him: Thou man of God, let my soule and thy soules of thy seruauntes these fytte, be somwhat worth in thy syghte. Beholde, the fyre fell downe from heauen, and hath consumed the fyrst two captaynes ouer fytte with their fyttes. But now let my soule be somewhat worth in thy syghte. Then saide the angel of the LORDE vnto Elia: Go downe with him, and feare him not. And he gatt him vp, and wente downe with him vnto thy kyng.

And he sayde vnto him: Thus saieth the LORDE: Because thou hast sent forth mes-sauers, and caused to axe counsell at Beeleze-bub the god of Ekron, as though there were no God in Israel to axe coucill at his worde, therfore shalt thou not come from the bed wheron thou hast layed the, but shalt dye thy death. So he dyed, acordynes to the worde of the LORDE which Elia sayde. And Ioram (his brother) was kyng in his steade in the seconde yeare of Ioram the sonne of Isa-phant kyng of Juda: for he had no sonne.

What more there is to saye of Ochosias, what he dyd, beholde, it is wryttè in the Cronicles of the kynges of Israel.

WHAN the LORDE was mynded to a take vp Elia in the tempest, Elia and Elisesus wente from Gilgall. And Elia sayde to Elisesus: Tary thou here I praye the, for the LORDE hath sent me vnto Bethel. But Elisesus sayde: As truly as the LORDE liveth, and as truly as thy soule lyueth, I will not forsake the. And when they came downe vnto Bethel, the prophets children that were at Bethel, wete forth to Elisesus, and sayde vnto him: Knowest thou not, that the LORDE wyl take thy lorde awaye from thy head this daye? He sayde: I knowe it well, holde ye youre peace.

And Elia sayde vnto him: Elisesus, tary thou here I praye the, for the LORDE hath sent me vnto Iericho. Neuerthelesse he sayde: as truly as the LORDE lyueth, and as truly as thy soule lyueth, I wyl not forsake the. And when they came vnto Iericho, the prophets children which were at Iericho, stepte forth to Elisesus and sayde vnto him: Knowest thou not that the LORDE wyl take thy lorde awaye from thy head this daie? He sayde: I knowe it well, holde ye your peace. And Elia sayde vnto him: I praze the tary here, for LORDE hath sent me to Iordane. But he sayde: As truly as the LORDE lyueth, and as truly as thy soule lyueth, I will not forsake the. And they wente both together. But fytte men of thy prophets children wete forth, and stode ouer agaynst the a farre of: but they both stode by Iordan. Then toke Elia his eokie, and wrapped it together, and smote the water, which deuyed it selfe on both the sydes, so that they wete dry shod thorow it. And when they were comes ouer, Elia sayde vnto Elisesus: Axe what I shall do for the, afore I be taken awaye from the. Elisesus saide: That thy sprete maye be vpô me to speake twise as moch.

He sayde: Thou hast desyred an harde thinge: neuertheles ye thou shalt se me wha I am taken awaye from the, it shal be so: Yf no, the shal it not be. And as they were goinge together, and he talked, there came a fyrie charret with horses of fyre, and parted the both asunder. And so wente Elia vp

* Luc 9. f.

† Eccl. 48. a.

47
to heaven in the storme. But Eliseus saw it, & cryed: My father, my father, the charet-
man of Israel and his horsme. And he sawe
him none more.

And he toke holde of his clothes, and rente
them in twoe peces, and toke vp Elias cloke
that was fallen from him, and turned backe,
and stode by the shore of Iordane, and toke
the same cloke of Elias which was fallen from
him, and smote it in the water, and saide:
Where is now the LORDE God of Elias?
And he smote it in to the water, and then
parted it asunder on both the sydes, and Eli-
seus wente thorow.

And when the prophete children which
were at Iericho ouer agaynst him, sawe him,
ythey sayde: The sprete of Elias resteth vpó
Eliseus, and so they wete forth to mete him,
and worshipped him to the grōnde, and sayde
vynto hym: Beholde, there are fiftye valeaunt
mē amonge thy seruauntes, let them go and
seke thy lorde, peraduenture the sprete of the
LORDE hath taken him, and cast hym vpó
some mountaine or in some valley. But he
saide: Sende them not. Neuertheles they
constrayned him, tyll he was ashamed, and
sayde: Let them go. And they sent fiftie
men, which soughte hym thre dayes: but they
founde hym not, and came agayne vnto hym.
And he abode at Iericho, and sayde vnto
them: Tolde not I you, that ye shulde not
go? And the men of the cite sayde vnto
Eliseus: Beholde, there is good dwellyng in
this cite, as my lorde seyth, but the water is
euell, and the londe vnfrutefull.

He sayde: Bringe me bither a new vessell,
& put salt in it. And they broughte it hym.
Then wete he forth vnto the well of water,
and cast the salt therin, & sayde: Thus sayeth
the LORDE: I haue healed this water: from
hence forth shal there no deed ner vnfrotes-
fulnes come of it. So the water was healed
vynto this daye, acordinge to the worde of
Eliseus which he spake.

And he wete vp towarde Bethel. And as
he was goynge vp by the waye, there came
litle boyes out of the cite, and mocked hym,
& sayde: Come vp here thou balde heade, come
vp here thou balde heade. And he turned
him aboute. And whā he sawe them, he
cursed them in the name of the LORDE.
Then came there two Beere out of the wod,
and rente two and fourtye of the children.
From thence wete he vp vnto mount Carmel,
and from it turned he backe to Samaria.

I ORAM the sonne of Achab was kyngge
ouer Israel at Samaria in 12 euytenth
yeares of Iosaphat kyngge of Iuda, a raigned
xix. yeares, a dyd a which was euell in a
sighte of a LORDE, but not as his father d
his mother: for he put awaye f pilers of Baal,
which his father causeth to make. Neuertheles
he euled vnto a synnes of Ieroboam a sonne
of Nebat, which made Israel for to synne, a
departed not there frō.

Mesa a kyngge of the Moabites had many
shepe, a payed tribute vnto the kyngge of
Israel with the woll of an hundreth thousande
labes, a of an hundreth thousande rāmes. a
But when Achab was deede, the kyngge of a Moabites
fell awaye frō the kyngge of Israel. At a same
tyme wete kyngge Ioram frō Samaria, a muss-
tered all Israel, a sent vnto Iosaphat kyngge of
Iuda, sayenge: The kyngge of the Moabites is
fallen awaye frō me, come thou with me to
fighte agaynst a Moabites. He sayde: I wil
come vp, a I am euen as thou, and my people
are thy people, and my horses as thy horses.
And sayde morouer: Which waye wil we go
vp? He sayde: by the waye in the wylder-
nesse of Edom.

So the kyngge of Israel, the kyngge of Iuda,
a the kyngge of Edom wente forth. And when
they had gone aboute seue dayes journe, a
hoost a the catell a were amonge the a had no
water. Then sayde the kyngge of Israel:
Alas, the LORDE hath called these three
kynges, to deluyer the to the hande of the
Moabites. But Iosaphat sayde: a Is he here no
prophet of a LORDE, a we maye axe coucell
at a LORDE by hym? a Then answered one of
a kyngge of Israel's seruauntes, a saide: Here
is Eliseus a sonne of Saphat, which poured
water vpon Elias handes. Iosaphat sayde:
The worde of a LORDE is with hym. So
the kyngge of Israel a Iosaphat, and a kyngge
of Edom wente downe vnto hym.

But Eliseus sayde vnto the kyngge of Israel:
What hast thou to do with me? a go to the
prophetes of thy father a thy mothers pro-
phetes. The kyngge of Israel sayde vnto hym:
No, for a LORDE hath called these three

* 4 Re. 1. a.  † 3 Ro. 22. a.  † 3 Re. 22. a.
kynge, to delyuer them in to the handes of the Moabites. Eliseus sayde: As truly as the LORDE Zeboath lyueth, before whom I stode, yf I regarded not Iosaphat the kynge of Iuda, I wolde not regarde the, ner set oughte by y. So bringe me now a mynstrell. And when the mynstrell played vpó the instrument, the hande of the LORDE came vpó him. And he sayde: Thus sayeth the LORDE: Make pittes by this broke. For thus sayeth the LORDE: Ye shal se nether wynde ner rayne, yet shall the broke be full of water, that ye and youre households, ye youre catell male or dreynke. Yee and that is but a small thinge in the sighte of the LORDE. And the Moabites shal he delyuer in to youre handes, so y ye shall smyte full, all your chosen cities, ye shal fell downe all the good trees, and stoppe all the welles of water and all the good feldes shall ye make waist with stones.

On the morow, whan the meatofferynge is offered, beholde, there came water vpó waye from Edom, and fylled y londe with water. But whan the Moabites herde, y the kynge came vp to fighte agaynst the, they called all y harnes men, theire rulers, stode on y border. And whan they rose early in y morninge, the Sonne wete vpó water, the Moabites thoughte the water ouer agaynst the, to be euë as reed as bloude, ye they sayde: It is bloude, y kynge haue destroyed them selues with the swerde, one hath smytten another. Now Moab get the vp to the spoyles. But whan they came to the tentes of Israel, the Israelites gat vp, smote the Moabites, they fled before them.

Neuertheles they came in, smote Moab, brake downe the citie, every one cast his stone vpó all the good feldes, and made them full, and stopped all y welles of water, and felled downe all the good trees, tyl there remainede but the stones in the brickwall, and they compassed them aboute with slynge, and smote them.

But wah the kynge of y Moabites sawe y the battayll was to stryke for him, he toke to him seuen C. men, which drue y swerde, to fall vpó the kynge of Edom: neuertheles they were not able. Then toke he his first sonne, which shulde haue bene kynge in his steade, and offred him for a burntofferynge vpon the wall. Then came there a greate wrath ouer Israel, that they departed from him, and turned agayne in to their londe.

The iiiij. Chapter.

And there cried a woman amõge the wyues of the prophetes children vnto Eliseus, and sayde: Thy seruant my husbâde is deed, and thou knowest that thy seruant feared the LORDE. Now commeth the man that he was better vnto, and wyll take awaye both my children to be bonde seuuenes. Eliseus sayde vnto her: What shal I do for the? Tell me, what hast thou in the house? She sayde: Thy handmayden hath nothinge in the house but a pitcher with oyle. He sayde: Go thy waye, borowe of all thy neibouris emptye vessels, that not a fewe, and go in, and shut y dore behynde the with thy sonnes, and poure of it in to all y vessels: when thou hast fylled them, delyuer them forth.

She wente, and shut the dore vnto her with her sonnes, which broughte her the vessels, and so she poured in. And whan the vessels were full, she sayde vnto hir sonne: Bringe me yet one vessell. He sayde vnto her: There is not one vessell more here. Then stode y oyle styll. And she sent, and tolde the man of God. He sayde: Go thy waye, sell the oyle, and paye the creditour: but lyne thou and thy sonnes of the resydue.

And it fortuned at y same tyme, that Eliseus wente vnto Sunem. And there was a riche woman, which helde him to eate with her: as he passed oft thorow y waye, he wete in vnto her: as he came in, he layed him downe in the chamber, he slepte therin.

And it fortuned vpon a tyme, that he came in, layed him downe in the chamber, as he slept therin. And he saide vnto Gehasi his childe: Call this woman of Sunem. And wah he had called her, she stode before him. He sayde vnto him: Speake thou vnto her, beholde, thou hast myristred vnto vso in all these things, what shal I do for the? Hast thou any matter to be spoken for to the kynge, or to the chefe captayne of the hoost? She sayde: I dwell
amonge my people. He sayde: What hast thou then to do? Gehasi sayde: Alas, she hath no sonne, and hir huszbade is olde. He sayde: Call her. And wha he had called her, she stode at the dore. And he sayde: *Aboute this tyme yt frute can lyue, thou shalt embrace a sonne. She sayde: Alas, no my lorde, thou man of God, Iye not vnto thy handmayden. And the woman conceaued, and bare a sonne aboute the same tyme, wha the frute could e lyue, acordynge as Elisesen had sayde vnto her.

But wha yt childe was growne, it fortuned, yt he wente forth to his father vnto the reapers, she sayde vnto his father: Oh my head, my head. He saide vnto his serua^t: Bringe him to his mother. And he toke him, and broughte him to his mother: and she set him vnpon hir lappes vntyll yt noone dayes, th^, he dyed. And she wente vp, and layed him vp the bed of the man of God, shut the dore, and wete forth, called hir huszbende, she sayde vnto him: Sende me one of the seruautes, and an Ass, I wyl go quyclyk vnto the man of God, and come agayne. He sayde: Why wilt thou go vnto him? To daye is it nether new moone nor Sabbath. She sayde: Well. And she salled the ass, she sayde to the yong-man: dryue forth, and kepe me not bak with rydinge, and do as I byd the.

So she wente, and came to the man of God vnto mount Carmell. Wha the man of God sawe her ouer agaynst him, he sayde vnto his childe Gehasi: Beholde, the Sunamitisse is there, runne now, mete her, and axe her yt it go well with her, and hir huszbande hir sonne. She sayde: Well. But wha she came to the man of God vp y mount, she helde him by his feote. And Gehasi stepte to her, to put her awaye. But yt man of God sayde: Let her alone, for hir soule is in heuynes, and the LORDE hath hyd it fro me, and not shewed it me. She sayde: Wha desyred I a sonne of my lorde? Sayde I not, yt thou shuldest not moke me?

He sayde vnto Gehasi: Girde vp thy loynes, and take my staffe in thy hande, and go thy waye. *Yf eny man mete the, salute him not: and yt eny man salute the, thanke him not, and laye thou my staffe vpon yt chilidges face. But the childe's mother sayde: As truly as the LORDE lyueth, and as truly as thy soule lyueth, I wym not leaue the. Then gat he vp, and wente after her. As for Gehasi, he wente before them, and layed the staffe vpon the childe's face, but there was nether voyce ner felynge. And he wente agayne to mete him, and shewed him, and sayde: The childe is not ryson vp.

And when Elisesen came in to the house, beholde, yt childe laye deed vp^o his bed. And he wete in, shut the dore on the both, made his prayer vnto the LORDE, he wente vp, layed him selfe vpon the childe, layed his mouth vpon the childe's mouth, and his eyes vpon his eyes, and his handes vpon his handes, so streched himself selfe forth vpon him, so yt the childe's body was warme. And he rose vp, wente in to the house once hither and thither, wente vp, layed him selfe a longe vpon him. Then nesed the childe seuen tymes, and afterwarde the childe opened his eyes. And he cried vpon Gehasi, and sayde: Call the Sunamitisse. And when he had called her, she came in vnto him. He sayde: Take there thy soume. Then came she, and fell at his feote, and worshipped vnto the grounde, and toke hir soume, and wente forth. But wha Elisesen came againe vnto Gilgal, there was a derthe in the londe, the prophete children dwelt before him, he sayde vnto his seruaunte: Set on a greate pot, and make potage for the children of the prophetes. Then wente there one in to the felde, to gather herbs, and founde a Cucumbers stalle, gathered wylde Cucumbers therof his cotefull. And when he came, he chopped it small for potage to the pott, for they knewe it not. And wha they purred it forth for the me to eate, they ate of yt potage, they cried and sayde: O thou man of God, death is in the pot: for they mighte not eate it. Neuertheles he sayde: Brynge meel hither. And he put it in the pot, she sayde: Pour it out for the people, that they maye eate. And then was it not bytter in the pot.

There came a man from Baal Salisa, broughte the man of God brede of the first frutes, namely twentye barlye loaes, new come in his garment. But he sayde: Geue it vnto yt people, that they maye eate. His mynister sayde: *How shall I geue an htidreth men of this? He sayde: Geue it vnto the people, that they maye eate. For thus sayeth

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* Gen. 18. b.  
† Luc. 10. a.  
‡ Ioh. 6. a.
the LORDE: They shall eat, and there shall be lefte ouer. And he set it before them, so that they ate, and there lefte ouer, accordinge to י words of the LORDE.

The b. Chapter.

A

NAAMAN the chefe captayne of the kyng of Syria, was an excellët man in the sighte of his lorde, and moch set by (for thorow him the LORDE gaue health vnto Syria) and he was a mightie man, but a leper. And there had men of warre fallen out of Syria, and caried awaye a little damsel out of the londe of Israel: the same was in seruyce with Naamä's wife, and sayde vnto hir mastresse: O that my master were with the prophete at Samaria, he wolde heale him from his leprosy.

Then wente he in to his lorde, and tolde him, and sayde: Thus and thus hath the damsel of the londe of Israel spokene. The kyng of Syria sayde: Go thy waye then, י I wyly wrytte a letter vnto the kyng of Israel.

And he wente, and toke with hym ten hundreth weighte of syluer, and sixe thousande guldens, י ten chauenge of raymeynt, י broughte the letter vnto the kyng of Israel, with these wordes:

Whan this letter commeth vnto the, beholde, thou shalt vnderstonde י I haue sent my seruanunt Naamä vnto the, that thou mayest heale him of his leprosy.

And whan the kyng of Israel red the letter, he rente his clothes, י sayde: Am I God then, that I can kyll and quycke agayne, י he sendeth vnto me, to heale the man fro his leprosy? Considre and se, how he seket an occasion vnto me.

Whan Eliseus the man of God herde, י the kyng of Israel had rente his clothes, he sent vnto hym, sayenge: Why hast thou rente thy clothes? Let hym come to me, that he maye knowe, י there is a prophet in Israel.

C

So Naamä came with horses and charettes, and helde still at the dore of Eliseus house. Then sent Eliseus a messaunger vnto hym, sayenge: Go thy waye, and waszshe the seven tymes in Iordane, so shal thy flesh be restored the agayne, י be clensed. Then was Naamä wroth, י wente his waye, י sayde: I thoughte he shulde haue come forth vnto me, י to haue stode here י to haue called vpō the name of the LORDE his God, י to haue touched the place with his hande, י so to haue put awaye the leprosy. Are not י waters of Aman and Pharpar at Damascon better then all the waters in Israel, י I might waszshe me therin י be clensed? and he turned hym, and vete his waye in displeasure. Then his seruanunts gat the to him, and sayde: Fader, י the prophete had commaunded the eny greate thinge, shuldest thou not haue done it? muche more the י he saye vnto the: Wash the, י thou shalt be cleane. Then vete he downe, י waszshed hym selfe in Iordane seven tymes (as the man of God sayde) י his flesh was restored him agayne, euyn as the flesh of a yonge childe י and he was clensed.

And he turned agayne to י man of God with all his armeye. And whan he came in, he stode before him, and sayde: Beholde, י knowe that in all londes there is no God, but in Israel. Take now therfore this blessynge I praye the of thy seruanunt. Neuertheles he sayde: As truly as the LORDE lyueth, before whom I stonde, I wil not take it. And he wolde nedes haue him to take it, but he wolde not. Then sayde Naamä: Mighthe there not a burthē of this earth be genē vnto thy seruanunt, as much as two Mules maye beare? For thy seruanunt will nomore do sacrifice and offer burnofferynges vnto other goddes, but vpto the LORDE, That the LORDE maye be gracious vnto thy seruanunt, י I worshippe in the house of Rimmon, wha my lorde goeth there in to י house to worshippe, י leaneth vpon my hande. He sayde vnto hym: Go thy waye in peace.

And as he was gone from him a felde breadth in the londe, Gehasi the seruanunt of Eliseus י man of God thoughte: beholde, my lorde hath spared Naamä this Syrian, so that he hath not taken from him י which he broughte: As truly as י LORDE lyueth, I wil rūne after him, י take somthinge of him.

So Gehasi folowed Naamä. And wha Naamä sawe י he ranne after him, he lighte downe from the charet to mete hym, י sayde: Are all thinges well? He sayde: Yee. But my lorde hath sent me, י causde to saye vnto the: Beholde, there are now come to me fro mount Ephraim two yonge men of the prophetes childe, genue them a talette of syluer (I praye the) י two chauenge of raymeynt. Naamä
saide: Go to, take two talètes. And he còpelled him, & bande two talentes in two bagges, and two change of rayment, and deluyedr it vnto two of his seruauntes, which bare it before him. And when he came in & darke, he toke it from their handes, & layed it a syde in the house, let the men go.

And when they were gone their waye, he stode before his lorde. And Eliseus sayde vnto him: Whence commest thou Gehasi? He sayde: Thy seruaunt wente nether hither ner thither. But he sayde vnto him: Wente not my hert with the, whan the man turned backe from his charet to mete the? Now thou hast takè the syluer & the rayment, olyue trees, vynyarde, shepe, oxen, seruauntes & maydens. But the leprosy of Naaman shal cleue vnto the & to thy syde for euer. *Then wëte he forth from him leporous as snowe.

The vi. Chapter.

A THE children of ſ prophete sayde vnto Eliseus: Beholde, the place where we dwell before ſ, is to narow for vs, let vs go vnto Iordan, & every one fetch tymbre there, ſ we maye there buylde vs a place to dwell in. He sayde: Go youre waye. And one sayde: Go to then, ſ come with thy seruauntes. He sayde: I wil go with you. And he wëte with them. And when they came to Iordan, they hewed downe tymber. And as one was fellynge downe a tre, the yron fell in to the water, and he cried and sayde: Alas my lorde, ſ it is burowed. But the man of God sayde: Where fell it in? And whan he had shewed him the place, he cut downe a sticke, and thrust it in there. Then swame the yron. And he sayde: Take it vp. So he put forth his hande, and tok it.

And the kynge of Syria warred agaynst Israel, and toke councell at his seruauntes, and sayde: There ſ there will we lye. But the man of God sent to ſ kynge of Israel, sayenge: Beware ſ thou go not vnto that place, for the Syrains rest there. So the kynge of Israel sent vnto ſ place wherof ſ man of God tolde him, ſ kepte it, ſ helde watch there, ſ dyd that not once or twyse onely.

C Thë was ſ kynge of Syrias herte vexed threfore, and called his seruauntes, and sayde vnto them: Wylle ye not tell me, which of oure men is fled vnto the kynge of Israel?

Then sayde one of his seruauntes: Not so my lorde O kynge, but Eliseus the prophet in Israel telleth the kynge of Israel all that thou speakest in thy chamber where thou lyest. He sayde: Go youre waye the & loke where he is, that I maye sende, and cause him be fetched. And they shewed him and sayde: Beholde, he is at Dothan. Thë sent he thither horses & charetes, ſ a greate power. And whà they came thither by nighte, they compassed the cite aboute. And the mynster of the mā of God arose early to get him vp. And as he wëte forth, beholde, there laye an hoost of men aboute ſ cite with horses and charetes.

Then sayde his childe vnto him: Alas syr, how wyll we now do? He sayde: *Feare not, for there are mo of them ſ are with vs, then of those that are with them. And Eliseus prayed ſ sayde: LORDE open his eyes, ſ he maye se. Then the LORDE opened ſ childes eyes, ſ he sawe, ſ beholde, ſ mount was full of fyrre horses ſ charetes roude aboute Eliseus. And whà they came downe vnto him, Eliseus made his prayer, ſ sayde: LORDE smyte this people with blyndnes. *And he smote thë with blyndnes acordinge to the worde of Eliseus. And Eliseus saide vnto them: This is not ſ waye nor the cite, folowe me, I wil bryngye to the man whom ye seke. And he broughte them vnto Samaria.

And whan they came to Samaria, Eliseus sayde: LORDE open these mens eyes, ſ they maye se. And the LORDE opened their eyes, ſ they sawe, ſ beholde, they were in the myddes of Samaria. And whan the kynge of Israel sawe them, he saide vnto Eliseus: My father,shal I smyte thë? He sayde: Thou shalt not smyte thë loke whom thou takest with thy swerde and bowe, smyte those. Set bred and water before them, that they maye eate and drynke, and let them departe vnto their lorde. Thë was there a greate dyner prepared. And whan they had eaten and dronken, he let them go to departe vnto their lorde. From that tyme forth came the men of warre of the Syrians nomore in to the londe of Israel.

After this it fortuned, that Benadab the kynge of Syria gathered all his hoost, and wëte vp, ſ layed sege vnto Samaria: ſ there
was a greate derth at Samaria. But they layed sege to the cite so longe, tyll an Asses heade was worth foure score syluer pens, and the foure parte of a * Cab of doues donge worth fyue syluer pens. And when the kyng of Israel wente vnto the wall, a woman cried vnto him and sayde: Helpe me my lorde Or kyng. He sayde: Yf the LORDE helpe the not, wherwith shall I helpe the? with thy barne or with the wyne presse? And the kyng sayde vnto her: What ayleth thy? She sayde: This woman sayde vnto me: Geue vs thy sonne, that we maye eate him, tomorrow wyll we eate my sonne. So we sod my sonne, & had a sack cloth vnder vpon him. And he sayde: God do this and that vnto me, yf the heade of Eliseus the sonne of Saphat shal this daye stonde vpon him. As for Eliseus, he sat in his house, & the Elders sat by him. And he sent a man before him, but euery the messaunger came to him, he sayde vnto y Elders: Haue ye not sawe how this childe of murther hath sent hither, to take awaye my heade? Take hede, when the messaunger cometh, ye holde him at the dore. Beholde, y noys of his lorde fete foloweth him. Whyle he was thus talkynge with them, beholde, the messaunger came to him, & sayde: Beholde, this euell cometh of the LORDE, and what more shal I looke for of the LORDE?

The bii. Chapter.

E LI SEUS sayde: Heare the worde of the LORDE. Thus sayeth the LORDE: To morrow aboute this tyme shal a buschel of fyue meel be solde for one Sycle, and two buschels of barley for one Sycle vnder the porte of Samaria. Then a knyghte (vpon whose hande the kyng leaned) answered the ma of God, and sayde: And though the LORDE made wyndowes in heaué, how coulde soch a thinge come to passe? He saide: Beholde, thou shalt se it with thine eyes, & shalt not eate therof. And there were foure leporous men at the dore before the porte, and one sayde vnto another: Why tary we here whyle we dye? Though we thoughte to come in to the cite, yet is ther derth in the cite, and ther shoulde we be fayne to dye. And yf we tary here, we must dye also. Let vs go now, and dye vnto the hoost of the Syrians. Yf they let vs lyue, we shall lyue: yf they slaye vs, then are we deed. And so they gat them vp early, to come vnto the hoost of the Syrians. And when they came to the vtemost ende of the tentes, beholde, there was no body.

§ for the LORDE had made the Syrians to heare a noyse of horses, charrettes, and of a mightie greate hoost, so that they sayde one to another amongeth the selues: Beholde, the kyng of Israel hath hyred the kyng of the Hethites, and the kyng of the Egipcians agaynst vs, to come vp vs. And they gat them vp, and fled early in the twylight, and lefte their bothes, and horses and Asses in the tentes as they stode, & fled euery man where he mighte sawe his life.

Now when the lepers came to the place of the tentes, they wente in to the tentes, ate and dronke, and toke syluer, golde and rayment, and wente and hyd it: came agayne entred in to another tent, and toke therout, and wente and hyd it. But one of them sayde vnto another: Let vs not do thus, this daye is a daye of good tidynge. Yf we kepe this secrete and byde tyll the lighte mornynge, our trespace wyl be founde out. Let vs go now therefore, that we maye come, & tell the kynges house.

And when they came, they cried at the porte of the cite, and tolde them, and sayde: We came to the tentes of the Sirians, and beholde, there is no ma there, neither yet euery mans voyce, but horses and assesse bounde, and the bothes as they stonde. Then cried they porters and tolde it within in the kynges house. And the kyng arose in the nighte, & sayde vnto his seruantes: I will tell you how the Sirians debe with vs: they knowe we suffer honger, and are gone out of the cites, to hyde thern selues in the fielde, and thynke thus: when they goe out of the cite, we will take them alynge, & come in to the cite. Then answered one of his seruantes, and sayde: Let vs take the fyue horses that remayne, which yet are lefte in the cite (beholde, these are lefte therin for all the multitude in

* A Cab is a certayne measure. † 3 Re. 19. a. and 20. b. 4 Re. 7. d. § 2 Mac. 5. a. Esd. 13. a.
Israel, which is destroyed) let vs sende these and se. The toke they two charrettes with you, horses. And the kyng sent them vnto the tentes of the Syrians, and sayde: Go your waye and se.

And when they wente after thee vnto Iordaine, beholde, the waye laye full of garments and vessels, which the Syrians had cast from thee, whyle they made haste. And when the messauengers came agayne, and tolde the kyng, the people wente forth, and spoyled the tentes of the Syrians. And a buszshel of fyne meell was solde for a Sycle, and two buszshels of barleye for a Sycle also, *according to the worde of the LORDE. But the kyng appoynted the knyghte (vpon whose hande he leened) to be at the gate, & the people trode vpon him, so that he dyed, even as the man of God sayde, when the kyng came downe vnto him. And it came to passe euon as the man of God tolde the kyng, wha he sayde: Tomorrow aboute this tyne shall two buszshels of barleye be solde for one Sycle, and a buszshel of fyne meell for one Sycle vnder the gate at Samaria. And the knyghte answered the man of God, and sayde: Belholde, though the LORDE made wyndowes in heauen, howe coulde soch a thinge come to passe? Neuertheles he sayde: Beholde, with thine eyes shalt thou se it, and shalt not eate therof. And euon so fortune it vnto him, for the people trode vpon him in the gate, & he dyed.

The viij. Chapter.

ELISEUS spake vnto the woma, *whose sonne he had restored vnto life againe, and sayde: Get the vp, & go with thine housholde, and be a stranger wher thou canst: for the LORDE shall call for a derth, which shall come in to the londe seuen yeare lõge. The woman gat her vp, and dyd as the man of God sayde, & wente with hir housholde, and was a stranger in the londe of the Philistynes seuen yeare. But when the seuen yeares were ended, the woman came agayne out of the Philistynes lõde, and wente forth to crye vpon the kyng for hir house and londe. The kyng spake vnto Gehasi the seuraunt of the man of God, & sayde: Tell me all the greate actes that Eliseus hath done. And whyle he was tellynge the kyng how he had made one that was dead, to lyue agayne, beholde, the woman whose sonne he had caused to reuyue, came euyn in the meane season, and cried vnto the kyng for hir house and londe. Then sayde Gehasi: My lorde O kyng, this same is the woma, and this is hir sonne, whom Eliseus restored vnto life agayne. And the kyng axed the woman, and she tolde him. Then the kyng deluyner her a chamberlayne, & sayde: Restore her agayne all that is hirs, and all the increase of the londe, sence the tymte that she lefte the londe vntyll now.

† And Eliseus came to Damascos, & Be- nadab the kyng of Syria laye sickle. And it was tolde him, and sayde: The man of God is come hither. Then sayde the kyng vnto Hasael: Take giftes with the, & go mete the man of God, and axe councell at the LORDE by him, and sayde: Maye I recouer from this sickenes? Hasael wente for to mete him, and toke rewardes with him, and of all the goodes at Damasco, as much as fortye Camels mighte beare. And when he came, he stode before him, and sayde: Thy sonne Benadab the kyng of Syria hath sent me vnto the, sayenge: Maye I recouer from this sickenes?

Eliseus sayde vnto him: Go thy waye and tell him: Thou shalt recouer. But the LORDE hath shewed me, thy sonne shall dy in this death. And the man of God loked earnestly, made a troublous countenaunce, & wepte. Thë sayde Hasael: Wherfore wepeth thy lorde? He sayde: I knowe what euell thou shalt do vnto the children of Israel. Thou shalt burne their stronge cities with fyre, and slaye their yonge men with the swerde, and kyll their yonge children, and rypppe vp their women with childe.

Hasael sayde: How so, ls thy seruant a dogg, that he shulde do soch a greate thynge? Eliseus sayde: § The LORDE hath shewed me, thy shall be kyng of Syria. And he wente his waye from Eliseus, & came to his lorde, which said vnto him: What saith Eliseus vnto the? He sayde: He tolde me, Thou shalt recouer. But on the nexte daye he toke bed couerynge, and dypte it in water, and spred it ouer hym, and he dyed, & Hasael was kyng in his stede.

In the fifth yeare of Ioram the sonne of Ahab kyng of Israel, was Ioram ¥ sonne of losaphat kyng of Iuda. #Two thirtie

* 4 Re. 7. a. † 4 Re. 4. d. § 3 Re. 19. c. || 2 Par. 21. a.
yeare olde was he wha he was made kyng, \( \tau \) reigned eighte yeare at Ierusalem, \( \tau \) walked in the waye of the kynges of Israel, as the house of Achab kyng (for Achabes daughter was his wife) \( \tau \) he dyd \( \chi \) which was euell in \( \chi \) sighte of the LORDE. Neuertheles the LORDE wolde not destroye Iuda for his seruauant Davids sake; \( \ast \) as he promysed him, to gene him euer a lanterne amøge his childrè. 

At \( \chi \) same tyme fell \( \xi \) Edomites awaye from Iuda, \( \x \) made a kyng ouer them selues: \( \chi \) cause was this, Ioram had gone thorow Seira, and all the charettes with him, \( \xi \) had gotten him vp by nighte, and smytten the Edomites that were aboute him, and \( \xi \) rulers ouer the charettes, so that the people fled vp to their tente: threfore fell the Edomites awaye from Iuda vnto this daye. At the same tyme fell Libna awaye also.

What more there is to saye of Ioram, \( \xi \) all \( \chi \) he dyd, beholde, it is wrytten in the Cronicles of the kynges of Iuda. And Ioram fell on slepe with his fathers, \( \x \) was buried with his fathers in \( \chi \) cite of David, \( \xi \) Ochosias his sonne was kyng in his steade.

In the twoloth yeare of Ioram the sonne of Achab kyng of Israel, was Ochosias \( \xi \) sonne of Ioram kyng in Iuda. Two and twentye yeare olde was Ochosias when he was made kyng, and reigned one yeare at Ierusalem. His mothers name was Atalia the daughter of Amri kyng of Israel, \( \x \) he walked in the waye of the house of Achab, \( \x \) dyd that which was euell in the syght of \( \chi \) LORDE, euen as dyd the house of Achab: for he was sonne in Lawe in the house of Achab. And he wente with Ioram the sonne of Achab in to the battayll agaynst Hasael \( \xi \) kinge of Syria vnto Ramoth in Gilead, but \( \xi \) Syrains smote Ioram. \( \ast \) Then Ioram the kinge turnede backe, to be healed at Iesreel of \( \chi \) wounds, wherwith the Syrains had wounded him at Ramoth, wha he foughthe with Hasael kinge of Syria. And Ochosyas \( \xi \) sonne of Iorã kinge of Iuda, came downe to viset Ioram the sonne of Achab at Iesreel, for he laye sicke.

The ix. Chapter.

ELISEUS the prophet called one of the prophetes childrè, \( \gamma \) sayde vnto him: \( \gamma \) Gird vp thy lownes, and take this cruze of oyle with the, and go vnto Ramoth in Gilead; and wha thou comest thither, thou shalt se there one Iehu, \( \zeta \) sonne of Isaphat the sonne of Nimis, and go in, and byd him stonde vp amonste his brethren, and brynge him in to the ymmost chamber, \( \gamma \) takethe thou \( \chi \) cruze of oyle, and poure it vpon his head, \( \gamma \) saye: Thus sayeth the LORDE: I have anoynted the to be kyng euell Israel: \( \gamma \) thou shalt open the doore, and flye, and not tary. And the prophetes yonge man, the childe wente his waye vnto Ramoth in Gilead. And when he came in, beholde, the captaynes of the hoost sat there, and he sayde: I have somwhat to saye vnto the O captayne. Iehu sayde: Vnty whom amonge vs all? He sayde: Euen vnto the o captayne.

Then stode he vp, and wente in. So he poured the oyle vpon his heade, and sayde vnto him: Thus sayeth the LORDE God of Israel: I have anoynted \( \chi \) to be kyng euell the LORDES people of Israel, \( \gamma \) and thou shalt smyte thy lorde Achabs house, that I maye auenge the bloude of my seruantes the prophetes, and the bloude of all the LORDES seruantes, from the hande of Isabell, that all the house of Achab maye periszhe. And I wyl rote out from Achab, \( \gamma \) euene him that maketh water agaynst the wall, and the closed vp and the desolate in Israel: and the house of Achab wyll I make euene as the house of Ieroboam the sonne of Nebat, and as the house of Baesa the sonne of Ahia, and \( \chi \) dogges /shall eate vp Isabel vpon the felde at Iesrael, and no man shall burye her. And he opened the doore, and fled.

And wha Iehu came forth to his lordes seruauntes, they saide vnto him: Are thee things well? Wherfore came this madd felowe vnto the? He saide vnto them: Ye knowe the man well, \( \gamma \) what he hath spoken. They sayde: That is not true, but tell thou vs. He sayde: Thus and thus hath he spoken vnto me, and sayde: Thus sayeth the LORDE: I have anoynted the to be kyng euell Israel. Then made they haist, and euery one toke his garment and laied them vnder him in maner of a judges seate, and blewe the trompet, and sayde: Iehu is made kyng. So Iehu the sonne of Isaphat the sonne of Nimis, made a confederacion agaynst Ioram. As for Iorã
he laye before Ramoth in Gilead with all Israel agaynst Hasael the kyng of Syria.
*But Ioram the kyng was turned backe, y唤 he might be healed of the wounds wherwith the Syrians had wounded him, whi he foute with Hasael the kyng of the Syrens.

And Iehu sayde: Yf it be youre mynde, there shall noman escape out of the cite, to go and tell it at Iesreel. And he rode, and departed vnto Iesrael: for Ioram laye there, and Ochosias the kyng of Iuda was come downe to vsset Ioram. But the watchman that stode vpon the tower at Iesrael, sawe the company of Iehu commynge, and sayde: I se a company. Then sayde Ioram: Take a charet, and sende to mete the, and saye: Is it peace? And the charetman rode to mete them, and sayde: Thus sayeth the kyng: Is it peace? Iehu sayde: What hast thou to do with peace? Turne the beynde me. The watchman tolde it, and sayde: The messaungers is come vnto them, and cometh not agayne. Then sent he another charetman, which when he came to them, saide: Thus sayeth the kyng: Is it peace? Iehu sayde: What hast thou to do with peace? Turne the thy behynye me.

And the watchman tolde it, and sayde: He is come to them: and commeth not agayne, and the goyng is as it were the goyng of Iehu the sonne of Nimsi: for he dryueth on as he were mad. Then sayde Ioram: Binde the charet fast. And they bounde the charet, and so they wente forth, Ioram the kyng of Israel, and Ochosias the kyng of Iuda, euery one vpon his charet, to mete Iehu. And they founde him vpon the felde of Naboth the Iesraelite. And when Ioram sawe Iehu, he sayde: Iehu, is it peace? But he sayde: What peace? The whordome and withcraft of thy mother Iesabel is not yet come to an ende.

Then turned Ioram his hande and fled, and sayde vnto Ochosias: There is treason Ochosias. But Iehu toke his bowe, g shot Ioram betwene the armes, that the arowe wente throw his hert, and he fell downe in his charet. And Iehu sayde vnto Bidekar the knyghte: Take and cast him in the pece of londe of Naboth the Iesraelite: for I remember seene thou rodest with me in a charet after Achab his father, that the LORDE wold laye this heuy burthen vpon him. I holde (sayde the LORDE) I wyl recompence the y blocke of Naboth and of his childre, euen in this pece of londe. Take him now and cast him in to that pece of londe, tacer-dynde to the worde of the LORDE.

When Ochosias the kyng of Iuda sawe this, he fled by the waie vnto y garden house. But Iehu folowed after him, and commaundde to smyte him also vpon his charet in the goyng vp towards Gur, which Beth by Ieblaam: and he fled vnto Megiddo, and dyed there. And his seruantes caused him to be caried vnto Ierusalem, and there they buryd hym in his awne grane with his fathers in the cite of Dauid. Ochosias reigned ouer Iuda in y eleventh yeare of Iorah y sonne of Achab. And when Iehu came to Iesrael, and Iesabel herde thereof, she coloured his face, and decked his hede, and loked out at the wyndowe. And when Iehu came vnder the gate, she sayde: *Prospered Symri well that slewe his lorde? And he lifte vp his face to the wyndow, and sayde: Who is with me? Then resorted there two or thre chamberlaynes vnto him. He sayde: Cast her downe heylings. And they cast her downe heylings, and that y wall and the horses were sprenckeld with hir bloude, and she was trodd under fete. And when he came in, and had eaten and dronken, he sayde: Loke vpon yonder cursed woman, g burye her, for she is a kynges daughter. Neuertheles when they wente in to burye her, they founde nothinge of her, but the szkull and the fete, and the palmes of her handes. And they came agayne and broughte him worde. He saide: This is euen it that the LORDE spake by his seruaunt Elias the Theszbite, and sayde: *In the felde of Iesrael shall the dogges eate Iesabels flesh. So the deed carcase of Iesabel became euen as donge in the felde of Iesrael, so y man could not saye: This is Iesabel.

The 1. Chapter.

ACHAB had thre score and ten sones & at Samaria. ¶ And Iehu wrote a letter, and sent it to Samaria, vnto the rulers of the cite Iesrael, euyn vnto the Elders, g to Achabs tuters, sayenge these worde: When this letter commeth vnto you with whom are youre lorde sones, charetges, horses, stronge
cities, & ordynance, loke which is the best and most righteous amonge youre lorde soune, & set hym vpon his fathers seate, and fighte for youre lorde house.

Neuertheles they were sore afrayed, and sayde: Beholde, two kynges were not able to stonde before him, how wyl we then endure? And they that were ouer the house and ouer the cite, and the Elders and tutors sent vnto Iehu, sayenge: We are thy seruauntes, we wyll do all that thou sayest vnto vs: We wil make no man kyng, do thou what pleaseth the. Then wrote he the seconde letter vnto them with these worde: If ye be myne, and herken vnto my voyce, then take the heads of the men youre lorde soune, and brynge me them to morowe by this tymne vnto Iesrael.

The kynges soune were thre score men and ten, and ʒ chefe men of the cite broughte the vp. Now when this letter came they toke the kynges sounes, and slewe them euene thre score men and ten, and layed their heads in baszetkes, and sent them to hym vnto Iesrael. And when the messaunger came, ʒ tolde hym, and sayde: They haunte the heads of the kynges children, he sayde: Laye them vpou two heapes at the dore of the porte tyl to morowe.

And on the morowe whan he wente forth, he stode, and sayde vnto all the people: Are ye righteous? Beholde, I haue made an appoyntmēt against my lorde, and slayne him, who hath slayne all these then? Vnderstone ye now therfore, that there is not fallen vpon the earth one worde of the LORDE, which he spake agaynst the house of Achab: and the LORDE hath done, euene ʒ as he sayde by his seruaunt Elias. So Iehu smote all the remaunte of the house of Achab at Iesrael, all his greate men, his kynsfolkes, and his prestes, tyl there was not one lefte ouer. And he gat him vp, wente his waye, and came to Samaria.

By the waye there was a shepheardes house, where Iehu founde the brethren of Ochosias kyng of Iuda, and sayde: Whence are ye? They sayde: We are Ochosias brethren, and are goynge downe to salute the kynges children, and the quenes children. He sayde: Take them aluyue. And they toke them aluyue, and slewe them by the welles syde at the shepheardes house, euene two and fortye men, and let not one of them remayne.

And when he wente from thence, he foide Ionadab ʒ sonne of ʒ Rechab, which met him, ʒ saluted him. And he sayde vnto hym: Is thynge hert righte, as myne hert is with thynge hert? Ionadab sayde: Yee. If it be so (sayde he) then gene me thy hande. And he gaue him his hande. And so he caused hym to syt besyde hym in the charret, and sayde: Come with me, and se my zele for the LORDE. And they caried hym with him vpon his charret. And when he came to Samaria, he smote all that remayned of Achab at Samaria, tylly he had destroyed him, acordynge to the worde of the LORDE, ʒ which he spake vnto Elias.

And Iehu gathered all the people together, & saide vnto them: ʒ Ahab did Baal but little seruycie. Iehu wyll serue hym better. Call vnto me now therefore all Baals prophete, all his seruauntes and all his prestes, that there be none wantinge, for I haue a greate sacrifice to do vnto Baal. Who so euer is myssed, shal not lyue. But Iehu dyd it crately, that he mighte destroye all the mynisters of Baal. And Iehu sayde: Sanctifie ʒ feast vnto Baal, and proclame it. And Iehu sent in to all Israel, and causd all Baals ministers to come, so that there was no man lefte behynede, which came not. And they came in to Baals house, so that the house of Baal was full from one corner to another.

Then sayde he vnto hym that had the rule of the vestrye: Brynge forth rayment for all Baals mynisters. And he broughte forth the rayment. And Iehu wente in to Baals house with Ionadab the sonne of Rechab, and sayde vnto Baals mynisters: Search and se that there be not here amoue you eny mynyster of the LORDE, but onely Baals mynisters.

And when they came in to offer sacrificyes and burntofferynges, Iehu appoynted him foure score men without, ʒ sayde: If eny of these men escape whom I deluyer under youre handes, then shal the same mens soule be for his soule. Now wha he had made an ende of the burntofferynge, Iehu sayde vnto the fote-men and knyghtes: Go in, ʒ smyte euery man, let noman go forth. And they smote the with the edge of the sward. And the fote men and knyghtes threw the awaie and wete vnto the cite of Baals house, and brought forth the pliler in ʒ house of Baal, and brent it, and brake downe Baals pylers with the

* 3 Re. 21. c.  ʒ 16. c.  ʒ 3 Re. 21. c.  § 3 Re. 16. d.  ʒ Re. 33. a.
house of Baal, and made a prey thereof unto this day. Thus Ichu destroyed Baal out of Israel. But Ichu lefte not of from the sinnes of Ieroboam the sonne of Nebat (which caused Israel to synne) namely, from the golden calues at Bethel and at Dan. And the LORDE saide vnto Ichu: Because thou hast bene wyllinge to do that which was righte in my sighte, & hast done vnto Achabs house all that was in my hert, therefore shall thy children syt vp vnpon thy seate of Israel vnto the fourth generacion.

F Neuerthelesse Ichu was not diligent to walke in the lawe of the LORDE God of Israel with all his hert: for he lefte not of from the synmes of Ieroboam which made Israel to synne. At the same tyme beganne the LORDE to be greued at Israel. For Hasel smote them in all the borders of Israel from Iordane Eastwarde, and all the londe Gilead of the Gaddites, Rubenites and Manasses, from Arorer that lyeth on the ryuer by Arnon, and Gilead and Basan.

What more there is to saye of Ichu, and all that he dyd, and all his power, beholde, it is wryten in the Chronicles of the kynges of Israel. And Ichu fell on slepe with his fathers, & they buryed him in Samaria. And Ioahas his sonne was kyng in his steade. The tyme that Ichu reigned ouer Israel, is eight and twenty yeares at Samaria.

A THALIA the mother of Ochosias, wha she sawe that hir sonne was deed, gat her vp, and destroyed all the kynges seede. But Ioseba kyng Ioram sonner of Ochosias, toke Ios the sonne of Ochosias and stale him awaye with his nose in the chamber from amonge the kynges children which were slayne, and she hyd him from Athalia, so that he was not slayne. And he was hyd with her in the house of the LORDE sixe yeares. But Athalia was queene in the londe.

G Neuerthelesse in the seuenthe yeare sent Ioia, and toke the rulers ouer hundres with the captaynes and fote men, and caused the to come to him in to the house of the LORDE and made a couenaunt with them, and toke an ooth of them in the house of the LORDE, and shewed them the kynges sonne, and commanded them, and sayde: This is it that ye shall do: One thirde parte of you which enter on the Sabbath, shall kepe the watch in the kynges house, and one thirde parte shall be at the porte of Sur, and one thirde parte shall be at y porte which is behynde the fote men, and ye shall kepe the watch at the house of Massa. But two partes of you all that go of on the Sabbath, shall kepe the watch in the house of the LORDE aboute the kyng and ye shall get you rounde aboute y kyngge and euery one with his weapon in his hande: and who so ener cometh within y wall, let him die, so that ye be with the kyng, wha he goeth out and in.

And the rulers ouer the hundres dyd all as Ioia the prest had commaundad them, and toke vnto them their men which entred vpon the Sabbath, with those that wente of on the Sabbath, and came to Ioia the prest. And the prest gau the captaynes speares and shylde which had bene kyngge Davids, and were in the house of the LORDE. And the fote men stode aboute the kyngge, euery one with his weapon in his hande, fro the corner on the righte syde of the house vnto the corner of the lefte syde, euuen vnto the altare and to the house. And he broughte forth the kynges sonne, and set a crowne vpon his head, and toke the wittes, and made him kyngge, and they were glad, and clapped their handes together, and sayde: God saue the kyngge.

And when Athalia herde the noyse of the people that ranne together, she came to the people in to the house of the LORDE, and lokad, and beholde, the kyngge stode by the pilere, as the vse was, and the syngers and trompettes by the kyngge: and all the people of y lode were glad, and blew with trompettes. But Athalia rente hir clothes, & sayde: Vproure, vproure. Neuertheles Ioia the prest commaundad y rulers ouer hundres, which were appointed ouer the hoost, and saide vnto them: Brynge hir without the wall, and whosoever foloweth hir, let him dye of the swerde (for the prest had sayde, that she shuld not dye in the house of the LORDE.) And they layde handes vpoo hir, and she wente in by the waye where the horses go in to y kyngges house, and there was she slayne.

Then made Ioia a couenaunt betweene the LORDE and the kyngge, and the people, y
The rii. boke of the kynges.

Then loiada the prest toke a chest, and bored an hole aboue therin, and set it on the righte hande byside the altrace, at the entrynge in to the house of the LORDE. And the prestes that kepte the threshold, put all the money therin that was broughte vnto the house of the LORDE. Whan they sawe then that there was much money in the chest, *ße kynges serybe came vp with the hye prest, and bounde the money together, and tolde it as much as was founde in the house of the LORDE. And so the ready money was geuen vnto them that wrought and were appoynted to the house of the LORDE, and they gane it forth to the carpenters and to the that buylded and wroughte in the house of the LORDE, namely, to the dayweres and masons, and to them that boughte tymbre and fre stone, to repayre the decaye in the house of the LORDE, and all that they founde to hawe neede of repayringe in the house.

Howbeit there were no syluer chargers, flat peaces, basens, trompettes, ner any other vessell of golde and syluer made on the house of the LORDE, of the money that was brought vnto the LORDES house: but it was geuen vnto the workmen to repayre the decaye in the house of the LORDE therewith. The men also that the money was deluyned vnto, for to geue the workmen, needed not to make any acompte, but did theri busynes vpoun credence. But the money of trespace offerings and symneofferings was not broughte vnto the house of the LORDE: for it was the prestes.

At the same tyme wente Hasael the kyng of Syria vp, and foughhte agaynst Gath, and wanne it. And when Hasael set his face to go vp to Ierusalem, kyng Ioaes toke all that was sanctified, which his fathers losaphat, Ioram and Ochosias the kynges of Iuda had halowed, and what he himselfe had sanctified, and all the golde that was founde in the treasures of the house of the LORDE, and in the kynges house, and sente it vnto Hasael the kyng of Syria. And so he departed from Ierusalem.

What more there is to saye of Ioaes, and all that he dyed, it is written in the Cronicles of the kynges of Iuda. And his seruanntes made insurreccion and conspyred, and smote him in the house of Millo, at the goyne

they shulde be the people of the LORDE. Likewyse also betwixte the kyng and ye people. Then wente all the people of the londe in to the house of Baal, and brake downe his altares, and destroyed his ymage righte well. And Mathan the prest of Baal slyewe they before the altrace: And the prest appoynted the officers in the house of the LORDE, and toke the rulers ouer hundreds, and the captaynes, and the fote men, and all the people of the londe, 3 broughte the kyng downe from the house of the LORDE, and came the waye from the porte of the fote men vnto the kynges house, and he sat vpon the kynges seate. And all the people of the lode were glad, and the cito was at rest. As for Athalia, they slyewe her with the swerde in 3 kynges house. And Ioaes was seuen yeare olde, whan he was made kyng.

The rii. Chapter.

In the seuenthe yeare of Ieuan, was Ioaes made kyng, *and reigned foure yeare at Ierusalem. His mothers name was Zibea of Bersabia. And Ioaes dyd that which was righte in the sighte of the LORDE, as longe as Ioiada 3 prest taughte him. But they put not downe 3 hye places: for the people offered ye brent incense yet vpon the hye places.

And Ioaes sayde vnto the prestes: All the money that is sanctified to be bestowed vp 5 house of the LORDE, namely the money 3 euery man geneth vnto the treasury, and 3 money that euery man geneth for his soule, and all the money that euery man geneth of a fre hert, to be bestowed on the house of the LORDE, let the prestes take it vnto them, euery one his porcion: with that shall they repayre the decaye in the house of the LORDE, where they fynde that there is eny decaye.

But whan 3 prestes repayred not the decaye in the house vnto the thre and twentieth yeare of kyng Ioas, Ioas the kyng called Ioiada the prest with the other prestes, and sayde vnto them: Wherfore do ye not repayre the decaye in the house? Therefor shall ye not take the money vnto you now euery one his porcion, but shall gene it to the decaye of the house. And the prestes agreed to take no money of the people, and to repayre the decaye of the house.

* 2 Par. 24. a. * 4 Re. 22. a.
I

N yy. XXIII. yeare of Ioaes the sonne of Ochosias kyng of Iuda, was Ioaas the sonne of Iehu kyng ouer Israel at Samaria, seuentene yeare: And dyd yy. which was euell in the sighte of the LORDE, and walked after the sinnes of Ieroboam yy. sonne of Nebat (which caused Israel to synne) and lefte not of from them. And yy. wrath of the LORDE waxed whote vpon Israel, and he deluuered them ouer vnder the haude of Hasael kyng of Syria, and vnder the haude of Benadad the sonne of Hasael, as longe as they lyued.

And Ioaas besoughte the face of the LORDE. And the LORDE herde him, for he considered the myserie of Israel, how the kynges of Syria oppressed them. And yy. LORDE gaue to Israel a sauioure, which broughte them out of the power of the Syrians, so yy. the children of Israel dwelt in their tentes, like as afore tyme.

Yet lefte they not from the synnes of the house of Ieroboam, which caused Israel to synne, but walked in them. The groue at Samaria stonde styll also. For of the people of Ioaas there were no mo lefte, but fyfty equestre men, and ten thousande fote men: * for the kynges of Syria had destroyed them, and made them as the dust in the barne.

What more there is to saye of Ioaas, and all that he dyd, and his power, beholde, it is wrytten in the Chronicles of the kynges of Israel. And Ioaas fell on slepe with his fathers, and was buried in Samaria, yy. Ioaas his sonne was kyng in his steade.

In the seuenthe and thirtieth yeare of Ioaes kyng of Iuda, was Ioaas the sonne of Iohaas kyng ouer Israel at Samaria sixtene yeare. And he dyd that which was euell in the sighte of the LORDE, and departed not from all the synnes of Ieroboam the sonne of Nebat, which made Israel for to synne, but walked in them. What more there is to saye of Ioaas, and what he dyd, yy. his power, how he foughte with Amasias kyng of Iuda, beholde, it is wrytten in the Chronicles of the kynges of Israel. And Ioaas fell on slepe with his fathers, and was buried in Samaria with the kynges of Israel.

As for Eliseus, he fell in to a sicknes, wherof he dyd. And Ioaas the kyng of Israel came downe vnto him, and wepte for him, and sayde: * My father, my father, the chariet man of Israel, and his horsmen. Eliseus sayde vnto him: Take the bowe and the arowes. And when he had taken the bowe and the arowes, he sayde vnto the kynges of Israel: Bende the bowe with thine hande, and he bent it with his hande. And Eliseus layed his hande vpon the kynges hande, and sayde: Open that wyndowe towards the East. And he opened it. And Eliseus sayde: Shute. And he shot. He sayde: one arowe of the saluacion of the LORDE, one arowe of saluacion agaynst the Syrians: and thou shalt smyte the Syrians at Aphek, tyll they be brought to naughte.

And he sayde: Take yy. arowes. And whâ he had taken them, he sayde vnto the kynges of Israel: Smyte the earth. And he smote three tymes and stode still. Then was the majesty of God wroth at him, and sayde: If thou haddest smytten fyue or sixe times, thou shuldest haue smytten yy. Syrians, tyll thou haddest utterly brought them to naughte. But now shalt thou smyte them three tymes.

When Eliseus was dead and buried, the men of warre of the Moabites fell in to the londe the same yeare. And it fortuned yy. they buryed a certaine man. But whâ they sawe the men of warre, they cast the man in to Eliseus graue. + And when he was therin, and touched Eliseus bones, he reuyued, and stode vpon his fete.

So Hasael the kynges of Syria oppressed Israel, as longe as Ioaas luyed. But the LORDE was gracious vnto them, and had mercy vpon them, and turned him to them for his souenauntes sake, with Abraham, Isaac and Jacob, and wolde not destroye the: * Neither dyd he cast them out from his presence vnto this houre.

And Hasael the kynges of Syria dyed, and Benadad his sonne was kyng in his steade. But Ioaas turned backe, and toke out of the hande of Benadad the sonne of Hasael the ckytes which he had take in bataill out of the

* 4 Re. 8. b.  
† 4 Re. 2. c.  
‡ Eccl. 48. b.  
§ 4 Reg. 14. e
Chap. xiii. The xiii. boke of the kynges.  

The xiii. Chapter.

In the second yeare of Ioa sonne of Ioahas kyng of Israel, was Amasias the sonne of Ioas kyng of Iuda made kyng: *fye and twenty yeare olde was he, whan he was made kyng, *r reigned nyne and twentie yeare at Ierusalam. His mothers name was Ioadan of Ierusalam. And he dyd that which was righte in the sighte of the LORDE: yet not as his father Dauid, but euene as his father Ioa did so dyd he also: for *r hye places were not put downe, but the people offered and burnt incense yet vpon the hye places. Now when he had gotten the power of the kyngdome, he smote his seruauntes *w which had smyttè the kyng his father: but the children of *f deed slayers swele he not, accordinge to *f which is wrytte in the boke of the lawes of Israel, where the LORDE hath commaunded *w saye: The fathers shall not dye for the children, *w the children shall not dye for the fathers: but euery one shall dye for his awne synne.

Ten thousande of the Edomites smote he also in the Salt valley, and wanne Sela in battayll, and called it Latheel vnto this daye. § Then sent Amasias messaunyers vnto Ioa the sonne of Ioahas the sonne of Ieheu kyng of Israel, sayenge: Come hither, let vs se one another. But Ioa *f kyng of Israel sent vnto Amasias the kyng of Iuda, sayenge: The hawthorne that is in Libanus, sent to the Ceder tre in Libanus, sayenge: Gene thy daughter vnto my sonne to wife. But a wylde beest of the felde ranne ouer *f hawthorne, and trode it downe. Thou hast smyttè the Edomites, therfore is thine hert waxen proude: Take the praye, and byde at home: why striuest thou for mynsfortune, *f thou mayest fall, and Iuda with the ? Howbeit Amasias consented not.

Then wete Ioa the kyng of Israel vp, and they sawe one another, he and Amasias the kyng of Iuda at Beth Semes which lyeth in Iuda. But Iuda was smyttèn before Israel, so that euery one fled in to his tente. And Ioa the kyng of Israel toke Amasias the kyng of Iuda, the sonne of Ioas the sonne of Ochosias at Beth Semes, and came to Ierusalam, and brake downe *f wall of Ierusalam from *f porte of Ephraim vnto the corner porte, euene foure hundred cubites loute: and toke all the goldel and syluer, and ornamentes that were founde in the house of the LORDE, and in *r treasures of the kynges house, *r the children also to pledge, *r departed agayne to Samaria.

What more there is to saie of Ioa, what he dyd, and of his power, *r how he foughthe with Amasias the kyng of Iuda, beholde, it is wrytten in the Cronicles of the kynges of Israel. And Ioa fell on slepe with his fathers, and was buried at Samaria amonge *f kynges of Israel. And Ieroboam his sonne was kyng in his steade.

But Amasias the sonne of Ioa kyng of Iuda, lyued after the death of Ioa the sonne of Ioahas kyng of Israel, fiftene yeare. What more there is to saie of Amasias, it is wrytten in the Cronicles of the kynges of Iuda. And they conspyred agaynst him at Ierusalam, but he fled vnto Lachis. And they sent after him vnto Lachis, and swele him there. And they broughte him vpon horses, *r he was buried at Ierusalam with his fathers in *f cite of Dauid. ¶ And all the people of Iuda toke Asarias in his sixteenth yeare, and made him kyng in steade of Amasias his father. He byyled *f Eloth, and broughte it agayne vnto Iuda, after that the kyng was fallen on slepe with his fathers.

In the fyftene yeare of Amasias the sonne of Ioa kyng of Iuda, was Ieroboam the sonne of Ioa kyng ouer Israel at Samaria, one and fortye yeare. And he dyd that which was euell in the sighte of the LORDE, and departed not from all the synnes of Ieroboam the sonne of Nebat, which caused Israel for to synne.

But the borders of Israel broughte he agayne from Hemath vnto *f see that lyeth in the playne felde, accordinge to the worde of the LORDE God of Israel, which he spake by his seruaunt ** Ionas *f sonne of Amithai the prophete, which was of ** Gath Ephere. For the LORDE considered the miserabel afflication of Israel, how that euene they which were shut vp and desolate, were awaye, and that there was no helper in Israel. ¶¶ And the LORDE sayde not that he wolde destroye the
name of Israel from under heaue. And he helped the by Ieroboaem the sonne of Ioas. What more there is to saye of Ieroboaem, and all that he dyd, and of his power, how he foughte, and how broughte Damascon and Hemath agayne vnto Iuda in Israel, beholde, it is wrytten in the Chronicles of the kynges of Israel. And Ieroboaem fell on slepe with his fathers, with the kynges of Israel. And Zacharias his sonne was kyng in his steade.

The 2b. Chapter.

In the seuen 20th yeare of Ieroboaem kyng of Israel, reigned Azarias the sonne of Amasias kyng of Juda: and was sixente yeare olde when he was made kyng, and reigned twoe and fyfte yeare at Jerusalem. His mothers name was Iechal in Ierusalame. And he dyd righte in the sighte of the Lorde, acordinge to all as dyd Amasias his father, sayynge that they put not downe the hye places. For the people dyd sacrificie and brent incense yet vpon the hye places. Howbeit the Lorde smote the kyng, so that he was leper vnto his death, and dwelt in a frye house. But Iotham the kynges sonne ruled the house, and judged the people in the londe.

What more there is to saye of Azarias, all he dyd, beholde, it is wrytten in the Chronicles of the kynges of Iuda. And Azarias fell on slepe with his fathers, was buried with his fathers in the cite of Dauid, Iotham his sonne was kyng in his steade.

In the eighte and thirtieth yeare of Azarias kyng of Iuda, was Zacharias the sonne of Ieroboaem kyng over Israel at Samaria six monethes. And he dyd which was euell in the sighte of the Lorde, euenn as his fathers dyd. He departed not from the synnes of Ieroboaem the sonne of Nebat, which caused Israel for to synne. And Sellum the sonne of Iabes conspyred against him, and smote him in the presence of people, and slew him, was kyng in his steade. What more there is to saie of Zacharias, beholde, it is wrytten in the Chronicles of the kynges of Israel. And this is it, the Lorde sayde vnto lehu: Thy children shall syt vp& the seate of Israel vntyll the fourth generacion. And euon so came it to passe.

Sellum the sonne of Iabes reigned in 50 30th yeare of 5 Azarias kyng of Iuda, 5 reigned one moneth at Samaria. For Manahem the sonne of Gadi wete vp from Thirza, came to Samaria, and smote Sellum the sonne of Iabes at Samaria, slew him, and was kyng in his steade.

What more there is to saye of Sellum, of his sedicion which he stered vp, beholde, it is wrytten in the Chronicles of the kynges of Israel. At the same tymne dyd Manahem smyte Tiphsa, all were therin, the coastes therof from Thirza, because they wolde not let him in, and smote all their wemen with childe, and rypte them vp.

In the nyne 30th yeare of Azarias kyng of Iuda, beganne Manahem the sonne of Gad to reigne ouer Israel ten yeares at Samaria, and dyd that which was euell in the sighte of the Lorde. As longe as he lyued, departed he not from the synnes of Ieroboaem the sonne of Nebat, which caused Israel for to synne. And Phul the kyng of Assyria came in to the fode. And Manahem gauue vnto Phul a thousande talents of syluer to holde with him, and to cofirme him in the kyngdom. And Manahem rayesd vp a taxe in Israel vpon the richest, fiftie Sycles of syluer vpon everyone man, to geue vnto the kyng of Assyria. So the kyng of Assyria wete home agayne, and taried not in the londe.

What more there is to saye of Manahem, all he dyd, beholde, it is wrytten in the Chronicles of the kynges of Israel. And Manahem fell on slepe with his fathers. And Pechahia his sonne was kyng in his steade.

In the fiftieth yeare of Azarias kyng of Iuda, beganne Pechahia the sonne of Manahem to reigne ouer Israel at Samaria two yeares, and dyd that which was euell in the sighte of the Lorde: for he departed not fro the synnes of Ieroboaem sonne of Nebat, which caused Israel for to synne. And Pechahia the sonne of Romelia his kynghite conspyred against him, smote him at Samaria in the palace of the kynges house with Argob and Aria, and fiftie men with him of all childr of Gilead, slew him, was kyng in his steade. What more there is to saye of Pechahia, all that he dyd, beholde, it is wrytten in the Chronicles of the kynges of Israel.

In the two and fiftieth yeare of Azarias kyng of Iuda, beganne Pechah the sonne of Romelia to reigne ouer Israel at Samaria,
The rbi. Chapter.

In the seventeenth yeare of Pecah the sonne of Romelia was Achas the sonne of Iotham kynge of Iuda. Twentye yeare old was Achas when he was made kynge, and reigned sixtene yeare at Jerusalem. His fathers name was Ierusu the doughter of Sadok. And he dyed which was right in the sighte of the LORDE, dyinge vnto all as dyd Osias his father, saungye that he put not downe the hye places: for the people offered a brent incensce yet vpon the hye places. He buylde the hye porte of the house of the LORDE. What more there is to saye of Iotham, and all that he dyd, beholde, it is wrytten in the Chronicles of the kynges of Iuda.

At the same tyme beganne the LORDE to sende Rezin the kynge of Syria, and Pecah the sonne of Romelia in to Iuda. And Iotham fell on slepe with his fathers, and was buried with his fathers in the cite of Dauid his father. And Achas his sonne was kynge in his steade.

That is Asarias whom some call Vasin. "2 Par. 26. a. + Deu. 18. b. 4 Re. 21. a. 5 Esa. 7. a."
sprencle thour : but with the brassen altare wyll I deuyse what I can. Vrias the prest dvyd all accordinge as Achas the kyng com-
maunded him.

And kyng Achas brake downe the seates, and put awaye the *ketell from aboue, and toke the laner from the brassen bullockes that were there vnder, and set it vpon y pauenent of stone. And the pulpit for the Sabbath which they had buyled in the house, and y entraye of the kynges house turned he vnto the house of the LORDE, for the kyng of Assirias sake.

What more there is to saye of Achas, what he dyd, beholde, it is wrytten in y Chronicles of the kynges of Iuda. And Achas fell on slepe with his fathers, and was buried with his fathers in the cite of David. And Ezechias his sonne was kyng in his steade.

The xviiij. Chapter.

IN the twelth yeare of Achas the kyng of Iuda, begaine Oseas y sonne of Ela to reigne over Iserael at Samaria nyne yeare, and dyd y which was euell in y sighte of the LORDE, but not as y kynges of Israel y were before him. Agaynst him dyd Salma-
nasr y kyng of Assiria come vp. And Oseas was subjicte vnto him, and was sent messaungers to Sua y kyng of Egipte, and was sent messaungers to Sua. And the kyng of Assiria perceaued y Oseas had conspyred, and was sent messaungers to Sua y kyng of Egipte, and was sent messaungers to Sua. And in the nyenth yeare of Oseas dyd y kyng of Assiria wynne Samaria, and caried Israel awaye in to Assiria, and set them at Halah and at Habor by the water Gosan, and in the cities of the Medees.

For when the childre of Israel synned agaynst y LORDE their God (y broughte the out of y londe of Egipte, from the hade of Pharao kyng of Egipte) and servyd other goddes: and walked after the customes of the Heythen, whom the LORDE had dryuen out before the children of Israel, and dyd as the kynges of Israel, and prouoked y LORDE their God, and dyd secretive the things that were not righte in the sighte of y LORDE

their God: namely in that they buylded them hye places in all cities, both in castels and stronge cities, and set vp pilers and groues, vpon all hye hilles, and amongst all grene trees, and brent incense there in all y hye places, even as dyd the Heythen, whom the LORDE had cast out before them, and wroughte wicked things, wherwith they prouked the LORDE vnto wrath, and serued the Idols, wherof the LORDE sayde vnto them : I Ye shal not do soch a thyngye.

And when the LORDE testified in Israel and Iuda by all the prophetes and Seers, sayenge: * O turne agayne from youre euell wayes, and kepe my commandementes and ordynaunces, accordinge to all y lawe which I gaue vnto youre fathers, and that I sent vnto you by my seruanutes the prophetes: they wolde not herken, ** but herden their neckes, accordinge to the hardneck of their fathers, which belene not on the LORDE their God. Yee they despysed his ordynaunces and his covenunt which he made with their fathers, and his testimonys which he witnesed amongethe them, and walked in their awne vanities, and became vayne folowinge the Heythen, which dwelt rounde about them, concernyng whom the LORDE had commaunded them, that they shulde not do as they dyd. Neuertheles they forsoke all the commandementes of the LORDE their God, and made them two molten calues and groues, and worshipped all the boost of heauen, and serued Baal, and causd their sonnes and daughter to go thorow the fyre, and medled with sothsayers and wyches, and gaue them selues ouer to do that which was euell in the sighte of the LORDE, to prouke him vnto wrath.

Then was the LORDE very wroth at I-
serael, and put them awaye fro his presence, so y there remayned nomo but onely y trybe of Iuda. Nether dyd Iuda kepe the commandemente of the LORDE their God, but walked after the customes of Israel, which they dyd. Therfore dyd y LORDE cast awaye all y sede of Israel, and troubled them, and deleyuered them in to the handes of the spoylers, yyll he had cast them out of his presence: for Israel was deuyded from the house of David. And they made the a kyng, one

* 3 Re. 7. c. d. † 4 Re. 13. o. ‡ Ess. 8. a. § 4 Es. 13. c. || Deut. 4. c.
† Iere. 25. a. ** Deut. 31. f. Mal. 3. b. †† 3 Re. 12. a. ‡‡ Deut. 18. b. §§ 3 Re. 12. c.
Jeroboam the sonne of Nebat, which turned Israel back from the LORDE, caused the children of Israel to synne so sore. Thus walked the children of Israel in all synnes of Jeroboam, which he had done, departed not from them, vntyll the LORDE put Israel out of his presence, acordinge as he had spoken by all his seruantes y prophetes. So Israel was carried awaye out of their awne londe to Assiria vnto this daye.

The kyng of Assiria caused men to come fro Babylon, from Cutha, fro Aua, from Hemath fro Sepharuaim, caused the to inhabit synes in Samaria in stead of the children of Israel. And they toke possession of Samaria, dwelt in same cities. But wha they begane to dwell there, feared not the LORDE, the LORDE sent lyons amoge the, which slew them. And they caused it be sayde vnto the kyng of Assiria: The Heythen whom thou hast broughte hither, caused them to inhabit the cities of Samaria, knowe not the lawe of the LORDE of the londe. Therefore hath he sent lyons amoge them, beholde, they slaye the, because they knowe not the ordinance of the God of the londe.

The kyng of Assiria commaunded saide: Bringe thither one of your prestes were carried awaye fro thence let him go thither, dwell there, teach the the ordinance of the God of the londe. Then came one of your prestes which were carried awaye from Samaria, dwelt at Bethel, taught them how they shulde feare the LORDE. But every people made their goddes, put the in the houses uppon the hie places, which the Samaritanes had made, everye people i their cities wherein they dwelt. They of Babilo made Sochoth Benoth. They of Chut made Nergel. They of Hemath made Asima. They of Aua made Nibheas Tharthak. They of Sepharuaim burnt their sonnes vnto Adramelech and Anamelch goddes of the of Sepharuaim.

And whyle they feared the LORDE, they made prestes in the hie places of the lowest amongst them. put them in houses of the hie places: thus they feared the LORDE, served their goddes also, acordinge to the custome of every nation, from whence they were broughte. And vnto this daye do they after the olde fashion, so they nether feare the LORDE, ner yet kepe their awne ordi-

* Iere. 25. a. + Gen. 32. e. † Jud. 6. b. Iere. 10. a.


The third yeare of Oseas sonne of Ela kyng of Israel, reigned Ezechias sonne of Achas kyng of Juda. And he was fyue and twentie yeare olde when he was made kyng, reigned nyne years twentieth yeare at Jerusalem. His mothers name was Abi the daughter of Zachary. And he dyd that which was righte in the sighte of the LORDE, acordinge vnto all as dyd Daudid his father. He put awaye the hie places, and brake downe the pilers, rooted out the groues, and brake the brasen serpente which Moses had made. For vnto that tyne had the children of Israel bren incense vnto it. And it was called Nehusthan. He put his trust in the LORDE God of Israel, that after him there was not his like amoge all the kynges of Juda nether had bene before him. He cleued vnto the LORDE, and departed not backe from him, and kepte his commaundements, which the LORDE had commaunded Moses. And the LORDE was with him. And whither so euer he wete forth, he behaued him selfe wysely. He resisted the kyng of Assiria, and was not subdued vnto him.
In the fourth yeare of Ezechias kyng of Iuda* (the seventh yeare of Oseas the sonne of Ela kyng of Israel) came Salmanasar the kyng of Assiria vp agaynst Samaria, and layed sege vnto it, and wanne it after three yeares in the sixe yeare of Ezechias, that is in the nyeneth yeare of Oseas kyng of Israel, the was Samaria wonne. And the kyng of Assiria caried Israel awaye vnto Assiria, and set them at Halah and Habor by the water Gosan, and in the cities of the Meedes. And all because they herdken not vnto the voyce of the LORDE their God, and had transgressed his couenaunt: And as for all that Moses the seruanant of the LORDE had commaundeth, they had nether herdken vnto any of those, nor done them.

In the fourthe yeare of kyng Ezechias dyd Sennacherib of Assiria come vp agaynst all the strong cities of Iuda, and cought them. Then sent Ezechias the kyng of Iuda to of Assiria vnto Lachis, sayenge: I haue offended, turne backe fro me: loke what thou layest vnto me, I wil beare it. Thé the kyng of Assiria layed vp Ezechias the kyng of Iuda, ethh hundreth talentes of syluer, thrty talentes of golde. So Ezechias gaue all syluer was fonde in house of the LORDE, in the treasures of kynges house. At same tyme brake Ezechias the kyng of Iuda the dores of the týple of LORDE, the plates of golde which he him selfe had caused to laye ouer the, gaue the vnto the kyng of Assiria.

And the kyng of Assiria sent Thartan, and the chefe chamberlaine, the chefe butler from Lachis to kyng Ezechias with a greate power vnto Jerusalem. And they wete vp: and when they came there, they stode styll at the condyte by the ouer pole, which lyeth in the waye vpó the fullers londe, and called vnto the kyng. Thé came there forth vnto them Eliachim the sonne of Helchias the steweare, and Sobna the scrybe, Ioah the sonne of Assaph the Secretary.

And the chefe butler sayde vnto the: Tell kyng Ezechias: Thus sayeth of Assiria: What presumptioon is this Athou trustest vnto? Thinkest thou, Athou hast yet counsell and power to fighte? Where vnto trustest thou then, that thou art fallen of fro me? Beholde, puttest thou thy trust in this broken staffe of rede, in Egipte, which who leathan vpon, it shall go in to his hande, pearse it thorow. Euen so is Pharaoh the kyng of Egipte vnto all them that put their trust in him. But ye wil wole saye vnto me: We put our trust in LORDE oure God. Is not that he, whose hye places and altares Ezechias hath také downe, and sayde vnto Iuda and Jerusalem: Before this altare which is at Jerusalem, shal ye worshippe?

Make a multitude now therfore vnto my lorde the kyng of Assiria, and I wil geue two thousandes horses, let se ye thou be able to man them: how wilt thou then endure before the smalles prynce of my lorde subjectes? And trustest thou vnto Egipte because of the charrettes and horsmen? But thinkest thou that I came vp hither without LORDE to destroye these cities? The LORDE hath commaundeth me: Go vp in to that londe and destroye it.

Then sayde Eliachim the sonne of Helchia of Sobna and Ioah vnto the chefe butler: Speke to thy seruanantes in the Syrias language, for we vnderstonde it, and speake not vnto vs in the Iewes speche before the eares of the people that are vpon the wall. Neuertheless chefe butler sayde vnto the: Hath my lorde then sent me vnto thy lorde, or to the, to speake these wordes? Yee euens vnto the men, which syt vpon the wall, that they maye eate their owne dounge and drynke their owne stalle with you. So the chefe butler stode and cried with loud vowe in the Iewes language, and spake and sayde: Heare the wordes of the greate kyng the kyng of Assiria. Thus sayeth the kyng: Let not Ezechias disceau you, for he is not able to deluyer you fro my hâde: let not Ezechias make you to trust in the LORDE, sayenge: The LORDE shall deluyer vs, and this cite shal not be geuen in to the handes of kyng of Assiria. Folowe not ye Ezechias, for thus sayeth the kyng of Assiria:

Do me this blesseynge, and come forth vnto me, so shall euery man eate of his vyne and of his fygge tre, and drynke of his well, till I come my selfe and fetch you in to a londe, which is like youre awne lode, wherin is corne,
wyne, bred, wynyards, oyle trees, oyle and honie, so shal ye lyue, and not dye. Folowe not ye Ezechias, for he disceaueth you, when he sayeth: The LORDE shal delyuer vs.

* Haue the goddes of the Heythen delyuered every one his londe from the hande of the kyng of Assiria? Where are the goddes of Hemath and Arphad? Where are the goddes of Sepharuaim Hena and Iua? Haue they delyuered Samaria fro my hande? Where is there one god amonge the goddes of all londes, which hath delyuered his londe fro my hande? that the LORDE shulde delyuer Ierusalem fro my hande.

As for the people, they helde their peace, and gaue him no answere: for the kyng had commaund and sayde: Answere him no-thinge. Then came Eliachim the sonne of Helchia y\(^{1}\) stewarte, and Sobna the scrye, and Ioah the sonne of Assaph the Secretary vnto Ezechias with rente clothes, and tolde him the wordes of the chefe butler.

The rire. Chapter.

WHAN Ezechias \(\ddot{y}\) kyng herde this, he rente his clothes, \(\ddot{y}\) put on a sackcloth, \(\ddot{y}\) wente in to \(\ddot{y}\) house of the LORDE, \(\ddot{y}\) sent Eliachim the stewarte \(\ddot{y}\) Sobna the Scrybe with the Eldrest preestes, clothed in sack cloth, vnto the prophet Esay \(\ddot{y}\) sonne of Amos, \(\ddot{y}\) they saide vnto hym: Thus sayeth Ezechias: This is a daye of trouble, \(\ddot{y}\) of defaunce \(\ddot{y}\) blasphemy. The childre are come to the byrth, \(\ddot{y}\) there is no strength to be delyuered of them. \(\ddot{y}\) happly the LORDE thy God wil heare all the wordes of \(\ddot{y}\) chefe butler, whom his lorde the kyng of Assiria hath sent, to blasphemie \(\ddot{y}\) lyuyng God, \(\ddot{y}\) to defye hym with soch wordes as the LORDE thy God hath herde, therfore lifte thou vnto thy prayer for the remnaunt, which are yet lefte behinde.

And wha kyng Ezechias seruauntes came to Esay, Esay sayde vnto them: Speake thus vnto youre lorde: Thus sayeth the LORDE: Fear not thou the wordes \(\ddot{y}\) thou hast herde, wherwith the kyng of Assirias seruauntes haue blaspheme me. Beholde, I wil put him in another mynde, so \(\ddot{y}\) he shal heare tydinges, \(\ddot{y}\) go agayne in to his owne countr, \(\ddot{y}\) and in his owne londe wil I cause him to fall thorow the swerde.

And when \(\ddot{y}\) chefe butlar came agayne, he founde the kyng of Assiria fightinge agaynst Libna: for he had herde that he was departed from Lachis. And he herde of Taracha the kyng of the Morians: Beholde, he is gone forth to fighte with the. Then turned he back, \(\ddot{y}\) sent messaungers to Ezechias, \(\ddot{y}\) caused to saye vnto hym: Let not thy God disceauethe the, on whom thou trustest \(\ddot{y}\) sayest: Ierusalem shal not be geu\(\ddot{e}\) in to the h\(\ddot{u}\)de of the kyng of Assiria. Beholde, thou hast herde what the kynges of Assiria haue done vnto all londes, \(\ddot{y}\) how they d\(\ddot{a}\)ned them, \(\ddot{y}\) shalt thou be delyuered? Haue \(\ddot{y}\) goddes of \(\ddot{y}\) Heithen delyuered the, whom my father destroyed, as Gosan, Haram, Reseph, \(\ddot{y}\) the childre of Eden which were at Thalassar? Where is \(\ddot{y}\) kyng of Hemath, \(\ddot{y}\) kyng of Arphad, \(\ddot{y}\) \(\ddot{y}\) kinge of \(\ddot{y}\) cite Sepharuaim, Hena \(\ddot{y}\) Iua?

And when Ezechias had receaued the letters of the messaungers and had red them, he wente vp vnto the house of the LORDE, and layed them abrode before the LORDE, \(\ddot{y}\) made his prayer before the LORDE, and sayde: O LORDE God of Israel, thou that syest vnto the Cherubins, thou onely art God amonge all \(\ddot{y}\) kyngdomes of the earth, thou hast made heauen and earth. Enclayne thine eare O LORDE, and heare: open thine eyes, and beholde, and heare the wordes of Sennacherib, which hath sent hither to blasphem the lyuyng God. It is true (O LORDE) that the kynges of Assiria haue destroyed the Heythen and their londe with the swerde, and haue cast their goddes in the fyre: for they were not Goddes, but \(\ddot{y}\) worke of m\(\ddot{e}\)s hondes, wodd and stone, therfore haue they destroyed them. But now O LORDE helpe thou vs out of his hande, that all the kyngdomes vpon earth maye knowe, that thou LORDE art God alone.

Then sent Esay the sonne of Amos vnto Ezechias, sayenge: Thus sayeth the LORDE God of Israel: Where as thou hast made thy prayer vnto me concernyng the lyuyng God of Assiria, I haue herde it. This is it that the LORDE hath spoken agaynst hym: He hath despysed \(\ddot{y}\) and mocked the O virgin thou daughtyr Sion: he hath shak\(\ddot{e}\) his head at the O daughtyr Jerusalem. \(\ddot{y}\) Whom hast thou despysed \(\ddot{y}\) blaspheme? Ouer whom hast thou lifte vp thy voyce? Eue agaynst \(\ddot{y}\)

\* Esa. 10. b.  
\* Eze. 37. a.  
\* Esa. 37. c.  
\* 2 Par. 32. d.

\* Zach. 2. b.  
\* Matt. 25. d.  
\* Acte. 9. a.
holy one in Israel hast thou lifte vp thine eyes: thou hast blasphemed ¥ LORDE by thy messaungeth, and sayde: Thorow the multitude of my charretes haue I gone vp to the toppes of the mountaynes, vp on the sydes of Libanus. I haue hewen downe his lyte Ceders and his chosen Pyne trees, and am come to the vtement habitation of the wod of Carmel that belongeth vnto it. I haue dyddd and drenke vp the strange waters, and with ¥ soles of my fete haue I dyddd vp the See.

But hast thou not herde how that I haue done this longe ago, and haue prepared it from the begynnynge? Now haue I cauased it for to come, that contencious stronge cities mighte fall in to a waist heape of stones, ¥ they that dwell therin, shal be faynte, and fearfull and a shamed, ¥and shal be as the grasse vpon the feld, and as ¥ grene herbe and hay vpon the house toppes, that wythereth afore it be growne vp. ¥ I knowe thy habitation, thy out and ingoynge, and that thou ragest against me. For so moch then as thou ragest against me, and soynge thy presumptions is come vp to myne eares, therefore wyll I put a ryngge in thy nose, and a bridle bytt in thy lippes, and wyll bryngge the agayne, euene the same wythe thou camest.

And let this be a token vnto the O Ezechias. In this yeare eate ¥ which is fallen, in the seconde yeare soch as groweth of it selfe: In ¥ thirde yeare sowe and reape, and plante vnyardes, and eate the frute therof. And the daughter Luda which is escaped ¥ remayneth, shall from hence forth take rote beneth, and beare frute abone. For the remaunnt shall go forth from Jerusalem, ¥ they ¥ are escaped, shall go out fro mount Sion. The gelousy of the LORDE Zebaoth shall bryngge this to passe.

Thenerefor thus sayeth the LORDEcernyng ¥ kynge of the Assyrians: He shall not come in to this cite, and shall shute no arowe therin, nether shall there come eny shylde before it, nether shall he dygge eny bace aboute it, but shal go agayne the waye that he came, and shall not come in to this cite, sayeth the LORDE: and I wyll defende this cite, to helpe it for myne awne sake, and for my seruaunt Dauids sake.

And in the same nighte wente the angell of the LORDE, and smote in the hoost of the Assyrians, an hundreth and fyve and foure score thousande men. And when they gatte them vp in the mornynge, behold, all laye full of deed coares. ¥ So Sennacherib the kinge of Assyria brake vp, and departed, and returned, and abode at Ninieue. And as he worshipped in ¥ house of Nesrach his god, his awne sonnes Adramalech and Sarazer smote him with the swerde, and fled in to ¥ londe of Ararat. And Asarbadon his some was kynge in his steade.

The 74. Chapter.

AT that tyme was Ezechias deedesick. ¥ And the prophet Esay ¥ sonne of Amos, came to him, ¥ sayde vnto him: Thus sayeth ¥ LORDE: Set thine house in ordre for thou shalt dye ¥ not lyue. And he turned, his face to the wall, and prayed vnto ¥ LORDE, and sayde: Remembre (O LORDE) that I haue walked faithfully before the, ¥ with a perfecte hert, and haue done ¥ which is good in thy syghte. And Ezechias wepte sore. But when Esay was not gone out of halfe the cite, ¥ worde of ¥ LORDE came to him, ¥ sayde: Turne back, ¥ tell Ezechias ¥ prynce of my people: Thus sayeth ¥ LORDE God of thy father Dauid: I haue herde thy praier, ¥ considered thy teares. Beholde, I wil heale ¥: on the thirde daye shal thou go in to ¥ house of the LORDE, ¥ fiftene yeares wil I addde vnto thy lyfe, ¥ wil deluyer the ¥ this cite from the kynge of Assyria, ¥ this cite wil I defende for myne awne sake, and for my seruaunt Dauid's sake. And Esay sayde: Bringe hither a quantite of fygges. And when they broughte them, they layed them vpon the sore, and it was healed.

Ezechias sayde vnto Esay: Which is ¥ token, that the LORDE will heale me, and that I shal go vp in to the house of ¥ LORDE on the thirde daye? Esay sayde: This token shal thou haue of the LORDE, that the LORDE shal do acordynge as he hath sayde. Shall the shadowe go ten degrees forwarde, or shal it turne ten degrees backwarde? Ezechias sayde: It is an easy thinge for the shadowe to go ten degrees downewarde, ¥ is not my mynyde: but that it go ten degrees backwarde. Then cryed the prophet Esay vnto the LORDE, ¥ and the shadowe wente backe ten degrees in Achas Dyall, which he was descended afore.

At the same tyme Merodach Baladan the
sonne of Baladan kyng of Babilon, sent letters and presentes vnto Ezechias, for he had herde that Ezechias had bene sick. And Ezechias reioyzed with them, and shewed them all the house of rotes, the syluer, golde, spyeses, and the best oyle, and the house of ordaine, and all that was founde in his treasures. There was nothinge in his house and in all his do-myion, but Ezechias shewed it them.

Then came Esay the prophet vnto kynge Ezechias, and sayde vnto hym: WHAT haue these men sayde? and whence came they vnto the? Ezechias sayde: They came to me out of a farre countrie, euen from Babilon. He sayde: What haue they sene in thyne house? Ezechias sayde: They haue sene all that is in my house, and there is nothyng in my treasurers but I haue shewed it them. Then sayde Esay vnto Ezechias: Heare the worde of the LORDE: Beholde, *the tyme commeth, that it shall all be caried awaye vnto Babilon, and whatsoever thy fathers haue layed vp vnto this daye, and there shall nothinge be lefte, sayeth the LORDE. *Yee and the children which come of the, whom thou shalt beget, shalbe taken awaye, to be chamberlaynes in the kyngge of Babilons palace. Ezechias sayde vnto Esay: It is good that the LORDE hath spoken. And he sayde morouer: Let there be peace yet and faithfulnesse in my tyme.

What more there is to saye of Ezechias, and all his power, and what he dyd, and of the pole and water condyte, wher by he conveyed water in to the cite, beholde, it is wrytten in the Cronicles of the kyngges of Iuda. *And Ezechias fell on slepe with his fathers, and Manasses his sonne was kyngge in his steade.

The 111. Chapter.

MANASSES was twelve yeare olde, whan he was made kynge, and reigned fyue and fiftie yeare at Jerusalem. His mothers name was Hephziba. And he dyd that which was euell in the sight of the LORDE (euen after the abominacon of the Heithen, whom the LORDE expelled before the children of Israel) and waxed frowarde, and builded vp the hye places which his father Ezechias had destroyed, and set vp Baals altares, and made groues (as Achab the kyngge of Israel dyd) and worshipped all the hoost of heauen, and serued them. And buylded altares in the LORDES house, wherof the LORDE sayde: I wyll set my name at Jerusalem. And in both the courtes of the house of the LORDE buylded he altares vnto all the hoost of heauene. And *cause his sonne to go thorow the fyre, and regarded byrdeseryenge and tokens, and maynteyned soythayers, and expounders of tokens, and so mouch dyd he of this which was euell in the sight of the LORDE, that he prouoked him vnto wrath.

A groue Idol also which he had made, set he in the house, wherof the LORDE sayde vnto Dauid and to Salomon his sonne: In this house, and at Jerusalem (lwhich I haue chosen out of all the trybes of Israel) wil I set my name for euer, and wyll not cause *fote of Israel to be removed any more from the londe, which I gaue vnto their fathers, yee so that they obserue and do acordyngge vnto all that I haue charged them, and after all the lawe that my seruaut Moses commaunded them. Neuertheles they wolde not herken, but Manasses diseaued them, so they dyd worse then the Heithen, whom the LORDE expelled before *children of Israel.

Then spake the LORDE by his seruants the prophets, and saide: Because that Manasse the kyngge of Iuda hath gone these abominacions, which are worse then all *abominacions that the Amorites haue done which were before them, and hath caused Iuda also to synne agaynst their God, theryfore thus sayeth the LORDE God of Israel: *Beholde, I wyll brynyge soch a plagge vpon Jerusalem and Iuda, that who so euer heareth it, both his eares shal glowe, and ouer Jerusalem wyll I strech forth the lyne of Samaria, and the weighte of the house of Achab, and wyll wype out Jerusalem, euen as one wypeth a platter, and I wyll ouerthrowe it. And *remnaunt of myne inheritance wil I cast out, *scater them abrode, *wil deluyer them in to the hades of their enemies, to be spoyld and rent of all their enemies: because they haue done *which is euell in my sighte, *haue prouoked me vnto wrath, sence the daye that I broughte their fathers out of Egipte, vnto this daye. Manasses also shed exceedinge moch innocet bloude, so longe tyll Ierusale was full on euery syde, without the synunes.
wherewith he caused Iuda for to synne, so they dyd that which was euell in the sight of the LORDE.

What more there is to saie of Manasses, and all that he dyd, and his synnes which he commytted, beholde, it is wrytten in the Chronicles of the kynges of Iuda. And Manasses fell on slepe with his fathers, and was buried in the garden besyde his house, namely, in the garden of Vsa, and Amon his sonne was kyng in his steade.

"Two and twentye yeare olde was Amon whan he was made kyng, he reigned two yeare at Jerusalem. His mothers name was Mesumeleth, his daughter of Harus of Iatba, and he dyd euell in the sighte of the LORDE, as Manasses his father had done, and walked in all the waye which his father walked, and serued the Idolis which his father had serued, and worshipped them, and forsoke the LORDE, the God of his father, and walked not in the waye of the LORDE.

And his seruauntes conspyred against Amon, he slewe the kyng in his house. But the people of the londe slewe all them he had conspyred against kyng Amon. And the people of the londe made Iosias his sonne kyng in his steade. As for other things that Amon dyd, beholde, they are wrytten in the Chronicles of the kynges of Iuda. And he was buried in his grave in Vsas gardé. And Iosias his sonne was kyng in his steade.

The xiii. Chapter.

I OSIAS was eightye yeare olde when he was made kyng, he reigned one and thirtie yeare at Jerusalem. His mothers name was Jedida the daughter of Adaia of Baschath, and he dyd that which was righte in the sighte of the LORDE, and walked in all waye of David his father, he turned not asyde, neither to the righte hande ner to the lefte.

And in the eighteenth yeare of kyng Iosias, the kyng sent Saphan his sonne of Asaia the sonne of Mesulam the scrybe, in to the house of the LORDE, and sayde: "Go vp to Helchias the prest prest, that the money that is brought vnto the house of the LORDE (which the tresholde kepers haue gathered of) maye be delyuered vnto them, that they maye geue it to the workmen which are appoynted in the house of the LORDE, to geue it vnto the labourers in the house (they maye repayre the decaye of the house) namely, vnto the carpenters, and buildyers, masons, and to them bye tie timber for the repairinge of the house: but so they there be no accompltes taken of them concernynge the money, that is vnder their hande, but they deale withall vpon credence.

And Helchias the prest sayde: I haue founde the boke of the lawe in the house of the LORDE. And Helchias gaue the boke vnto Saphan, that he might reade it. And Saphan the scrybe bare it vnto the kyng, and brought him wordes agayne, and sayde: Thy seruauntes haue gathered together money was founde in the house, and haue delyuered it vnto the workmen which are appoynted in the house of the LORDE. And Saphan the scrybe tode the kyng and sayde: Helchias the prest hath delyuered me a boke, and Saphan red it before the kyng.

But when the kyng herd the wordes of the boke of lawe, he rente his clothes. And the kyng commaunded Helchias the prest, Ahicam the sonne of Saphan, Achbor the sonne of Michaia, and Saphan the scribe, and sayde: Go your waye and axe councell at the LORDE for me, for the people, and for all Iuda, concerning the wordes of this boke that is founde: for greate is the wrath of the LORDE that is kyndled ouer vs, because oure fathers haue not herkened vnto the wordes of this boke, to do all that is wrytten vnto vs therin.

Then wente Helchias the prest, and Ahicam, Achbor, Saphan and Asaia, and went vnto Hulda the prophetisses wife of Sellú the sonne of Thecua the sonne of Harbam the keper of the clothes, and she dwelt at Jerusalem in the seconde porte, and they spake vnto her. And she sayde vnto them: Thus sayeth the LORDE God of Israel: Tell the man that sent you vnto me, Thus sayeth the LORDE: Beholde, I wil bryng euell vpon this place, and the inhabiter therof, even all the wordes of the lawe which the kyng hath caused to be red, because they haue forsaken me, and brent incense vnto other goddes, to prouoke me vnto wrath with all the workes of their handes. Therefore is my wrath kindled against this cite, and shall not be quenched.

But tell this vnto the kyng of Iuda, which
hath sent you to axe councell at the LORDE: Thus sayeth the LORDE God of Israel: Because thine hert is not departed fro the wordes which thou hast herde, and hast humbled thyselfe before the LORDE, to heare what I haue spoken agaynst this place and the inhabitants thereof (how that they shall become a very desolacion and curse) y hast rente thy clothes, and wepte before me, I haue herde it, sayeth the LORDE: *therefore wyll I gather the vnto thy fathers, so y thou shalt be put in to thy graue in peace, and thine eyes shall not se all the euell that I wyll brynge vpon this place. And they brought the kynges wordes agayne.

The rixij. Chapter.

AND the kynges sent forth, and *all the Elders in Iuda and Ierusalem resorted vnto him, and the kyng wynte vp in to the house of the LORDE, and all the men of Iuda, and all the inhabitants of Ierusalem with him, the prestes and prophete and all the people both small and greate, *and all the wordes of the boke of the covenante that was founde in the house of the LORDE, were red in their eares. And the kyng stode vpon a piler, *and made a covenante before the LORDE, that they shulde walke after the LORDE, and to kepe his commanundements, witnesses, and ordinaunces with all their hert and with all their soule, y they shulde set vp the wordes of this covenante, which are wrytten in this boke. And all the people entred in to the covenante.

And the kynges commaundad Helchias the hye prest, and the prestes of the seconde course, and the kepers of the thresholde, y they shulde put out of the temple all the vessels which were made for Baal, and for the groe, and for all the hoost of heauen, y he brent them without Ierusalem in the valley of Cedron, and the dust of them was caried vnto Bethel.

And he put downe the Kemurims, whô the kynges of Iuda had founded, to brende incense vpon the hye places, in the cities of Iuda, and aboute Ierusalem. He put downe also them that brent incense vnto Baal, to the Sonne, and the Mone, and the twelue tokens, and to all y hoost of heauen. And the groe caused he to be caried from the house of the LORDE out of Jerusalem in to y valley of Cedron, and brent it in the valley of Cedron, and made it to dust, and cast the dust vpon the graues of y comen people. And he brake downe the whorekepers houses which were by the house of the LORDE, wherin the wemen made mansions for the groe.

And he caused all the prestes for to come out of the cities of Iuda, and suspendered y hye places, where the prestes brent incense, from Geba vnto Berseba. And brake downe the hye places in the portes, that were at y dore of the gate of Josua y shrene of the cite, at the lefte hande as one goeth to the cite porte. Yet had not the prestes of the hye places offred vpon the altare of the LORDE at Jerusalem, but ate vnleunned bred amongetheir brethren.

He suspendered *Tophet also in the valley of the children of Emion, that no man shulde cause his sonne or his daughter to go thorow y fyre vnto Moloch. And he put downe the horses, which y kynges of Iuda had set vnto the Sonne, at the intringe in to the house of the LORDE, besyde the chest of Netham Melech the chamberlayne which was at Parnarim, and the charettes of the Sonne brent he with fyre, and the altare vpon the rofe of Achabs perler, which the kynges of Iuda had made. And the altare *which Manasses had made in the two courtes of the house of the LORDE, dyd the kyng breke downe. And ranne from thence, and cast the dust of them in to the broke Cedron.

And the hye places that were before Ierusalem on the righte hande of Mount Mashith *which Salomon the kyngge of Israel had buylded vnto Asaroth the abhominacion of Sidon, and to Camos the abhominacion of Moab, and to Malcom the abhominacion of the children of Ammon, those did the kyngge suspende, and brake the pilers, and roeted out the groues, and fylled their places with mens bones.

And **the altare at Bethel, and the hye place that Ieroobam the sonne of Nebat made, which caused Israel to synne, the same altare brake he downe, and the hye place, y brent the hye place, and made it to dust, and brent vp the groe. And Iosias turned him aboute, and sawe the graues that were vpô the
mount, and caused the bones to be fetched out of the graves, and brench them vpô the altare, and suspeended it, acordinge to the worde of the LORDE, * which the man of God cryed out, that tolde this before.

And he sayde: What titell is this, that I se here? And the men of the cite sayde vnto him: It is the graue of the man of God, which came from Iuda, and cried out this that thou hast done agaynst ý altare of Bethel. And he sayde: Let him lye, no man touche his bones. Thus were his bones deluyered with the bones of the prophet that came from Samaria.

He put awaye also all the houses of the hye places in the cities of Samaria (which the kynges of Israel had made to prouoke ý LORDE vnto wrath) and dyd with them acordinge to all as he had done at Bethel. And all ý prestes of the hye places that were there, ofred he vp vpon the altare, and tso brench he mens bones theron, and came agayne to Jerusalem.

*And the kyng commaundede the people, and sayde: Kepe Easter vnto the LORDE youre God, * as it is wrytten in the boke of this covenant. For there was no Easter so kepte as this, sence the tyme of the Judges which judged Israel, and in all the tymes of the kynges of Israel, and of the kynges of Iuda: but in the eighteenth yeare of kynges Iosias, was this Easter kepte vnto the LORDE at Jerusalem.

And Iosias expelled all soothsayers, expounders of tokès, ymage and Idols, and all the abominacions which were sene in the londe of Iuda and at Jerusalem, that he mighte set vp the wordes of the lawe, which were wrytten in the boke, that Helchias ý prest foude in the house of ý LORDE.

His like was no kyng before him, which so couered vnto ý LORDE with all his hert, with all his soule, * with all his strengthe, acordinge to all the lawe of Moses. And after him came there not vp soch another. Yet turned not the LORDE from the indignacion of his greate wrath, wherin he was displeasewe ouer Iuda, because of all the prouoeacion wherewith Manasses had prouoked him. And ý LORDE sayde: * I wil put Iuda out of my presence also, euens as I have put awaye Israel: and this cite which I have chosen, wyl I cast out, namely, Jerusalem, * the house whereof I sayde: My name shalbe there. What more there is to saye of Iosias, and all that he dyd, beholde, it is wrytten in the Chronicles of the kynges of Iuda.

*In his tyme wihte Pharao Necho ý kyng of Egipte vp agaynst the kynges of Assyr by the water Euphrates. But kynges Iosias wente agaynst him, and dyed at Megiddo, whi he had sene him. And his seruauntes caried him deed frô Megiddo, * brought him to Ierusalē, * bouryd him in his graue. And the people of the londe toke if Iahas the sonne of Iosias, and anoynted hym, and made hym kyng in his fathers steade.

Thre * twenty yeare olde was Iahas whi he was made kyng, * reigned thre monethes at Ierusalē. His mothers name was Hamutal * daughter of Ieremia of Libna. And he dyd ý which was euell in ý sight of ý LORDE, euens as his fathers had done. But Pharao Necho toke him presoner of Reblatha in the londe of Hemath, * he shulde not reigne at Ierusalem: * rayed a taxe vp the londe, an hundreth talces of siluer, * one talente of golde.

And Pharao Necho made Eliachim * sonne of Iosias kyng in his father Iosias steade, * turned his name Iaichim. * But Iahas toke he, * brought him in to Egipte where he dyed. And Iaichim gau the siluer * golde vnto Pharao, yet taxed he the londe, * he mighte geue ý siluer acordyng to Pharaos commaundemement. Every one amonge the people in ý londe taxed he after his ableite in siluer golde, to geue it vnto Pharao. Fyue * twenty yeare olde was Iaichim when he was made kyng, * reigned euell yeares at Ierusalem. His mothers name was Sebida * daughter of Pedaia of Ruma, * he dyd euell in the sight of the LORDE, euens as his fathers had done.

The rruuii. Chapter.

In his tyme came vp Nabuchodonosor * kyng of Babilton, * Iaichim was in subieccon vnto him iij. yeares. And he turned back, and rebelled agaynst hym. And ý LORDE sent men of warre vpoun him out of Chaldea, out of Syria, out of Moab, * frô amonge the childr of Ammon, * caused the
for to come in to Iuda, to destroie it acordynge to the wordes of the LORDE, which he spake by his seruauntes the prophetes. It fortuned euë so vnto Iuda, acordynge to the wordes of the LORDE, that he wolde put them awaie from his presence, because of the sinnes of Manasses which he dyd, a because of the innocent blonde that he shed. And he fyllèd Jerusalem with innocent blonde, therfore wolde not the LORDE be reconcyled.

What more there is to saye of Ioachim, and all that he dyd, beholde, it is wrytten in the Chronicles of the kynges of Iuda. And Ioachim fell on slepe with his fathers. And

And Ioachim his sole was kyng in his steade. And the kyng of Egipte came nomore out of his londe: for the kyng of Babilon had conquered all that was the kyng of Egiptes, from the ryuer of Egipte vnto the wyde Euphrates. Eightene yeare olde was Ioachim when he was made kyng, and reigned thre monethes at Jerusalem. His mothers name was Nebustha the doughter of Elanathan of Jerusalem. And he dyd euell in the sighte of the LORDE, euen as his father had done.

At the same tyne wente the seruauntes of Nabuchodonosor kyng of Babilon vp to Jerusalem, and came vpon the cyte with ordinance of warre. And when Nabuchodonosor and his seruauntes came to the cyte they layèd sege vnto it. But Ioachim the kyng of Iuda wente forth to the kyng of Babilon with his mother, with his seruauntes, with his rulers and chamberlaynys. And the kyng of Babilon receaued him in the euyte yeare of his reigne.

And he toke forth fro thence all the treasure in the house of the LORDE, and in the kynges house, and brake all the golden vessell Salomon the kyng of Israel had made in the house of the LORDE (acordynge as the LORDE had sayd) and caried awaie all Jerusalem, all the rulers, all the mightie men, euë ten thousand presoners, and all the carpenters, and all the smithes, and lefte none behyne but the poore people of the londe.

And he caried Ioachim vnto Babilon, and the kynges mother, the kynges wyues, and his chamberlaynes: and they mightie men of the londe led he awaie presoners also from Jerusalem vnto Babilon, and seven thousand of the best men, and a thousand carpenters and smythe, and all the stronge men of warre.

And the kyng of Babilon made Matania his vnele kyng in his steade, and turned his name Sedechias.

One and twentie yeare olde was Sedechias, when he was made kyng, and reigned euell yeare at Jerusalem. His mothers name was Amithal the doughter of Jeremia of Libna. And he dyd euell in the sighte of the LORDE, euë as Ioachim dyd: for thus fortuned it vnto Jerusalem thorow the wrath of the LORDE, thyll he had cast them out fro his presence. And Sedechias fell awaye fro the kyng of Babilon.

The 17th Chapter.

And it fortuned, that in the nyenth yeare of his reigne, vpon the tenth daye of the tenth moneth, Nabuchodonosor the kyng of Babilon came with all his power agaynst Jerusalem. And they laied sege vnto it, and bylyded stronge holdes rounde aboute it. Thus was the cite beseged vnto the eleuyte yeare of kyng Sedechias. But on the nyenth daye of the fourth moneth was the honger so stronge in the cite, that the people of the londe had no thinge to eate. And the cite was broken vp, a all the men of warre fled in the night by the waye of the porte betwene the two walles, which goeth to the kynges gardè. But the Caldees laye aboute the cite. And he fled by the waye to the playne feld. Nenertheles the power of the Caldees folowed after the kyng, and toke him in the playne feld of Jericho: and all the men of warre that were with him, were scatered abrode from him. And they toke the kyng, and led him vnto the kyng of Babilon vnto Reblatha. And he gaue judgmt vpon him. And they slewe Sedechias children before his eyes, and put out Sedechias eies, and bounde him with cheynes, and caried him vnto Babilon.

Vpon the seuenthe daye of the fyfth moneth, that is the ninetenth yeare of Nabuchodonosor kyng of Babilon, came Nabusaradan the chefe captayne the kyng of Babilons seruaunt, vnto Jerusalem, and brent the house of the LORDE, and the kynges house, a all the houses at Jerusalem, and all the great houses brent he with fyre. And all the power of the Caldees which
was with the chefe captayne, brake downe the walles rounde aboute Ierusaleme. As for the other people that yet were lefte in the cite, and were fallé vnto the kyng of Babilon, and the other comen people, Nabusaradan the chefe captayne caried them awaye. And of the poorest people dyd the chefe captaine leaue in y londe to be wynegardeners and plowmen.

But the brasen pilers in the house of the LORDE, and the seates, and the brasen lauer that was in the house of the LORDE, dyd y Caldees brake downe, and caried the metall vnto Babilon. And the pottes, shouels, flesh-okes, spones, a all y brasen vessell that was occupied in the servyce, caried they awaye. And y chefe captayne toke awaye y censors and basens y were of golde and syluer, two pilers, one lauer, and the seates y Salomon had made for y house of the LORDE. The metall of all these ornamentes coulde not be wveyed. *Eightene cubytes hye was one pilere, and y knoppe theron was of brasse also, a thre cubytes hye: a the rope and the pomegranates vpyn the knoppe rounde aboute, were all of brasse. After the same maner was the other pilere also with the rope.

And the chefe captayne toke Serua the prest of the first course, a Sophony the prest of the seconde course, and thre dorekepers, and one chamberlayne out of the cite, which was appoynte over y men of warre: and fyue men that were euer before the kynghe, which were founde in the cite: and Sophar the captayne, which taught the people of y londe to fghte: and thre score men of y people of the londe, that were founde in the cite: these dyd Nabusaradan y chefe captayne take, and broughte them to the kyng of Babilon vnto Reblatha. And the kynghe of Babilon slewe them at Reblatha in y londe of Hamath. Thus was Iuda caried awaye out of his awne londe. *But ouer the remnaunt of the people in the londe of Iuda, whom Nabuchodonosor the kynghe of Babilon lefte behynde, he set Godolias y sonne of Abicam y sonne of Saphan. Now wha all the captaynes of the soudyers, a the men herde, that the kynghe of Babilon had made Godolias gouernoure, they came to Godolias vnto Mispa, namely, Ismael y sonne of Nathianas, a Iohanna y sonne Carea, a Seraia y sonne of Tanhometh the Netophatite, a Iesanias y sonne of Maechati with their men. And Godolias sware vnto them a to their men, a sayde vnto them: y Feare not ye y officers of the Caldees, tary in the londe, a submytte youre selues vnto the kynghe of Babilon, a ye shal prosper. *But in the seueth moneth came Ismael the sonne of Nathianas the sonne of Elisama (of the kynges kyndred) and ten men with him, and slewe Godolias, and the Iewes and Caldees that were with him at Mispa. Then all the people gat them vp, both small and greate, and the captaynes of the hoost, and came in to Egipte, for they were ayard of y Caldees.

Howbeit in the seuen and thirtieth yeare after that Ioachim the kynghe of Iuda was caried awaye on the seuen and twenty daye of the twoluethe moneth, Euilmerodach the kynghe of Babilon in the first yeare of his reigne, lifte vp the heade of Ioachim y kynghe of Iuda out of preson, and speke louingly vnto him, and set his trone aboue y trones of y kynges that were with him at Babilon, and chaunged the clothes of his captiuyte. And he ate allwaye before him as longe as he lyued. And he appoynte him his porcion, which was euer gené him daylye of the kynghe, as longe as he lyued.

The ende of the fourth boke of the kynges.
The first boke of the Cronicles,
called Paralipomenon.

What this boke conteyneth.

Chap. I. II. 
A rehersyng of the generacions.

Chap. III. 
Of Dauid and his sonnes.

Chap. IIII. 
A register of the children of Iuda.

Chap. V. 
A register of the childee of Simeo.

Chap. VI. 
A register of the Rubenites.

Chap. VII. 
A register of the children of Leui.

Chap. VIII. 
Of the children of Isachar & Ben Iamin.

Chap. IX. 
Of the trybe of Ben Iamin.

Chap. X. 
The nombre of the Israelites, that were caried awaye vnto Babilon.

Chap. XI. 
The batayll of the Philistynes agaynst Saul and his sonnes.

Chap. XII. 
How Dauid was anoynted kynge, and of his kyngdome.

Chap. XIII. 
Of Dauids worthy men of warre, which came vnto him out of all the trybes.

Chap. XIII. 
How the other trybes were called, and how they fetched awaye the Arke

Chap. XV. 
Hiram sendeth tymber vnto Dauid. Of Dauids wyues. He ouercommeth the Philistynes.

Chap. XVI. 
Dauid appoynteth the Leuites to beare the Arke.

Chap. XVII. 
The Arke is set in the Tabernacle, with sacrifice and thankesgyngye.

Chap. XVIII. 
God forbyddeth Dauid to buylde the temple.

Chap. XIX. 
Dauid subdueth the enemies on euery syde.

Chap. XX. 
Hanun the kynge of Amon dealeth shamefully with Dauid seruauntes, that come to comforte him.

Chap. XXI. 
Of certaine batels which Dauid winneth with worship.

Chap. XXII. 
Dauid nombreth the people, and displeaseth the LORDE, which punysheth the people for his sake.

Chap. XXIII. 
Dauid prepareth tymber and stone, golde & syluer for the buyldinge of the teple.
**The first Chapter.**


*The children of Iaphet are these: Gomer, Magog, Madai, Iauan, Tubal, Mesche and Thiras. The children of Gomer are these: Asencas, Riphat, Togarma. The children of Iauan are these: Elisa, Tharsisa, Chitim and Dodanim.*

The children of Ham are these: Chus, Misrain, Phut & Canaan. The children of Chus are these: Seba, Heuila, Sabtha, Reym & Sabthecha. The children of Reyma are these: Sheba & Dedan. Chus, begat Nemrod, who begane to be mighty upon the earth. Misrain begat Ludim, Enanim, Lehabim, Napthulim, Pathrusim, and Casulhim: of whom came the Philistines and Caphthorims. Canaan begat Sidon his upon sonne: Heth, Iebusi, Amori, Girgosi, Heui, Arki, Sini, Arudai, Zemari and Hemathi.

The children of Sem are these: Elam, Assur, Arphachsad, Lud, Aram, Vs, Hul, Gether & Mesche. Arphachsad begat Salah. Salah begat Eber. Vnto Eber there were borne two sonnes: the name of the one was Peleg, because that in his tyme the worlde was deuyndyed, and his brothers name was Iaketan. And Iaketan begat Almodad, Saleph, Hazarmaphet, Iarai, Hadorai, Vsal, Dikela, Ebal, Abimael, Seba, Ophir, Heuila and Iobab. These are all the children of Iaketan.

Sem, Arphachsad, Salah, Eber, Peleg, Regu, Serug, Nahor, Terah, Abram, that is Abraham. The children of Abraham are these: Isaac and Ismael. This is their generation: *The first sonne of Ismael: Nebaioth,*

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<table>
<thead>
<tr>
<th>Chap. XXIII. XXV.</th>
<th>Chap. XXVIII.</th>
</tr>
</thead>
<tbody>
<tr>
<td>David in his age before his death, appoynteth the offices in the house of God.</td>
<td>The office of the captaynes amonge the trybes.</td>
</tr>
<tr>
<td>Chap. XXVI.</td>
<td>Chap. XXIX.</td>
</tr>
<tr>
<td>The office of the children of Asaph, Heman, and Ledithun.</td>
<td>The wordes of David to the captaynes, to the people and to Salomon.</td>
</tr>
<tr>
<td>Chap. XXVII.</td>
<td>Chap. XXX.</td>
</tr>
<tr>
<td>The office of the porters.</td>
<td>How David talketh of buyldíge the temple, and what the prynces gene ther to.</td>
</tr>
</tbody>
</table>

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Cedar, Abdeel, Mibsam, Misma, Duma, Masa, Hadad, Themah, Iethur, Naphis & Kedma. These are the children of Ismael.

The children which Ketura Abrahams cő-cubyne bare, are these: Simram, Iaksan, Medan, Midian, Ieszbak and Sua. The children of Iaksan are these: Seba and Dedan. And the children of Midian are: Epha, Epher, Henoch, Abida and Eldaa. All these are the children of Ketura. Abraham begat Isaac. The children of Isaac are: Esau and Israel. *The children of Esau are: Eliphas, Reguel, Ieux, Laclam, Korah. The children of Eliphas are: Themman, Omar, Zephi, Gaethan, Kenas, Thima & Amalek. The children of Reguel are: Nahath, Serah, Samma and Misa.*

*The children of Seir are: Lothan, Sobal, Ziboe, Ana, Dison, Ezer, Disan. The children of Lothan are: Hori and Homan and Thimna was the sister of Lothan. The children of Sobal are: Aluan, Manahath, Ebal, Sephi, Onam. The children of Ziboe are: Aia and Ana. The children of Ana, Dison. The children of Dison are: Hamran, Eszaab, Iethran and Charan. The children of Ezer are: Bilhan, Seuuan & Acen. The children of Dian are: Vz and Aran.*

These are the kynges which reigned in the lōde of Edom, or euer there reigned any kyngge amonge the children of Israel: Bela the sonne of Beor, and the name of his cite was Dinhaba. And when Bela dyed, Iobab the sonne of Serah of Bosra was kyngge in his stede. And when Iobab dyed, Husam out of londe the of the Themanim was kyngge in his stede.

When Husam dyed, Hadad the sonne of Bedad (which smote the Madianites in the felde of Moabites) was kyngge in his steade,
THERE are the children of Israel: Ruben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Joseph, Beniamin, Naphtali, Gad and Asher. *The children of Iuda: Er, Onan and Shelah: these three were born vnto him of his first wife. But he slew them. But Thamar his wife bare him Phares and Zarah, so all the children of Judah were three.

The children of Phares are, Hesron, and Hamuel. The children of Zarah are, Shemuel, Ethan, Hemam, Chela, Dara, which are four in number. The children of Charmi are, Achim, which troubled Israel, whom he smote in the thing that was dammed. The children of Ethan are, Asahel.

The children which were born vnto Hezron are: Raia, Bathubai. #The children of Iuda: Ram begat Aminadab. Aminadab begat Naasson the prince of the children of Iuda. Naasson begat Salmon. Salmon begat Booz. Booz begat Obed. Obed begat Jesse. Jesse begat Eliab his first sonne, Abinadab the seconde, Samma the thirde, Nathanael the fourth, Raddai the fifth, Ozem the sixth, David the eldest. And their sisters were Zeruia and Abigail.

The children of Zeruia are these three: Abiasai, Joab and Asahel. Abigail begat Amasa. **The father of Amasa was Itham an Israelite.

Caleb the sonne of Hezron begat Asuba the woman of Ierigoth. And these are the same womans children: Joeser, Sobab, and Ardon. But wha Asuba dyed, Caleb take Ephrat, which bare him Hur. Hur begat Vri. Vri begat Bezael.

After hee dyed, hee took her daughter, Machir the father of Gilead, and hee bare him thirty two cities, which hee dyed, and hee dyed the sonne of Achbor, which was dyed, and hee dyed the sonne of Asa, which was dyed. And hee took out of the same isue and Aram the towns of Iezer, and Kedem the villagges thereof, thirty two cities. And these are the children of Machir, who was the father of Gilead. And after his death of Hesron in Caleb Ephrata, left Hesron his wife vnto Abia, which (wife) bare him Ashur, who was the father of Theoca.

Ierahmeel the first sonne of Hesron had children: the first Ram, Buna, Oren and Ozem and Aphia. And Ierahmeel had yet another wife, whose name was Athara, she is the mother of Onam. The children of Ram the first sonne of Ierahmeel are, Maaz, Iamin and Eker.

Onam had children: Samai and Iada. The children of Samai are, Nadab and Abisur. Abiurs wife was called Abihail, which bare him Abban and Molid. The children of Nadab are, Seled and Appaim. And Seled dyed without children. The children of Appaim: Iesai. The children of Iesai: Sesam. The children of Sesam: Abiela. The children of Iada are, brother of Samai are, Iether and Iona.

The children of Jonathan are, Peleth and Sasa. These are the children of Ierahmeel. As for Sesam, he had no sones, but a daughter. And Sesam had a seruant an Egipci, whose name was Iatha. And Sesam gave his daughter vnto Iatha his seruant to wife, which bare him Athai. Athai begat Nathan. Nathan begat Sabad. Sabad begat Ephael. Ephael begat Obed. Obed begat Tehu. Tehu begat Asaria. Asaria begat Halez. Halez begat Ellesa. Ellesa begat Sisemai. Sisemai begat Salum. Salum begat Iekia. Iekia begat Elisama.

The children of Caleb the brother of Ierahmeel are, Mesa his first sonne, which is the father of Siph, and of the children of Marsea the father of Hebron.

* Gen. 38. a. † Matt. 1. a. ‡ Ruth 4. d. § Josu. 7. a. || Matt. 1. a. ¶ 1 Re. 16. b. ** 2 Re. 17. e. || Ex. 31. a. || 1 Par. 4. a. §§ 1 Re. 25. d.
The children of Hebron are, Corah, Thaphuah, Rekem, Sam and Sama. Sama begat Raham, who was father of Iarkaam. Rekem begat Samai. The name of Samai was Maon, who was father of Bethzur.

Epha Caleb's concubine was Hara, and Mosa begat Gases. The children of Jahdai are, Rekem, Iotham, Gesan, Pelet, Epha and Saaph. Maecha Caleb's concubine was Seber and Thirhena. And she bare Saaph also father of Madmannah, and she gave birth to Machbena, and the father of Gibea. But Achsa was Caleb's daughter.

These were the children of Caleb: Hur, first son of Ephriam, Sobal, the father of Kiriath Iearim, Salmon, who was father of Bethleem, Hareph, who was father of Beth Seder. And Sobal, the father of Kiriath Iearim, had sons, namely the half kynred of Manumoth.

The kynreds of Kiriath Iearim were Iethites, Puthites, Simathites, and Maithites. From these came forth the Zaregathites and Esthaolites. The children of Salma were Bethleem, the Netophathites the crown of the house of Ioab, and the half of the Manahites of the Zareite. And the kynreds of the serybes which dwelt at Iabes, are Iethrites, Simathites, Simeathites, and Sochuthites. These are the Kenezites, who came of Hamath, the father of Beth Rechab.

These are the children of David, who were borne unto him in Hebron. The first son of Amnon was Hanoch, who was father of the Iersaelimites: the second, Daniel of Abigail the Carmelitise: the third, Absailom, who was son of Maecha, who was daughter of Thalmai, who was kyng of Gesur: the fourth, Adonias, who was son of Ha-gith: the fifth, Saphathiah of Abital: the sixth, Ethream, who was husband of his wife Eglah. These six were borne unto him at Hebron, for he reigned there viij. yeare and six monethes. But at Ierusale he reigned three and thirty yeare.

And these were borne unto him at Ierusalem: Simea, Sobah, Nathan, Salomo, whose sire was Bethseba, who was daughter of Ammiel. And Iecub, Elisana, Eliphalet, Noga, Nepheg, Iapia, Elisana, Eliada, Eliphelet, these were his nyne. These all are children of David, besides those who were the children of cuscubynes.

And Thamar was their sister.

Salomons sonne was Roboam, whose sonne was Abia, whose sonne was Asa, whose sonne was Josaphat, whose sonne was Iotham, whose sonne was Ahasia, whose sonne was Iosas, whose sonne was Asamias, whose sonne was Asaria, whose sonne was Iotham, whose sonne was Achaia, whose sonne was Ezechias, whose sonne was Manasses, whose sonne was Amon, whose sonne was Iosias. The names of Iosias were: first, Iohanna: the seconde, Iochim: the thritte, Sedecias: the fourth, Sallum. The children of Iochim were, Iechonias, whose sonne was Sedecias.

The children of Iechonias who were taken in presoners, were Selathiel, Malchiram, Phadeia, Semeazar, Iekania, Hosanna, Nedabiah. The children of Phadeia were: Zorobabel, and Sime. The children of Zorobabel were: Messiah, Hanania, who were father Selomith, and Hasuba, Oehel, Barachias, Hasadia, Ius Habes, these were the children of Hanania. The children of Sama were: Platia, Iesai, whose sonne was Rephaia, whose sonne was Arnan, whose sonne was Obedia, whose sonne was Sachania. The children of Sachania were: Semaia. The children of Semaia were: Hatus, Iegeal, Bariah, Neria, Saphat, and Ses, these were the children of Neria. The children of Iesai were: Elieonai, Ezechias, Asira, these these. The children of Elieonai were: Hodaia, Eliasib, Platia, Akub, Iohanna, Delia, and Anani, these were the children of Neria.

The children of Iuda were: Phares, Hesrom, Charmi, Hur, and Sobal. Rehobah was the sonne of Sobal begat Iahath. Iahath begat Ahumai and Lahad. These are the kynreds of the Zaregathites, Elle, father of Ethia, Iesreel, Iesma, Iedbas, and their sister was called Hazelopeni: and Penuel the father of Gedor, Eser the father of Husa. These are the children of Hur, who was the first sonne of Ephriam, who was father of Bethleem.

Ashur, who was father of Thoeah, had two wuyes, Hellea, the second, Naera, and Naera were Asahum, Heph, Thennu, who was father of Naera. The children of Hellea were: Zereth, Iezohar and Ethman. Chos begat Anub and Hazobeba, and the kynred of Aharhel the sonne of Harum, Iebe was more honorable than his brethren, and his

mother called him Iaebes, for she sayde: I haue borne him with trouble.

And Iaebes called upon the God of Israel, and sayde: *Yf thou wilt bless me, and increase the borders of my lande, yf thy hande be with me, y thou deluyer me from euell, y it trouble me not. And God caused it for to come that he axed.

Chalub the brother of Suah begat Methir: he is the father of Esthon. Esthon begat Bethrapha, Pasachah, and Thehinna y father of the cite of Nahas: these are the men of Recha. The children of Kenas were: Athnial and Saraia. The childre of Athnial were: Hathath.

And Meonothai begat Aphra. And Saraia begat Jooab the father of Geharasim: for they were carpenters. The childre of Caleb the sonne of Iephune were: Iru, Ela y Naam. The children of Ela were: Kenas. The children of Jehaleele were: Siph, Siphah, Thiria, Asarieleel. The childre of Esga were: Iether, Mared, Epher y Ialon, Thahar with Miriam, Samal, Ieszbah the father of Esthemoa, y his wife Iudi 1a bare Iered the father of Geder, Heber the father of Socho, Iekuthiel y father of Sanoah: these are the children of Bithia the daughter of Pharaoh, which Mared toke.

The childre of the wife Hodia the sister of Naham y father of Regila, were, Hagarnni y Esthemoa the Maechathite.

The children of Simon were: Ammon, Rimna y Benhanan, Thiffon. The children of Ieesi were: Soheth, and Ben Soheth.

The childre of Sela y sonne of Iuda were: Er, y father of Lecha. Laeda the father of Maresa, y the kynred of y lynnenweuer in y house of Aszeba: Iokim, y the men of Cosbo, Ioa y Seraph, which were hoisters in Moab, and dwelt at Lahem and Hadebarim Athikim. These were potmakers, and dwelt amoge plantes and hedges, besyde the kynge in his busynes, and came y dwelt there.

The b. Chapter.

THE children of Simeon were Nemuel, Iamin, Iarih, Serah, Saul: whose sonne was Sallum, whose sonne was Mipsam, whose sone was Misma. The childre of Misma were, Hamuel, whose sonne was Sachur, whose sonne was Simei. Simei had sixtene sonnes and sixe daughteres, and his brethren had not many childre. And all their kynred multiplied not as the childreu of Iuda. But *they dwelt at Berseba, Molada, Hazar Sual, Bilha, Ezem, Tholad, Bethuel, Harma, Zieclag, Beth Marchaboth, Hazarsussim, Beth Birei, and Saraim: these were their cities vntyl y tyme of kynge Daviud. And their townes, Etam, Ain, Rimmon, Tochen, Asan, these fuy cities, y all the vyllages that were aboute these cities, vntyll Baal, this is their habitacion and their kynred amonge them.

And Mesobab, Tahlech, Iosa the sonne of Amasia, Joel, Iehu the sonne of Ieschibitha, the sonne of Seraia, the sonne of Asiel, Eliocnai, Iaeocba, Iesohai, Asai, Adiel, Ismael and Benai. Sisa the sonne of Siphei, y sonne of Alon, the sonne of Iedaia, the sonne of Simri, the sonne of Semaia. These were famous prynces in their kynreds of the house of their fathers, and multiplied in nombre.

And they went forth, that they might come vnto Gedor to the east syde of the valley, to seke pasture for their shepe. And founde fat and good pasture, and a londe large on both the sydes, quyet and riche: for they of Ham dwelt there afore tyme.

And these that are now descrybed by name, came in the tyme of Ezeehias the kynge of Iuda, and smote the tentes and dwellinges of those that were founde there, and dammed them vnto this daye, and dwelt in their steade, for there had they pasture for their shepe.

There wente of them also (of the children of Simeon) fuyre hundred men vnto mount Seir, with their rulers: Platta, Nearia, Rephaia and Vsiel, the children of Ieesi, and smote the remnaunt of the Amalechites (which were escaped) and dwelt there vnto this daye.

The bi. Chapter.

THE children of Ruben the first sonne of Israel: for he was the first sonne, but *because he defyled his fathers bed, therefore was his first byrthrighte geuen vnto the children of Joseph the sonne of Israel, y he was not rekeued to y first byrthrighte: for vnto Iuda which was mightie amongst his brethren, was geuen the pryncipalitie before him, and the first byrthrighte vnto Joseph. The children

now of Ruben the first sonne of Israel are these: Hanoch, Pallu, Hebron and Charmi.

The children of Iohel were, Semaia, whose sonne was Gog, whose sonne was Semel, whose sonne was Micha, whose sonne was Reaia, whose sonne was Beera, *whom Teglatphalasser the kyngge of Assiria carried awaye presoner. He was a prynce amongethe Rubenites. But his brethern amongethe his kynreds (whi they were rekned amongethe their generation) had Ieiel and Sacharia to their heads.

And Bela the sonne of Asan the sonne of Sema, the sonne of Ioeil, *dwelt at Aroer, and vntyll Neba * Baal Meon. And dwelt towarde *Easte, as one cōmeth to the wyldernes by *water Euphrates: *for their catell were many in the londe of Gilead.

And in *tyme of Saul they foughte agaynst *Aagarites, which fell thowr their hande, and they dwelt in their tentes towarde all the East parte of Gilead.

But the children of Gad dwelt ouer agaynst them in *countrie of Basan, vntyll Salcha. Ioeil the cheifest, and Sapham the seconde, Ieanaie and Saphath at Basan. And their brethern of the house of their fathers were, Michael, Mesullam, Seba, Iorai, Iaeane, Sia and Eber, these seuen.

These are the children of Abihail the sonne of Huri, the sonne of Iaroha, the sonne of Gilead, the sonne of Michael, the sonne of Iesias, *sonne of Iahdo, the sonne of Bus. Abi the sonne of Abdiel, the sonne of Guni was a ruler in *house of their fathers, and they dwelt at Gilead in Basan, and in *vylages therof, and in all the suburbes of Saron, vntyll the vttmost partes therof. These were rekned in the tyme of Iotham the kyngge of Iuda, and of Ieroboam the kyngge of Israel.

The children of Ruben, the Gaddites *the halfe trybe of Manasses (of soch as were fightinge men, which wayre shylde *swerde, and coulde bende the bowe, and were men of armes) were foure and fortye thousande and seuen hundredeth and thre score, that wente forth to *waare. And when they foughte agaynst *Aagarites, Ietur, Naphes and Nodab helped them, and delyuered *Aagarites in to their handes, and all that was with them: for they cried vnto God in *batayll. And he herde them, because they put their trust in him. And they caried awaie their catell, fyue thousande Camels, two hundreth & fyftie thousande shpe, two thousande Asses, and an hūdredeth thousande soules of men. For there were many wounded, for whi? the battayll was of God. And they dwelt in their steade, vntyll the tyme that they were caried awaye presoners.

The childrē of the halfe trybe of Manasses dwelt in *londe *from Basan forth vntyll Baal Hermone * Seuir, and mount Hermon: for they were many. And these were *heads of the house of their fathers, Ephra, Iesei, Eliel, Asriel, Jeremia, Hodaneia, Iahdiel, mightie valeaunt men, *awcienct heads in the house of their fathers.

*And whi they synned agaynst *God of their fathers, and wente awhourneyng after the goddes of the people of the londe, (whom God had destroyed before them) the God of Israel stered vp the sprete of Phil the kyngge of Assiria, and the sprete of Teglatphalasser the kyngge of Assiria, and led awaye the Rubenites, Gaddites, and *halfe trybe of Manasses, and broughte the vnto Haubah, and Habor, and Harā, and to the water of Gason vnto this daye.

The *bije. Chapter.


* 4 Re. 15. f. § Isu. 13. c. † Nu. 32. a. § Isu. 13. d. || 4 Re. 15. d.

* Gen. 46. b. ² 2 Par. 26. c. ** 4 Re. 22. b. †† 4 Re. 25. c.
The children of Leui are these: Gerson, Kahath and Merari. These are the names of the children of Gerson: Libni and Seemi. The names of the children of Kahath are these: Amram, Ieozhar, Hebron and Viel. The names of the children of Merari are: Maheli and Musi. These are the kynreds of the Leuites amonge their houseoldes.

Gersons sonne was Libni, whose sonne was Jahath, whose sonne was Sima, whose sonne was Ioah, whose sonne was Iddo, whose sonne was Serah, whose sonne was Iethraei. Kahats sonne was Aminadab, whose sonne was Corah, whose sonne was Assir, whose sonne was Elecan, whose sonne was Abiasaph, whose sonne was Assir, whose sonne was Thahath, whose sonne was Vriel, whose sonne was Vsi, whose sonne was Saul.

The childre of Elkana were, Anasai A Ahimoth, whose sonne was Elkana, whose sonne was Elkana of Zuph, whose sonne was Nahath, whose sonne was Eliab, whose sonne was Ieroham, whose sonne was Elkana, whose sonne was Samuel. Whose first borne sones were Seni and Abija.

Meraris sonne was Maheli, whose sonne was Libni, whose sonne was Sima, whose sonne was Vsa, whose sone was Simea, whose sone was Haggia, whose sone was Asaia.

These are they whom Dauid appoynted to synge in the house of the Lorde, where the Arke rested, they mynistered before the habitacion of the Tabernacle of witnes with synginge, vntyll Salomon had buylded the house of the Lorde at Jerusalem, and they stode after their maner in their office. And these are they stode their children. Of these children of Kahath was Heman synger, the sonne of Joel, the sonne of Samuel, the sonne of Elkana, the sonne of Ieroham, the sonne of Eliel, the sonne of Thoah, the sonne of Zuph, the sonne of Elkana, the sonne of Mahath, the sonne of Anasai, the sonne of Elkana, the sonne of Iohel, the sonne of Asaria, the sonne of Sophonias, the sonne of Thahath, the sonne of Assir, the sonne of Abijasaph, the sonne of Corah, the sonne of Iezehar, the sonne of Kahath, the sonne of Leui, the sonne of Israel.

And his brother Assaph stode at his right hande, and Assaph was the sonne of Barachia, the sonne of Simea, the sonne of Michael, the sonne of Maesecia, the sonne of Malchija, the sonne of Athin, the sonne of Serah, the sonne of Adaia, the sonne of Ethan, the sonne of Sima, the sonne of Seemi, the sonne of Jahath, the sonne of Gerson, the sonne of Leui.

Their brethren the childre of Merari, stode on the lefte hande, namely, Ethan the sonne of Kusi, the sonne of Abdi, the sonne of Malluch, the sonne of Hasabia, the sonne of Amazia, the sonne of Helchia, the sonne of Amzi, the sonne of Bani, the sonne of Samer, the sonne of Maheli, the sonne of Musi, the sonne of Merari, the sonne of Leui.

As for their brethren the Leuites, they were geuen to all the offices in the habitacion of the house of the Lorde: but the office of Aaron and his sones was to kyndle the fyre vpon the altare of burntofferynges, and vpon the altare of incense, and to all the busynes in the most holy, and to make attenement for the people, acordinge as Moses seruaunt of God commaundd.

These are the children of Aaron: Eleasar his sonne, whose sonne was Phineas, whose sonne was Abisua, whose sonne was Buki, whose sonne was Vsi, whose sonne was Serahia, whose sonne was Meraioth, whose sonne was Amaria, whose sonne was Achitob, whose sonne was Sadoc, whose sonne was Ahimaas.

And this is their habitacion and rowme in their borders, namely of Aarons children of the kynred of Kahathites: for this lot fell vnto them. And they gaue the Hebron in the loude of Iuda, the suburbs of the same rounde aboute. But the folde of cite the vyllages thereof, gaue they vnto Caleb the sonne of Iephune. Thus gaue they vnto the children of Aaron these se cities, Hebron vnto Libna with their suburbs, Father, Esthemoa, Hilen, Debir, Asan and Bethsesmes, with their suburbs. And out of the trybe of Ben Iamin, Geba, Alemeth and Anathoth with their suburbs, so all the cities in their kinred were thirtene. The other childre of Kahath of their kynred, had out of halfe trybe of Manasses, ten cities by lot. The children of Gerson of their kynred, had out of halfe trybe of Isachar, out of the trybe of Asser, out of the trybe of Nephtali, out of the trybe of Manasses in Basan, thirtene cities. The childre of Merari of their kynred, had by lot out of the trybe of Ruben, out of the trybe of Gad, and out of the trybe of Zabulon, twelue cities.

And unto the children of Israel were分配 with their suburbs, namely by lot, out of the tryble of the children of Juda, seven out of the tryble of the children of Simeon, one out of the tryble of the children of Ben Iamin, even those cities, which they appointed by name. *But the kynreds of the children of Kahath had the cities of their borders out of the tryble of Ephraim.

So gane they now vnto thē (namely vnto the kynred of the children of Kahath) seven fre cities, Sichem vpon mount Ephraim, Geser, Iakmeam, Bethoron, Aialon, and Gath Rimon with their suburbs. And out of the halfe tryble of Manasses, Aner and Bileam with their suburbs. But vnto the children of Gerson they gane out of the kynred of the halfe tryble of Manasses, Golā in Basan and Astharoth with their suburbs. Out of the tryble of Issachar, Kedes, Dabrath Ramoth, and Anem with their suburbs. Out of the tryble of Asser, Masal, Abdō, Hukoh and Sehob, with their suburbs. Out of the tryble of Nephtali, Kedes in Galile, Hāmon and Kiriatiham with their suburbs. Vnto the other children of Merari gane they out of the tryble of Zabulon, Rimano and Thabor with their suburbs. And beyōde Iordane ouer agaynst Ieriche eastwardes byside Iordane out of the tryble of Ruben, Bezer in the wildernes, Iahza, Kede-moth and Mepath with their suburbs. Out of the tryble of Gad, Ramoth in Gilead, Mahanaim, Hesbon and Iaeser with their suburbs.

The viii. Chapter.

The children of Isachar were, Thola, Pua, Iasub and Simrom, these foure. The children of Thola were, Vsi, Rephaia, Iriel, Iahemai and Iebsam and Samuel, heads in the house of their fathers of Thola, mighty men in their kynred, in nombre in the tryme of Dauid, two and twentye thousande and sixe hundreth. The children of Vsi were, Issahria. The children of Issahria were, Michael, and Obedia, Joel and Iesia: all these fuyre were heads. And with them amongst their kynred in the house of their fathers there were ready harnessed men of warre to the battayll, sixe and thirtie thousande: for they had many wives and children. And the mightie men of their brethren in all the kynreds of Isachar, were seue and foure score thousande, and were all nombred.

The children of Ben Iamin, were, Bela, Becher, and Iediel, these thre. The children of Bela, were, Ezbon, Vsi, Vsiel, Ieremoth a. Iri, these fuyre, heads in tryble of their fathers, mightie men: and were nombred two and twentye thousande and foure and thurtie.

The children of Becher were, Semira, Joas Elieser, Elioenai, Amri, Ieremoth, Abia, Anathoth a. Alameh, all these were the children of Becher, and were rekened in their kinreds after the heads in the house of their fathers, valeaunt men, twentye thousande, and two hundreth. The children of Iediel were Bilhan. The children of Bilhan were, Iesu, Ben Iamin, Ehud, Cnaea, Sethan, Tharis and Ahisahar, all these were the children of Iediel, heads of the fathers, valeaunt men, euen seuentene thousande, which wente forth to the warre for to fighte. And Supim and Hupim were the children of Ir. But Husim were the children of Aher.

The children of Nephtali were: Iahziel, Guni, Iezer and Sallum, the children of Bilha.

The children of Manasses are these: Eseriel, whom his concubyne Aramiel dyd beare. But (first) begat he Machir the father of Gilead. And Machir gane wyues vnto Hupim a. Supim, a their sisters name was Maecha. His secōo sonnes name was Zelaphhechad. And Zelaphhechad had daughters. And Maecha a. wife of Machir bare a sonne whose name was Phaires, a his brothers name was Sares, and his sounes were Vlam and Rakeim. Vlam soune was Bedam. These are the children of Gilead a. sonne of Machir the sonne of Manasses. And his sister Moleycheth bare Ishud, Abieser and Mahela. And Semida had these childern: Ahean, Sichem, Likhi and Aniam.

The children of Ephraim were these: Su-thelah, whose soune was Bered, whose soune was Thahath, whose soune was Eleada, whose sonne was Thahath, whose sonne was Sabad, whose sonne was Suthelah, whose soune was Eser and Elead. And the men of Gath, that dwelt in the londe, sllew them, because they were gone downe to take their catell. And their father Ephraim mourned for them a longe season, and his brethren came to comforte him.
And he went in to his wife, which conceived, and bare a sonne, whom he called Bria, because of the aduersite that was in his house. His daughter was Seera, which builded the lower and upper Bethoron, & Vsen Sereaa. Whose sonne was Rephad & Reseph, whose sonne was Theal, whose sonne was Thahan, whose sonne was Laedan, whose sonne was Ammihud, whose sonne was Elisama, whose sonne was Nun, whose sonne was Iosua.

And their substance dwellings was, Bethel and the vyllages thereof, and towards the East syde of Naeraan, and towards the west parte of Geser and y vyllages thereof. Sechem and hir vyllages vnto Aia and hir vyllages. And by the children of Manasses, Bethsean and y vyllages thereof, Thaanach and the vyllages thereof, Dor and the vyllages thereof. In these dwelt the children of Ioseph the sonne of Israel.

The children of Asser were these: Iemna, Iesu, Iesui, Bria and Serah their sister. The children of Bria were, Heber and Machiel, this is Adam of Bartha. Heber begat Iaphet, Somor, Hothan, and Sua their sister. The childr3e of Iaphet were, Passach, Bimheal and Assath, these were the children of Iaphet. The children of Somer were, Ah, Rahag, Tchubah, and Aram. And the children of his brother Hel were, Zophah, Iemna, Seles and Amal. The children of Zophah were, Suah, Harnepher, Sual, Beri, Iemra, Bezer, Hod, Sama, Silsa, Iethran and Beera. The children of Iether were, Iephune, Phispa and Ara. The children of Vlla were Arah, Haniel and Rizia.

All these were the children of Asser, heades in the house of their fathers, chosen out, valeant men, and heades among the prynces, and were mustered to the warre for to fight, in their nombre, sixe and twentie thousande men.

The ir. Chapter.

Ben Iamin begat Bela his first sonne, Aszbal the seconde, Ahrah the thirde, Noah the fourth, Rapha the fift. And Bela had children: Gera, Abihu, Abisua, Neman, Ahoa, Gera, Sphuphan and Huram.

These are Lhuds children, which were heades of the fathers amonge the citesyns at Geba, and were awaye vnto Manachath, namely Naeman, Ahia and Gera, the same caryed them awaye, and begat Vsa and Ahihu. And Seharaim (whan he had sent the awaye) begat children in the londe of Moab of Husim and Baera his wyues. And of Hodes his wyfe begat he Jobab, Zibea, Mesa, Malcham, Ieus, Sachia, and Mirna, these are his children, heades of the fathers.

Of Husim begat he Ahitob and Elpaal. The childr3e of Elpaal were: Eber, Misam and Samed. The same byyled Oon Vod and the vyllages thereof. And Bria and Sama were heades of the fathers amonge the citesyns at Aialon. These chaced awaye the of Gath. His brether Sasa, Ieromo, Sabaia, Arad, Ader, Michael, Iespa and Ioha, these are the children of Bria. Sabaia Mesullam, Ezche, Heber, Iesmerai, Ieslia, Ioab, these are childr3e of Elpaal. Iakim Iichri, Sabdi, Eloenas, Ziltha, Eliel, Adaia, Braia and Simrath, these are the childr3e of Semei. Iespan, Eber, Eliel, Abdon, Iichri, Hanan, Hanania, Elan, Enothitha, Iephdeia and Penuel, these are the children of Sasa. Samerai, Seharia, Athalia, Ieresia, Elia and Sichri, these are, the children of Ieroham. These are the heades of the fathers of their kyndreds, which dwelt at Jerusalem.

But at Gibeon dwelt, the father of Gibeon, his wyues name was Maecha, and his first sonne was Abdon, Zur, Cis, Baal, Nadab, Gedor, Ahio and Secher. Mikloth begat Simea. And they dwelt ouer against their brethren at Jerusalem with theirs. Ner begat Cis. Cis begat Saul. Saul begat Ionathas, Melchisna, Abinadab and Esbaal. The soune of Ionathas was Meribaal. Meribaal begat Micha. The children of Micha were: Pithon, Melch, Thaerea and Ahas. Ahas begat Ioadda. Ioadda begat Alemeth, Asmauth and Simri. Simri begat Moza. Moza begat Binea, whose sonne was Rapha, whose sonne was Eleasa, whose sonne was Azel. Azel had sixe sonnes, whose names were: Esricam, Bochr, Iesmael, Searia, Abadia, Hanan, all these were the sonnes of Azel.

The children of Esek his brother were: Vlam his first sonne, Ieus the seconde, Elipelet the thirde. The children of Vlam were valeant men, and coulde handell bowes, and had many sonnes, and sonnes sonnes an hundredth and fiftie. All these are of the children of Ben Iamin.
The 1. Chapter.

And all Israel were numbered: and beholde, they were written in the boke of the kynges of Israel and Iuda, and now are they caried awaie vnto Babylōn for their synne, euene they ye afore dwelt in their possessions and cities, namely Israel, ye prestes, Leuites and Nethinim. But at Ierusalem dwelt certayne of the children of Iuda, some of the children of Ben Iamin, some of the children of Ephraim and of Manasses. *Namely of the children of Phares the sonne of Iuda, was Vthai the sonne of Ammihud the sonne of Amri, the sonne of Imri, the sonne of Bani. Of Soloni, Assia ye first sonne, and his other sonnes. Of the children of Serah, Ieguel and his brethren, sixe hundreth, four score and ten. 

Of the children of Ben Iamin, Sallu ye sonne of Mesullam, the sonne of Hodauia, ye sonne of Hasnua. And Iebeiea the sonne of Ierotham. And Ela the sonne of Vsi the sonne of Michri. And Mesullam the sonne of Sephatia the sonne of Reguel the sonne of Iebneia. And their brethren in their kinreds nyne hundreth and syxe and fytye. All these were heads of the fathers in the house of their fathers.

Of the prestes: Iedaia, Ioiarib, Iachim, And Asaria the sonne of Helchiae, ye sonne of Mesullam, the sonne of Sadoc, the sonne of Meraioth, the sonne of Achith, prynce in the house of God. And Adaia the sonne of Ierotham, the sonne of Pashur, the sonne of Malchiae. And Maesai the sonne of Adiel the sonne of Iachsera, the sonne of Mesullam, the sonne of Messylemeth, the sonne of Immer. And their brethren heads in the house of their fathers a thousande, seuen hundreth and thre score valeaunt men in executynge the office in the house of God.

Of the Leuites of the children of Merari, Semaia the sonne of Hasub, ye sonne of Asrikam, the sonne of Hasabia. And Bakbakar the carpenter and Galal. And Mathania ye sonne of Micha ye sonne of Sichri, the sonne of Assaph. And Obadia the sonne of Semaia, the sonne of Galal, ye sonne of Elkana, which dwelt in the vyllages of the Netophatites.

The porters: Sallum, Acub, Talmon, Ahiman, with their brethren, and Sallum the

* 2 Esd. 11. a.  2 Esd. 11. b.  2 Esd. 11. c.
worketh withall. These are the heads of thy fathers among thy Leuites in their kinreds. These dwelt at Jerusalem.

*At Gibeon dwelt Ieiel the father of Gibeon, his wifes name was Maecha, and his first sonne Abdon, Zur, Cis, Baal, Ner, Nadab, Gedor, Ahaio, Sacharia, Mikloth. Mikloth begat Simeam. And they dwelt also aboute their brethren at Jerusalem amongst theirs. Ner begat Cis, Cis begat Saul, Saul begat Jonathas, Malchisua, Abinadab, Esbaal. The sonne of Jonathas was Meribaal. Meribaal begat Michaa. The children of Michaa were, Pithon, Melech and Thaherea. Ahas begat Iaera, Iaera begat Alemeth, Asmaneth and Simri. Simri begat Moza. Moza begat Binea, whose sonne was Raphaia, whose sonne was Eleasa, whose sonne was Azel. Azel had sixe sonnes, whose names were: Arskiam, Bochru, Iesmael, Searia, Obadia, Hanan. These are the children of Azel.

The ii. Chapter.

THE Philistynes fought agaynst Israel.

And they of Israel fled before the Philistynes, and they wounded fell vp on mount Gilboa. And the Philistynes followed vp on Saul and his sonnes, and smote Jonathas, Abinadab and Malchisua sonnes of Saul. And the battayll was sore agaynst Saul. And the archers came vp on him, so that he was wounded of the archers. Then sayde Saul vnto his weaponbearer: Drawe out thy swerde, and thrust it thorow me, that these vnccircumcysed come not, and deale shamefully with me. Neuertheles his weaponbearer wold not, for he was sore aRAYed. Then toke Saul his swerde, and fell therin. Whan his weaponbearer sawe that Saul was dead, he fell vp on his swerde also, and dyed.

Thus dyed Saul and his thre sonnes, and all his housholde together. And whan the men of Israel which were in valley, sawe, that Saul and his sonnes were dead, they lefte their cities and fled: and the Philistynes came and dwelt therin.

On the morowe came the Philistynes to spoyle the slayne, and founde Saul, and his sonnes lyenge vpon mount Gelboa, and strypped him out, and toke his heade, and his harness, and sent it aboute in to londe of the Philistynes, and caused it to be shewed before their Idoles and the people. And his weapons layed they in the house of their god, and styckte vp his heade vpon the house of Dagon.

But whan all they of Iabes in Gilead herde of euery thinge, that the Philistynes had done vpnto Saul, they gat them vp (as many as were men of armes) and toke the body of Saul and of his sonnes, and broughte them vnto Iabes, and buryed their bones vnder the Oke at Iabes, and fasted seuen dayes. Thus dyed Saul in his trespace which he commytted against the LORDE, because he kepte not the wordes of the LORDE: because he axed counsell at the sothsayers, and axed not at the LORDE, therfore slewe he him, x turned the kyngdome vnto Daviud.

The iii. Chapter.

AND all Israel resorted to Daviud vnto Hebron, and sayde: Beholde, we are thy bone and thy flesh. And aforesayde whan Saul reigned, thou leddest Israel out and in. So the LORDE thy God hath sayde vnto the: Thou shalt kepe my people of Israel, and thou shalt be the prynce ouer my people of Israel. And all the Elders of Israel came to the kyng vnto Hebron. And Daviud made a covenaunt with them at Hebron before the LORDE. And they anointed Daviud to be kyng ouer Israel x acordynge to the wordes of the LORDE by Samuel.

And Daviud and all Israel wete vnto Jerusalem, that is Iebug: for the Iebusites dwelt in the lode. And the citesyns of Iebus saide vnto Daviud: Thou shalt not come in hither. Howbeit Daviud wane y castell of Siô, which is y cite of Daviud. And Daviud sayde: If who so euer smythyeth y Iebusites first, shall be a pryncye capttayne. Tho Ioab y sonne of Zernia clymmed vp first, a was made capttayne. So Daviud dwelt in y castell, therfore was it called y cite of Daviud. And he byyled y cite roide aboute, fro Millo forth on euery syde. As for y remaunta of y cite, Ioab byyled it, a repayed it. And Daviud wete forth a grewe, a the LORDE Zebaoth was with him.

These are y chefe amoge y mightie me of Daviud, which dealt valeuntly with him in his kyngdome with all Israel, to make him kyng, acordinge to the wordes of y LORDE ouer Israel. And this is y nombre of Daviuds
mightie men: Isabael the sonne of Hachmoni the cheifest amõge thirtie. He līfe vp his speare, & smote thre C. at one tyne.

After him was Eleasar the sonne of Dodo the Ahohite, and he was amõge the thre mightie. This man was with Dauid whã they blasphemed, & the Philistines gathered the selues there to ã batayll. And euã ther was there a pece of londe full of barly, & the people fled before the Philistines. And they stode in the myffdes of the londe, and rescued it, and smote the Philistines. And the LORDE gaue a greate health.

"And thre of the cheifest thirtie wrote downe to the rocke vnto Dauid in to the caue of Adullam. But the Philistines howst laye in the valley of Rephaim. As for Dauid, he was in the castell. And the Philistines people were then at Bethleem. And Dauid was desyrous, and sayde: O that some wolde geue me to drynke of the water out of the well at Bethleem vnder the gate. The brake those thre in to the Philistines howst, and drue of the water out of the well at Bethleem vnder the gate, and caried it, and broughte it vnto Dauid. Nenertheles he wolde not drynke it, but pourde it vnto the LORDE, and sayde: God let this be farre fro me, ã I shulde do it, and drynke the bloude of these men in ã parell of their life: for with the parell of their life hane they broughte it: thherefore wolde he not drynke it. This dyd the thre Worthies.

Abisai the brother of Ioab, he was the cheifest amonge thre. And he līfe vp his speare, and smote thre hundreth. And he was famous amonge thre, and before the thirde, more honorable then the two, yet came he not vnto the thre.

Benaia the sonne of Ioiada the sonne of Ishail of Cabzeel, was a man of greate actes. He smote two lyons of the Moabites. And he wente downe, and smote a lyon in the myffdes of a well in the tyne of snowe. He smote a man of Egypte also, which was fyue cubites greate of stature, and had in his hande a speare like a weuers lome. Yet wente he downe to him with a staffe, and toke the speare out of his hande, and slewe him with his awne speare. This dyd Benaia the sonne of Ioiada, and was a famous man amonge thre Worthies, and most awncient amonge thirtie. But vnto the thre came he not. Howbeit Dauid made him of his secrete counsell.

The valeaut Worthyes are these: Asahel the brother of Ioab, Elhanam his Vncles sonne of Bethlehem, Samoth the Harodite, Helez the Pelonite, Ira the sonne of Ekes the Thecoite, Abraser the Anathothite, Sibe-chai the Husathite, Ibai the Ahohite, Matherai the Netophatite, Heled ã sonne of Baena ã Netophatite, Ithai ã sonne of Ribai of Gibeah of the childre of Ben lamin, Benaiia the Pir-gathonite, Hura of the broke of Gaas. Abiel the arbathite, Asmaueth the Baherumite, Eliaha the Saulbonite. The children of Hasem ã Gisonite, Iothanas the sonne of Sage the Hararite, Ahiam the sonne of Sachar the Hararite, Eliphel the sonne of Vr, Hepher the Macherathite, Ahia the Pelonite, Hezro of Carmel, Naeraï the sonne of Aszai, Ioei the brother of Nathan, Mibehar the sonne of Hagri, Zeleg the Ammonite, Naherai the Berothite the wapanbeare of Ioab the sonne of Zeruia, Ira the Iethrite, Gareb the Iethrite, Vrias the Hethite, Sabad the sonne of Ahalai, Adima the sonne of Sisa the Rubenite, a custayne of the Rubenites, and there were thirtie vnder him: Hanam ã sonne of Maecha, Iosaphat the Mathonite, Vsa ã Astharathite, Sama and Iaael, the sonnes of Hotham the Aroerite, Iediac the sonne of Simri, Ioha his brother the Thirzite, Eliel the Mahenite, Ieribai and Iosua the sonnes of Elman, Iethma the Mobiite, Eliel, Obed, Iaesiel of Mizobaia.

**The viii. Chapter.**

**These also came to Dauid vnto Siclag when he was yet kepte asyde because of Saul the sonne of Cis: And they were like wyse amonge the worthies ã helped in the battayll, and coulde handle bowes with both their handes, ã could cast stones, and shote arowes with the bowe.**

Of Sauls brethren which were of Ben Iamin: The cheifest Ahieser and Ioas ã children of Sama the Gibeathite. Iesiel and Pelet the children of Asmaueth. Baracha ã Iehu the Anthothite. Iesmaia the Gibeonite, valeaut amonge thirtie and ouer thirtie. Jeremia, Iahasei, Iohanen, Iosabad the Gederathite. Eleusai, Ierimoth, Bealia, Samaria, Saphatia the Harophite, Elkana, Iesiia,
Asareel, Isasbeam & Korahyte, Ioela and Sabadia the children of Ieroham of Gedor.

Of the Gaddites resorted there vnto David to the castell in the wylderness, mightie Worthies and men of armes, which hadde speares and swerdes, and had faces like Iōs, and were as swiftie as the Roes vpon ȳ mountaynes. The fyrst Eser, the seconde Obadia, the thyrde Eliab, the foureth Masmanna, the fift Ieremia, the sixte Athai, the seuenth Eliel, the eght Jōhanna, the nyneth Elsabad, the tenth Ieremia, ȳ eleuenth Machbanai. These were of the children of Gad, heades in the hoost, the leest ouer an hundred and ȳ greatest ouer a thousande. These are they which in the fyrst moneth vrente ouer Iordane, whan it was full on both the shores, so that all the valleys were euene both towards the East and towards the West.

There came of the children of Ben Iamin also and of Iuda vnto the castell of David. But David sente forth vnto them, and answered and sayde vnto them: Yf ye come to me in peace, and to helpe me, my hert shal be with you. But yf ye come vpō disceate, and to be mine aduersaries (where as there is yet no vnrighte in me) the God of oure fathers loke vpon it, and rebuke it. Neuertheles the spretē endued Amasai the captayne amongeth thirtie, and he sayde: We are thine O David, and holde with the thou soune of Isai. Peace, peace be with the, peace be with thy helpers, for thy God helpe them. Then David receauned them, and made them captaynes ouer the men of warre.

And of Manasses there fell certaine vnto David, whan he came to the battayll with the Philistynes agaynst Saul, and helped them not, for the prynces of ȳ Philistynes counseled to let him go from them, and sayde: Yf he fell vnto his lorde Saul, it mighte cost vs oure neckes. Now whā he departed vnto Siclag, there fell vnto him of Manasses, Adna, Iosabad, Iedial, Michael, Iosabad, Elihu, Zillhau, heades ouer thousandes in Manasses. And they helped David against the men of warre: for they were all valeaunt Worthies, and were captaynes ouer the hoost. And every daye came there some to David, to helpe him, till there was a greate hoost as an hoost of God.

And this is the nombre of the heads harnessed vnto the warre, which came to David vnto Hebron, for to turne the kyngdome of Saul vnto him, acordynge to the worde of the LORDE.

The childrē of Iuda, which handled speares and swerdes, were sixe thousande, ȳ eight hundredeth ready harnessed vnto ȳ warre. Of the children of Simeon noble men of armes for the battayll, seuen thousande and an h Undreth. Of the children of Leui foure thousande and sixe hundredeth. And Ioiada the prynce amongeth them of Aaron with thre thousande and seuen hundredeth. Sadoc the yonge valeaunt man of armes with his fathers house, two and twentye rulers. Of the children of Ben Iamin Sauls brother, thre thousande: for vnto that time helde many of thē yet with the house of Saul.

Of ȳ children of Ephraim, twenty thousande and eighte hundredeth valeaunt men of armes, and famous in the house of their fathers. Of the halfe trybe of Manasses, eightene thousande, named by name, to come and make David kyngge. Of the children of Issachar (which were men of vnderstondyng, whan nede reueryd to knowe what Israel shulde do) two hundredeth captynes, and all their brethren folowed their worde. Of Sabulon, soch as wente forth in the hoost to ȳ warre, ready with all maner of wepons for the battayll, fyftye thousande, beynge of one mynde to kepē them selues in ordre.

Of Nephtali, a thousande captynes, with them soch as handled shylde and speare, seuen and thystie thousande. Of Dan, ready harnessed to the battayll, eighte and twentye thousande, and sixe hundredeth. Of Asser, soch as wente forth in ȳ hoost, ready harnessed to the battayll, fortye thousande. From beyonde Iordane, of the Rubenites, Gaddites and the halfe trybe of Manasses, with all maner of wepons to the battayll, an hundreth and twentye thousande.

All these men of warre, ready harnessed to the battayll, came with a whole hert vnto Hebron, to make David kyngge ouer all Israel. And all Israel besyde were of one hert, that David shulde be made kyngge. And there were they with David thre dayes, eatynge and drynkynge: for their brethren had prepared for them. And soch neighbours as were aboute them vnyll Issachar, Zabulon and Nephtali, brought bred vpon Asses, Camels,
Mules and oxen to eate: meel, fyges, rasens, wyne, oxen, shipe, very many: for there was joye in Israel.

The vij. Chapter.

And Dauid helde a counsell with the captaynes ouer thousands and ouer hundreds, and with all the prynces, and sayde vnto all the congregacion of Israel: Yf it lyke you, and yf it be of the LORDE oure God, let vs sende forth on euer syde to oure other brethren in all the countrees of Israel, and to the prestes and Leuites in the cities where they haue suburbs, y they maye be gathered together vnto vs, and let vs fetch the Arke of oure God agayne vnto vs: for by Sauls tyme we axed after it. The sayde the whole cōggregation, that the same shulde be done, for it pleased all the people well.

So Dauid gathered all Israel together from Sihor of Egipte, yll a man come vnto Hemath, to fetch the Arke of God from Kiriath iarim. And Dauid went vp with all Israel to Kiriath iarim, which lieth in Iuda, to bryngye from thence the Arke of God the LORDE, that sytteth vpō the Cherubins, where the name is named: and they caused the Arke of God to be caried vpō a new cart from the house of Abinadab. Vsa and his brethren droue the cart. As fōr Dauid and all Israel, they played with all their strength before God, with songes, with harpes, with psalteries, with tabrettes, with Cymbales and trompes.

But when they came to the barne floore of Chidon, Vsa stretched out his hande to holde the Arke: for the oxen went out asyde. Then waxed the wrath of the LORDE fierce ouer Vsa, y smote him, because he stretched out his hāde to the Arke, so y he dyed there before God. The was Dauid sory, because y LORDE had made soch a rente vpō Vsa, and called the place Perez Vsa, vnto this daye. And Dauid stode in feare of God the same daye, y sayde: How shal I brynge y Arke of God vnto me? Therfore wolde he not let y Arke of God be broughte vnto him in to y cite of Dauid, but caried it in to y house of Obed Edom the Gathite. So the Arke of God abode with Obed Edom in his house thre monethes. And y LORDE blessed Obed Edoms house and all that he had.

B

The vi. Chapter.

And Hiram y kynge of Tyre sent messaunders vnto Dauid and Cedre tymber, and masons and carpenters, to bulyde him an house. And Dauid perceaued, that the LORDE had confirmed him kynge ouer Israel: for his kyngdome increased for his people of Israel sake. And Dauid toke yet mo wyues at Jerusalem, y begat yet mo sonnes y daughteres. And the names of them y were borne vnto him at Jerusalem, were these: Sammua, Sobab, Nathan, Salomon, Iebehar, Elisua, Elipalea, Noga, Nepheg, Iaphia, Elisamma, Baal Iada, Eliphalet.

And whan the Philistynes herde that Dauid was anoynted kynge ouer all Israel, they wente vp all to seke Dauid. Whan Dauid herde that, he wente forth agaynst them. And the Philistynes came, and scattered the selues beneth in y valley of Rephaim. And Dauid axed counsell at God, y sayde: Shal I go vp agaynst the Philistynes? and wilt thou deluyer them in to my hande? The LORDE sayde vnto him: Go vp, and I wil deluyer them in to thy hande. And whan they were gone vp to Baal Prasim, Dauid smote them there. And Dauid sayde: God hath dyd y enemyes thorow my hande, euen as the water parteth asunder: therefore called they the place Baal Prasim. And there lefte they their goddes. Then *commannded Dauid to burne them with fyre.

But the Philistynes gat them thither agayne, and scattered them selues beneth in y valley. And Dauid axed counsell at God agayne. And God sayde vnto him: Thou shalt not go vp beynde them, but turne the from them, that thou mayest come vpon the ouer agaynst the Peertrees. So whan thou hearest aboue vpon the Peertrees the noyse of the goyng, go thou forth then to the battayll: for God is gene forth then before the to smyte the hoost of the Philistynes. And Dauid dyd as God commannded him. And they smote the hoost of the Philistynes from Gibea forth vnto Gaser. And Dauids name was noysd out in all loundes. And the LORDE caused y feare of him to come vpō all the Heythen.

The rvi. Chapter.

And he byulded him houses in the cite of Dauid, y made ready a place for y
The sanctify Eliel and Asaia

And David brought the children of Aaron to the Levites together. Of the children of Kahath: Vriel the chefe with his brethren, an C. and twentye. Of the children of Merari: Asiaa the chefe with his brethren, two C. and twentye. Of the children of Gerson: Ioel the chefe with his brethren, an C. and thirtie. Of the children of Elizaphan: Semaia the chefe with his brethren, two hundred. Of the children of Hebron: Eliel the chefe, with his brethren, four score. Of the children of Vsiel: Amminadab the chefe, with his brethren, an hidrée and twolue.

And David called Sadoc and Abiathar the prestes, and the Levites, namely Vriel, Asiaa, Ioel, Semaia, Eliel, Aminadab, and sayde vnto them: Ye are the heads of your fathers amongst the Levites: sanctifie youre selues therefore your brethren, ye maye bryng vp the Arke of the LORDE God of Israel, to the place I haue prepared for it. For afore whan ye were not there, the LORDE oure God made a rent amonge vs, because we soughte him not, as we shulde haue done. So the Levites halowed the selues, ye they mighte bryng vp the Arke of the LORDE God of Israel. And the children of Leui bare the Arke of God the LORDE vpon their shulders with the staines thron, as Moses commaunded accordinge to the worde of the LORDE.

And David spake vnto the rulers of the Levites, that they shulde ordeynye some of their brethren to be syngers with psalteries, harpes and lounde instrumentes, and Cymbales, to syng lounde with ioye.

Then the Levites appoynted Heman sonne of Ioeil: and of his brethren Assaph the sone of Barachias: and of the children of Merari their brethren, Ethan the sone of Cusia: and with them their brethren of the seconde course, namely Zacharias, Iaesiell, Semiramototh, Ieiel, Vnui, Eliab, Benaiel, Maeseia, Mathithia, Elipheleia, Mikneia, Obed Edom, Ieiel, the dore kepers. For Heman, Assaph and Ethan were syngers, with brasen belles makyng a lounde noyse: but Zacharias, Iaesiell, Semiramototh, Ieiel, Vnui, Eliab, Maeseia and Benaiel with Phalteryes to Alamoth: Mathithia, Elipheleia, Mikneia, Obed Edom, Ieiel and Asasia with harpes to syng above them on hye. Chenania the ruler of the Levites was the master of Musick to teache them for to syng, for he was a man of vnderstandinge.

And Barachias and Elcana were the dorekeepers of the Arke. But Sachania, Iosaphat, Nathaneel, Amasai, Zacharias, Benaiel, Elieser the prestes, blew the trumpettes before the Arke of God. And Obed Edom and Ieiah were dorekeepers of the Arke.

So David and the Elders of Israel, and the captaynes ouer thousands wente vp to fetch the Arke of the couenaunt of the LORDE out of the house of Obed Edom with ioye. And when God had helped the Levites bare the Arke of the LORDE couenaunt, there were offered seuen bullockes seuen rimes. And David had a lynë garment vpô him, and so had all the Levites bare the Arke, and ye syngers, and Chenania the master of Musick with the syngers. David had an ouerbody cote of lynen vpon him also.

Thus all Israel brought vp the Arke of the couenaunt of the LORDE with myrth, with trumpettes, tabrettes, a lounde Cymbales, with psalteryes and harpes. Now when the Arke of the couenaunt of the LORDE came in to the cite of David, Michol ye daughter of Saul lokerd out at a wyndowe: wha she sawe kyng David daunsynge a playenge, she despysed hym in hir hert.

The 2dij. Chapter.

And wha they brought in the Arke of God, they set it in the Tabernacle, that David had pitched for it, and offered burnt-offerynges thankofferynges before God. And wha David had ended the burnt-offerynges and thankofferynges, he blessed the people in the name of the LORDE, he distributed vnto every man in Israel (both vnto man and woman) a cake of bred, and a pece of flesh and a meene of potage.

And he appoynted before the Arke of the LORDE certayne Levites to mynister, that...
they shulde geue praye, thankes and loaunges vnto the LORDE God of Israel: namely Assaph the first, Zacharias the seconde, Ieiel, Semirimoth, Ichiel, Mathithia, Eliab, Benaia, Obed Edom and Ichiel, with psaltries and harpes. But Assaph with loude Cymbales, Benaia and Ichasiel the prestes with tabrettes, allwaye before the Arke of y covenaunt of God.

At the same tyme ordeyned Davi first of all to geue thākes vnto the LORDE by Assaph and his brethren.

O geue thankes vnto the LORDE, call vpon his name, tell the people what things he hath done.

O let youre songes be of him: prayse him, and let youre talkynge be of all his wonderous worke.

Geue his holy name a good reporte: let y hert of them reioyce, that seke the LORDE. O seke the LORDE and his strength, seke his face euermore.

Remembre his maruelous worke that he hath done, his wonders, and the judgmetes of his mouth.

Ye sede of Israel his seruaunt, ye children of Iacob his chosen.

He is the LORDE oure God, his judgemetes are in all londes.

Be myndful euere of his couenaunt what he hath commaundd in to a thousande generaciones.

*Which he made with Abraham, & his ooth vnto Isaac.

And he v confirmed the same vnto Iacob for a perpetuell lawe, and to Israel for an euerlastinge couenaunt.

And sayde: Vnto the wyl I geue y londe of Canaan, y metelyne of youre inheritance.

Whā they were yet but small & fewe in nōbre, and strangerye in the same londe.

And they wente from one nacion to another, & from one realme to another people.

He suffred no man to hurte them, and reproued euern kynges for their sakes.

* Touch not myne anoynted, & do my prophets no harme.

* O synge vnto y LORDE, let all y earth be tellynge of his saluacion from daye to daye.

Declare his holy name amonge the Heythē, & his wonderous worke amonge y people.

For the LORDE is great, and can not worthily be prayed, and more to be had in awe then all goddes.

As for all the goddes of the Heythē, they are but Idols: but it is the LORDE that made the heauen.

Thankesgyngen and worshipe are before him, strength and joye is in his place.

Ascrybe vnto the LORDE ye kynred of nacies: ascrybe vnto the LORDE worshipe and strength.

Ascrybe vnto the LORDE the honoure of his name: brynge presentes, and come before him, and worshipe y LORDE in y bewtye of holyes.

Let the whole earth stōde in awe of him: he hath made the compase of the worlde so fast, that it can not be moved.

Let the heauens reioyse, and let the earth be glad: and let it be tolde amonge the Heythē, that the LORDE reigneuth.

Let the See make a noyse, and the fulnesse thereof: let the felde be joyfull, and all that therin is.

Let all the trees in the wod leape for joye before the LORDE, for he commeth to judge the earth.

O geue thankes vnto the LORDE, for he is gracious: and his merci endureth for euer.

And saye: Helpe vs O God oure Saniuore, and gather vs together, and deliuyer vs from the Heythē, that we maye geue thankes vnto thy holy name, and synge prayses vnto the in thy Psalmes.

Prayed be the LORDE God of Israel from euerlastinge to euerlastinge: and let all people saye, Amen, And: Prayse be vnto the LORDE.

So he lefte Assaph and his brethren there before the Arke of the couenaunt of the LORDE, to mynister allwaye before the Arke, euery daye his daye worke. But Obed Edom and their brethren, eight and thre score, and Obed Edom the sonne of Jedithun, and Hossa, to be dore kepers. And Sadoc & prest, his brethren the prestes, lefte he before the habitation of the LORDE vpon the hye place at Gibeō, to offre burntsacrifices daylie vnto the LORDE vpon the altare of burnt offerenge in the mornynge & in the euenynge, as it is wrytten in the 4 lawe of the LORDE, which he commaundd vnto Israel. And with
them Heman IDEOthun, and y other chosen, which were named by name to geue thankes vnto the LORDE, because his mercy endureth for euer. And with them Heman IDEOthun to stryke vpon the tabrettes and Cymbales, and the musicall instrumentes of God. As for the childre of Ledithun, he made them dorekepers. So all the people departed, euery one to his house: and Dauid returned also to blesse his house.

The rüii. Chapter.

I T fortuned whi Dauid dwelt in his house, a he sayde vnto y prophet Nathan: Be holdde, I dwell in a house of Ceder, and the Arke of the couenaunt of the LORDE is amonge the curtynes.

Nathan saide vnto Dauid: What so euer is in thine hert, that do: for God is with y. But the same night came y worde of God vnto Nathan, and sayde: Go and speake to Dauid my seruaunt: Thus sayeth the LORDE: Thou shalt not buylde me an house to be an habitaciō: for I haue dwelt in no house sence the daye that I broughte forth the children of Israel, vnto this daye: But where the Tabernacle and habitacion hath bene, there haue I bene where so euer I haue walked in all Israel. Spake I euer to eny of the Judges in Israel (whom I commaunded to kepe my people) and sayde: Wherfore do ye not buylde me an house of Cedre tumber?

So shalt thou speake now vnto my seruaunt Dauid: Thus sayeth the LORDE Zebaoth: I toke the from the pasturce behynede the shepe, that thou shuldest be the pryncye ouer my people, and have bene with the whiter so euer thou wete, and haue rosted out all thine enemies before the, and haue made the a name, acordinge to the name of the greate men that are vp eare. And for my people of Israel, I wyl appoynte them a place, and wyl plante them, that they maye dwell there, and nomore to be removed. And the childre of wickednes shall oppresse them nomore, like as afore tymε, whan I commaunded the Judges ouer my people of Israel. And I wyl subdue all thine enemies, and do declare vnto the, that the LORDE wyl buylde the an house.

* But whan thy dayes are fulfilled, that thou departest hence with thy fathers, I wyl after the rayse vp thy sede, which shall be euε one of thy sonnes: his kyngdome wyl I stabilishe, he shal buylde me an house, x I wyl make his seate sure for euer. I wyl be his father, and he shal be my sonne. And I wyl not with drawe my mercy from him, as I haue with drawn it frō him that was before the: But I wyl set him in my house, and in my kyng dome for euer, so that his seate shalbe sure for euermore.

And whā Nathan had spoken vnto Dauid according to all these wordeς g all this vision, kyng Dauid came and sat him downe before the LORDE, and sayde: O LORDE God, who am I? and what is my house, ş thou hast broughte me thus farre? And this (O God) hast thou thoughte yet to little, but hast spoken of thy seruauntes house yet longe for to come. And thou LORDE God hast loked downe vpone me from aboue, even as one man loketh vpone another. What more shal Dauid saye vnto the, ş thou brygest thy seruaunt to soch honoure? Thou knowest thy seruaunt O LORDE, for thy seruauntes sake and accordinge to thy hert hast thou done all these greate things, that thou mightest shewe all greate things vnto thy seruaunt. LORDE there is none lyke the, and there is no God but thou, of whom we haue herde with our eares. And ş where is there a people vpon earth as thy people of Israel, where God wente to delyuer him a people, and to make him selfe a name thorow greate g terrible things, to cast out the Heythen before thy people, whom thou hast delyuered out of Εγιπτε? and ţ people of Israel hast thou made thy people for euer, and thou LORDE art become their God.

Now LORDE, let the worde be verified for euer, that thou hast spoken ouer thy seruaunt and ouer his house, g do as thou hast spoken: and let thy name endure and be magnified for euer, that it maye be sayde: The LORDE Zebaoth, the God of Israel is the God in Israel, and that the house of thy seruaunt Dauid maye be stablyszhed before the: for thou LORDE hast opened the eare of thy seruaunt, that thou wilt buylde him an house. Therfore hath thy seruaunt founde (confyndence) to make his prayer before the. Now LORDE, thou art God, and hast promysed soch good vnto thy seruaunt. Begynne now to blesse the house of thy seruaunt, that
it maye be euermore before the: for loke 
what thon blesset (O LORDE) the same is 
blessed for euere.

The vij. Chapter.

Afte this smote Dauid the Philistynes, 
and subdued them, "and toke Gath &: 
the vyllages therof out of the hande of 
the Philistynes. He smote the Moabites like-
wyse, so that the Moabites were subdued vnto 
Dauid, and gane him trybutte. He smote 
Hadad Eser also & kyng of Zoba in Hemath, 
when he wente to set vp his power by the 
water Euphrates.

And Dauid toke from him a thousande 
charrettes, seuen thousande horsmen, and twel-
tye thousande fote men. And Dauid lamed 
all the charrettes, and keppe an hundreth 
charrettes ouer. And the Syrias came from 
Damascos, to helpe Hadad Eser the kyng of 
Zoba. Howbeit Dauid smote two & twentye 
thousande of the same Syrians, and layed 
men of warre at Damascos in Syria, so that 
the Syrians were subdued vnto Dauid, and 
broughte him trybutte. For the LORDE 
helpe Dauid, whither so euere he wente.

And Dauid toke the shylkdes of golde, & 
Hadad Esers seruauntes had, & broughte the to 
Jerusalem. And out of Tibeath & Chun the 
cities of Hadad Eser, toke Dauid very moch 
brasse, * wherof Salomon made the brasen 
lauer, and pilers; and brasen vessels.

& wha Thoug the kyng of Hemath 
herde, & Dauid had smytten all & power of 
Hadad Eser, he sent his sonne Hadorâ vnto 
kyng Dauid, to salute him & to blesse him, 
because he had foughte with Hadad Eser, & 
smyttë hi (for Thoug had warre with Hadad 
Eser) and all the same vessels of golde, sylyer 
and of brasse, dyd kyng Dauid consecrate 
vnto the LORDE, with the sylyer and golde 
that he had taken from the Heythi, namely, 
from the Edomites, Moabites, Ammonites, 
Philistynes, and Amalechites.

And Abisaï the sonne of Zeru Ia smote 
eightene thousande of the Edomites in the 
Salt valley, and layed me of warre in Edomea, 
so that all the Edomites were subdued vnto 
Dauid: for & LORDE helped Dauid, whither 
so euere he wente.

Thus Dauid reigned ouer all Israel, and 
exeuted judgment and righteousnes vnto all 
the people. Ioab the sonne of Zeru Ia was 
captayne ouer the host. Josaphat the sonne 
of Ahilud was Channeceler. Sadoc the sonne 
of Achitob, and Ahimelech & sonne of Abia-
thur, were prestes. Saeusa was Scribe. Be-
aâl the sonne of Ioiala was ouer the Chre-
thians & Plethiains. & And Danids sonnes were 
chefe at & kynges hande.

The xi. Chapter.

And after this dyed Nahas & kyng of 
the childré of Ammon, & his sonne 
was kyng in his steade. Then sayde Dauid: 
I wil do mercy vpon Hanun the sonne of 
Nahas, for his father dyd mercy vpon me:
and so he sent messaungers to conforte 
ouer his father. And wha Danids seruauntes 
came in to the londe of the children of 
Ammon vnto Hanun to conforte him, the 
ynyses of the children of Ammon sayde vnto Hanun: 
Thinkest thou that Dauid honoureth thy father 
in thy sighte, that he hath sent cõforters vnto 
the? Yee his seruauntes are come vnto the, 
to search and euertothe, and to spye 
out the londe. Then toke Hanun the seruauntes 
of Dauid, and shoue them, & cut the halfe 
of their garnements of, euëc by the loynes, & so let 
the go. And they wente their waye, & sent 
men to tell Dauid. Nenertheles he sent to 
mete them (for & men were put to greate 
shame) and the kynges sayde: Abye at 
Iericho, tylly youere beerdes be groune, 
and then come agayne.

When the childré of Ammon save, that 
they stynked in & sighte of Dauid, both Hanun 
and the children of Ammon sent a thousande 
talettes of sylyer, to hyre charettes and hors-
men out of Mesopotamia, out of Macaeh and 
out of Zoba: and hyred two and thirtie thou-
sande charrettes, & kyng of Macaeh with 
his people, which came & pitched their tentes 
before Medba. And the children of Ammon 
gathered them selues together out of their 
cities, and came to the battayll. Whan Dauid 
herde that, he sent Ioab thither with all the 
hoost of the men of armes. And the childré of 
Ammon were gone forth, and prepared them 
selues to the battayll before the gate of the 
cite. But the kynges & were come, keppe 
them asyde in the felde.

Now wha Ioab sawe that the battayll was 
agaynst him both before and behynde, he
chose of all the best yonge men in Israel, and prepared him selfe agaynst \( y \) Syrians. As for \( y \) residue of the people, he put them vnder the hande of Abisai his brother, that they shulde prepare them selues agaynst the children of Ammon, and he sayde: \( yf \) \( y \) Syrians be to mightie for me, helpe thon me: but \( yf \) the children of Ammon be to strogge for \( y \), I shall helpe the: take a good corage vnto the, and let vs quyte oure selues manly for oure people and for the citie of oure God: neuer-thesles the LORDE do what pleaseth him. And Joab made him forth with the people that was with him, to fighte agaynst \( y \) Syrians: \( y \) they fled before him. And when the children of Ammon sawe \( y \) the Syrians fled, they fled also before Abisai his brother, and wente in to the cote. And Joab came to Jerusalem.

But when the Syrians sawe that they were smyt\( \text{te} \) before Israel, they sent messaungers, and broughte forth \( y \) Syrians which were beyonde the water. And Sophia the chefe captayne of Hadad Eser wente before them. Wha this was tolde Dauid, he gathered all Israel together, and wente ouer Iordane. And when he came at them, he set \( y \) battayll in arayye agaynst them. And Dauid prepared him selfe to \( y \) battayll agaynst \( y \) Syrians, \( y \) they foughte with him: but \( y \) Syri\( a \)s fled before Israel. And Dauid and the chefe captayne of the Syrians seuen thousande charrettes, \( y \) fortye thousande fote men. And Sophia the chefe captayne slewe he also. And when Hadad Esers seruauntes sawe that they were smyt\( \text{te} \) before Israel, they made peace with Dauid \( y \) his seruauntes. And the Syrians wolde helpe the childre of Ammon nonore.

The riiij. Chapter.

A ND whan \( y \) yeare came aboute, \( * \) what tyme as \( y \) kynges vse to go forth, Ioab broughte the power of the hoost, \( y \) destroyed the londe of the children of Ammon, and came and layed sege vnto Rabba. But Dauid abode at Jerusalem. \( * \) And Ioab smote Rabba, and brake it downe. And Dauid toke their kynges crowne from his heade, and founde the weight of a talent of golde theron, \( y \) precious stones. And it was set vp\( \text{t} \) Dauid\( s \) heade. And very mouch spoyle caried he out of the cite. As for the people that were therin, he broughte the forth, \( y \) parted them in s tinder with sawes, \( y \) hokes \( y \) betels of yron. Thus dyd Dauid vnto all \( y \) cities of the childre of Ammon. And Dauid departed agayne, with the people vnto Jerusalem.

Afterwaerde arose there warre at Gasar with the Philistynes. Then Sibechai \( y \) Husathite smote Sibai, which was one of the children of Rephaim, and he subdued him. And there arose warre agaynste the Philistynes. The Elhanah \( y \) sonne of Iair smote Lahemi \( y \) brother of Goliath \( y \) Gathite, whose speares staffe was like a weeueres lome. Afterwaerde was there a battayll at Gath, where there was a man of a greate stature, \( y \) had sixe fynyers and sixe toes, which make foure and twentye. And he was borne also of Rapha, and spake despytetfully vnto Israel. But Ionathas the sonne of Simea Dauids brother smote him. These were the childr\( e \) of Rapha at Gath, \( y \) fell thorow \( y \) hande of Dauid, and of his seruauntes.

The riiij. Chapter.

A ND Sathan stode agaynst Israel, \( ^{a} \) \( y \) en\-tyed Dauid to nombre Israel. And Dauid sayde vnto Ioab \( y \) to \( y \) rulers of the people: Go youre waye, nombre Israel from Berseba vnto Dan, and brynge me the nombre of that, that I maye knowe it. Ioab sayde: The LORDE make his people an hundreth tymes mo then they are now. But my lorde \( O \) kyng, are they not all my lordes seruauntes? Why doth my lorde then axe thereafter? Wherefore shal there a trespae come vpon Israel?

Neuertheles the kynges worde preuyled agaynst Ioab. And Ioab wente forth, and walked thorow all Israel, and came to Jeru- salem, and deluyerd vnto Dauid \( y \) nombre of the people that was tolde. And of all Israel there were a thousande tymes a thousande, and an hundreth thousande men, that drue out the swerde: and of Iuda foure hundred thousande and seuentye thousande men, which drue out the swerde. As for Leui and Ben Iamin, he nombre them not amonge these: for the kynges worde was abominable vnto Ioab.

But this displeased God righte sore: for he smote Israel. And Dauid sayde vnto God: I haue symmed greuously, that I haue done this. But now take awaye the trespae of thy

\( ^{a} \) 2 Re. 11. a.  \( ^{b} \) 2 Re. 12. f  \( ^{c} \) 2 Re. 24. a.
Then dyd the LORDE cause pestilence to come in to Israel, so that there fell of Israel three score and ten thousand men. And God sent the angell to Ierusalem for to destroye it. And euery house in every streete dyed as lorde commanded. And he repented of the euell, and saide vnto the angell destroyer: It is ynowe, holde now thy hande. The angell of the LORDE stode by the barne of Arnan the Jebusite. And Dauid lifte vp his eyes, and saw the angell of the LORDE standinge betwene heauens and earth, and a naked swerde in his hande stretched out ouer Jerusalem. Then Dauid and the Elders beyng dressed with sacke cloth, fell vpon their faces. And Dauid saide vnto God: Am not I he that caused the people to be nombred? I am he that hath synned and done euell: as for these shewe, what haue they done? LORDE my God, let thine hande be agaynst me and agaynst my fathers house, and not agaynst thy people to plague them.

And the angell saide vnto Dauid, that he shulde speake vnto Dauid, that Dauid shulde go vp, and set vp an altar in the barne of Arnan the Jebusite. So Dauid wente vp accordinge to the worde of God, which he spake in the name of the LORDE. But when Arnan turned him, and sawe the angell (and his foure sonnes with him) they hyde the selues: for Arnan threwshed wheate.

Now when Dauid came to Arnan, Arnan loked, and was aware of Dauid, and wete forth out of the barne, and worshipped Dauid with his face to the grounde. And Dauid sayde vnto Arnan: Geue me rowme in the barne, to buyle a altar vp the LORDE therin: for full money shal thou geue it me, that the plague maye cease from the people.

But Arnan sayde vnto Dauid: Take it vnto the, and let my lorde the kyngge do as pleaseth him. Beholde, that ox euell I for a burnt-offerynge, and those vessels to the ox, and wheate for the meatofferynge, I geue it all. Nevertheles the kyngge sayde vnto Arnan: Not so: but for full money wyll I bye it: for that which is thine wyll not I take for the LORDE, and offre a burnt-offerynge for naughte.

So Dauid gaue Arnan for rowme, sixe hundredth Sycles of golde in weight. And there buyled Dauid an altar vp to the LORDE, and offred burnt-offerynges to the LORDE, and burnt-offerynges. And when he called vp to the LORDE, he herde him throw the fyre from heaven vpon the altar of the burnt-offerynge. And vnto the LORDE saide vnto the angell, that he shulde put his swerde in to his sheeth.

At the same tyme wha Dauid sawe, that the LORDE had herde him vpon the corne floore of Arnan the Jebusite, he dyd sacrifice there. For thine habitation of the LORDE, which Moses had made in the wyldernes, and the altar of burnt-offerynges, was at that tyme in the hye place at Gibeon. But Dauid coulde not go thither to seke God before it, for he feared the swerde of the LORDES angell. And Dauid sayde: * Here shal be my house of God, and this the altar of burnt-offerynges for Israel.

The 91st. Chapter.

And Dauid commaunded to gather together the strauers that were in the londe of Israel, and appoynted masons to hewe stone for the buylldinge of the house of God. And Dauid prepared much yron for nales in the dores of the portes, and for soch thinges as were to be naled together, and so much brasse, that it was not to be weyed: and Cedre trees innumerable: for they of Zidon y Tyre brought Dauid much Cedre tymbre: for Dauid thoughte, Salome my sone is but a childe and tender: But the house that shal be buyllded vnto the LORDE, shal be greate, that his name prayse maye

* 2 Par. 3. a.
be exalted in all londes, theryfore wyly I prouyde for him. So Dauid made greate prouysion before his death.

And he called Salomon his sone, & commanded him to buylde the house of the LORDE God of Israel, and sayde vnto hym: My sone, I was minded to buylde an house vnto the name of the LORDE my God, but the worde of the LORDE came vnto me, and sayde: Thou hast shed mouch bloud, and strycken many battayls, theryfore shalt thou not buylde an house vnto my name, for as mouch as thou hast shed so mouch bloud vpon the earth before me. Beholde, the sone which shall be borne vnto the, shal be a quyte man: and I wyly cause hym to be in rest from al his enemies on euery syde, for his name shalbe Salomon: for I wyly geue peace and rest vpon Israel as longe as he lyueth. He shal buylde an house vnto my name. He shal be my sone, and I wyly be his father. And I wyly stablyshe the seate of his kyngdome vpó Israel for euer.

Now my sone, the LORDE shal be wyth the, and thou shalt prosper, that thou mayest buylde an house vnto the LORDE thy God, acordyng as he hath spoken of the. The LORDE also shal geue the wyszdome vnderstandynghe, and shal commyte Israel vnto the, that thou mayest kepe the lawe of the LORDE thy God. But then shal thou prosper, yt thou take hede to do after the ordynaunces and lawes which the LORDE commanded Moses vnto Israel. Be stronge, and take a good corage vnto the, feare not, and be not faynt harted. Beholde, I haue in my pouerte prouyded for the house of the LORDE, an hundreth thousande talentes of golde, and a thousande tymes a thousande talentes of syluer, and brasse and yron without nombre: for there is so muche of it.

And tymbre and stone haue I prepared, thou mayest get more therof. Thou hast mayest workmen also, mesons and carpenters in stone and tymbre, and all maner of men that haue vnderstandinge in all worke off golde, syluer, brasse, and yron without nombre. Yet get the vp, and be doynghe, and the LORDE shal be with the.

And Dauid commanded all the rulers of Israel, to helpe Salomon his sone, and sayde: Is not the LORDE your God with you, and

hath geuen you rest on euery syde? for he hath delyuered the inhabiteres of the londe in to youre handes, and the londe is subdued before the LORDE, and before his people. Geue ouere youre hert now therfore and youre soule, to seke the LORDE youre God, and get you vp, and buylde a Sanctuary vnto the LORDE God, that the Arke of the covenauent of the LORDE and the holy vessels of God, maye be brought in to the house, which shalbe buylded vnto the name of the LORDE. So Dauid made Salomon his sone kyngge ouer Israel, whan he himselfe was olde, and had lyued ynoough.

The riii. Chapter.

And Dauid gathered all the rulers in Israel together, and the prestes & Leuites, to nombre the Leuites from thirte yeare olde aboue. And nombre the which (were stroge men) fro heade to heade, was eight and thirte thousande: of whom there were foure & twenty thousande, which dyd their diligence in the worke ouer the house of the LORDE, and sixe thousande officers and Judges, and foure thousande porters, foure thousande that songe prayses vnto the LORDE with instrumentes, which he had made to synge prays with all.

And Dauid made the ordinaunce amonc the children of Leui, namely amõge Gerson, Kahath & Merari. The Gersonites were: Laedan and Simei. The children of Laedan: the first, Iehiel, Sethan, and Joel, these three.

The children of Simei were: Salomith, Hasiel and Haran, these three. These were the chefe amonc the fathers of Laedan. These also were the children of Simei: Iahath, Sina, Ieus and Bria, these foure were Simeis children also. Iahath was the first, Sina the seconde. As for Ieus and Bria, they had not many childr, therfore were they conted but for one fathers house.

† The children of Kahath were: Amram, Iezebar, Hebrot and Vsiel, these foure. The childr of Amram were: Aaron and Moses.

‡ As for Aaron, he was separat, to be sanctified for the Most holy, he g his sones for euer, to burne incense before the LORDE, & to minyster and blesse in name of the LORDE for euermore. And the children of

* 2 Re. 7. a.
† Exod. 6. c. 1 Par. 7. a. ‡ Exo. 29. a.
Moses the man of God were named amongst the children of the Leuites. * The children of Moses were Gerson and Elieser.

The children of Gerson, the first was Sebuel. The children of Elieser, the first was Rehavia. Elieser had none other children. But their children of Rehavia were many therouer. The children of Izezhar were: Solomith the first. The children of Hebron were: Ieria the first, Amaria the second, Iahiasel the third and Iakmean the fourth. The children of Vsiel were: Micha the first and Iesia the second.

The children of Merari were: Maheli and Musi. The children of Maheli were: Eleasar and Cis. And Eleasar dyed, and had no sons but daughters. And the children of Cis their brethren take them. The children of Musi were: Maheli, Eder and Ieremoth, these three. These are the children of Leuit amongst their fathers houses, and the chefeost of the fathers, which were counted after the names head by head: which executed the worke of the offices in the house of the LORDE from thirtie yeare olde and aboue. For Daud sayde: The LORDE God of Israel hath genen his people rest, shall dwell at Ierusalem for ever.

Among the children of Leuit also were the children of Levi numbered from thirtie yeare old and aboue: that they needed not to beare the habitacion with all the vessels of their office, but according to the last wordes of Daud, they shulde stonde vnder the hande of the children of Aaron, to minystre in the house of the LORDE in the courte, and to the chesters, and for purifeyenge, and to all manner of sanctifieyen, and to euerie worke of the office in the house of God. And for they shebred, for the lyne floure, for the meatoffyringe, for the unleuended waferes, for the pannes, for the frynge, and for all manner of weight and mesure. And in the moruyenge to stonde for to gene thanks and to praysie the LORDE, and in the euencyenge likewise. And vpon all Sabbathes, Newmoones and feastes to offre all the burntofferynes vnto the LORDE, accordinge to the nombre and ordre, allwaye before the LORDE: to wayte vpon the Tabernacle of witness and of the Sactuary, and vpon their brethre the children of Aaron, to minystre in the house of the LORDE.

* Exod. 2. d. t Num. 4. a. t 2 Por. 35. a.

§ Leui. 10. a. Num. 3. a. || Luc. 1. a.

The 176. Chapter.

THIS was the ordinance of the children of Aaron. * The children of Aaron were, Nadab, Abihu, Eleasar and Ithamar. But Nadab and Abihu dyed before their fathers, and had no children. And Eleasar and Ithamar were prestes. And Daud ordred them after his maner: Sadoc out of the children of Eleasar, and Ahimelech out of the children of Ithamar, acordinge to their nombre and office. And there were no chefe stronge men founde amongst the children of Eleasar, then the children of Ithamar. And he ordened them after this maner: namely, sixene out of the children of Eleasar to be rulers thorow out their fathers house: eighteene out of the children of Ithamar thorow out their fathers house. Neuertheles he ordeyned them by lot, because that both the pryncipall of the children of Eleasar and of Ithamar were in the Sanctuary, and chefe before God. And the Serebe Semeia the sonne of Nethaneel one of the Leuites, wrote them vp before kyng and before the rulers, and before Sadoc the prest, before Ahimelech the sonne of Abia-thar, before the chefe of the fathers amongst the prestes and the Leuites: namely one fathers house for Eleasar, and the other for Ithamar.

And the first lot fell vpon Iliari, the seconde vpon Iedana, the thirde vpon Harim, the fourth vpon Seorim, the fifth vpon Malchia, the sixte vpon Meiamin, the seuenthe vpon Hakoz, the eighte vpon Abia, the nyenth vpon Iesua, the tenth vpon Sechania, the elenenthe vpon Eliasib, the twolueth vpon Iakim, the thirtene vpon Hupa, the fourtene vpon Iesebeab, the fiftene vpon Bilga, the sixtene vpon Immer, the seuenteneth vpon Hezir, the eighteneth vpon Hapizez, the nyenteneth vpon Pethabia, the twentieth vpon Iezechiel, the one and twentieth vpon Iachin, the two and twentieth vpon Samul, the three and twentieth vpon Dalaia, the foure and twentieth vpon Masia. This is their course after their office, to goe in to the house of the LORDE, acordinge to their maner vnder their father Aaron, as the LORDE God of Israel commanded him.

Of the children of Levi amongst the children of Amram, was Subael. Amonge the children of Subael, was Iohdea. Amonge the children of Rehavia, was t first Iesia. Amonge the
Izecharites was Selomoth. Amonge the children of Selomoth was Iahath. The children of Hebron were: Iuria the first, Amaria the second, Iehasiel the third, Iakneam the fourth.

The children of Viel were: Micha. Among the children of Micha was Samir. The brother of Micha was Iesia. Amonge the children of Iesia was Zacharias. The children of Merari were: Maheli and Musi, whose sonne was Iaesia. The children of Merari of his sonne Iaesia were: Soham, Saur and Iibri. Maheli had Elesar: for he had no sonnes. Of Cis, the children of Cis were: Ierahmeel and Musi. The children of Musi were: Maheli, Eder and Ieremoth. These are the children of Ieuelites thorow out Ie house of their fathers. And the lot was cast for them also beside their brethren the children of Aaron, in the presence of kyndge David and Sodoc and Ahimelech, and before the chefe fathers amonge the prestes of Leuites, as well for the leest brother as for the cheifest amonge the fathers.

The 116. Chapter.

A ND David with the chefe captaynes sundered to the offices amonge these children of Assaph, Heman and Iedithun the prophets with harpes, psalteries and Cymbales, and they were nombred vnto the worke acordynge to their office. Amonge the children of Assaph was Sakur, Joseph, Nethania, Asarela, children of Assaph vnder Assaph which prophesied besyde Ie kynde. Of Iedithun: The children of Iedithun were: Gedalia, Zori, Iesia, Hasabia, Mathithia (Simei) these sixe vnder their father Iedithun with harpes, whose prophesie were to gene thanks and to praise the LORDE. Of Heman: The children of Heman were: Bukia, Mathania, Vscil, Suhel, Ierimoth, Hanania, Hanani, Eliatha, Gilthi, Romanthesier, Iaszbaksa, Malloth, Hotir and Mehesioth. All these were the children of Hemah the kynges Seer in the wordes of God to lyfte vp the horne: for God gaue Heman fourtenote sonnes to three daughters.

All these were vnder their fathers Assaph Iedithun and Heman, to synge in the house of the LORDE with Cymbales, Psalteries with harpes, acordynge to the office in the house of God besyde the kynde. And their nombre with their brethren, which were taughte in the songe of the LORDE (every one haungne vnderstanding) was two hundreth eighty and foure score. And they cast the lots over their office, for the leest as for the greatest, for the master as for the scolar.

And the first Lot fell vpon Joseph which was of Assaph: the seconde vpon Gedolia with his brethren and sonnes, of whom there were twolue. The thirde vpon Sacur with his sonnes and brethren, of who there were twolue. The fourth vpon Iesri with his sonnes and brethren, of whom there were twolue. The fyfth vpon Nathania with his sonnes and brethren, of whom there were twolue. The syxte vpon Bukia with his sonnes and brethren, of whom there were twolue. The seventh vpon Iesreela with his sonnes and brethren, of whom there were twolue. The eighte vpon Iesia with his sonnes and brethren, of whom there were twolue. The nyenthe vpon Mathania with his sonnes and brethren, of whom there were twolue. The tenth vpon Simei with his sonnes and brethren, of whom there were twolue. The eleventh vpon Asraeel with his sonnes and brethren, of whom there were twolue. The twolue vpon Hasabia with his sonnes and brethren, of whom there were twolue. The thirtnenthe vpon Subael with his sonnes and brethren, of whom there were twolue. The fourtenth vpon Mathithia with his sonnes and brethren, of whom there were twolue. The fiftenth vpon Ieremoth with his sonnes and brethren, of whom there were twolue. The syxte vpon Iesia with his sonnes and brethren, of whom there were twolue. The eighte vpon Iesia with his sonnes and brethren, of whom there were twolue. The ninth vpon Hanani with his sonnes and brethren, of whom there were twolue. The eleventh vpon Anania with his sonnes and brethren, of whom there were twolue. The twolue vpon Iaszbakasa with his sonnes and brethren, of whom there were twolue. The seconde vpon Hotir with his sonnes and brethren, of whom there were twolue. The one twentieth vpon Gidalthi with his sonnes and brethren, of whom there were twolue. The two and twentieth vpon Mehesioth with his sonnes and brethren, of whom there were twolue. The three and twentieth vpon Mehesiothes with his sonnes and brethren, of whom there were twolue.

The 117. Chapter.

O f the ordinances of the dorekeepers.

Amonge the Korahytes was Meselemia
of the children of Assaph. The children of Meselemia were these: the firstborn Zacharias, the second Iediael, the third Sebadia, the fourth Iathiel, the fifth Elam, the sixth Iohanan, the seventh Eliomai. The children of Obed Edom were these: the firstborn Semaiia, the second Hosab, the third Iosab, the fourth Zacharias, the fifth Ethaneel, the sixth Ammiel, the seventh Isachar, the eight Pegulthai: for God had blessed him. And unto Semaiia his sonne there were sonnes borne also, which bare rule in the house of their fathers: for they were mightie vallaeant men. The children of Semaiia were, Athni, Reuah, Obed and Elsabad, whose brethren were vallaeant men, Elihu and Semachia: all these were of the children of Obed Edom. Meselemiad had children and brethren which were strong men, euene eightene.

Hossa of the children of Merari had children, Simri the cheifest: for his firstborn was not there, theryfore dyd his father appoynte him to be cheifest, the seconde Helchias, the third Tevalia, the fourth Zacharias. All the children and brethren of Hossa were thirtene.

This is the ordinance of the dorekepers amonge the heads of the vallaeant men in the office besyde their brethren, to mynister in the house of the LORDE. And the lot was cast for the small as for his greate thowre out the house of their fathers at euery dore. The lot toward the East fell vpon Meselemia. And the lot was cast for Zacharias his sonne, which was a man of prudent counsell, and vnto him it fell toward the North: But vnto Obed Edom toward the South, and to his sonnes besyde the house of Esupim. And vnto Supim and Hossa toward the West by the gate of Salechet in the strete of the burntofferinges, where the tabernacles stonde together.

Toward the East were there sixe of the Leviotes. Towarde the north foure on ye daie tyne. Towarde the south foure on the daye season likewise. Besyde Esupim twoe and twoe. By Parbar westwarde were there foure in the strete, and twoe besyde Parbar. These are the ordinance of the dorekepers amonge the children of the Korahites, and the children of Merari. Of the Leviotes, was Abia over the treasures of the house of God, and over the treasures that were sanctified.

Of the children of Laedan, the children of the Gersonites. Of Laedan were these the heads of the fathers, namely Elieelites. The children of the Iehielites were, Sethia and his brother Jocel over the treasures of the house of the LORDE. Amonge the Amranites, Iezeharites, Hebronites and Vzielites, was Sesobail the sonne of Gerson the sonne of Moses, preyne over the treasures. His brother Elieser had a sonne Rehahia, whose sonne was Iezaia, whose sonne was Iorah, whose sonne was Sichri, whose sonne was Selomith: the same Selomith and his brethren were over all the treasures of the thinges that were halowed, which kinge Dauyd halowed, and the pyncipall of the fathers amonge the rulers over thousandes and over hundreds, and rulers in the howst (of warrs and spoyles had they halowed it, to repayre the house of the LORDE) and over all the Samuel the Seer, and Saul the sonne of Cis, Abner the sonne of Ner, and Ioab the sonne of Zera 1a had halowed: what so euere was sanctifie, it was vnder the hande of Selomith and his brethren. Amonge the Iezeharites was Cheniaia with his sonnes for the worke without over Israel, officers and Judges. Amonge the Hebronites was Habsia his brethren, vallaeant men, a thousande and seuen hundred, over the offices of Israel on this syde Iordane westwarde for all maner worke of the LORDE, and to serve the kynge.

But amonge the Hebronites was Ieria the cheifest amonge the Hebronites of his kinred amonge the fathers. And search was made amonge them, and in the foureth yeare of kyng Dauyd there were founde vallaeant men at Iaaser in Gilead, and their brethren mightie men, two thousande and seuen hundred pryncipall fathers, and Dauyd set the over the Rubenites, Gaddites, and over the halfe trybe of Manasses, for all soch busynes as belonged vnto God and the kyng.

The 12th Chapter.

The children of Israel acordinge to their name, were heads of the fathers, and over thousandes and over hundreds, officers waytinge vpon the kyng, to go of them after their course euery moneth one, in all ye monethes of ye yeare. Every course had foure two thousande.

Over the first course of the first moneth, was Iasebeian sonne of Sabdiel, and vnder his course were foure and twentye thousande.

Of the children of Phares was the pryncipall
amonge all the chefe captayne in the first moneth.

Ouer the course of the seconde moneth was Dodai the Ahohite, and Mikloth was the pryncye ouer his course. And vnder his course were foure and twentye thousande.

The thinde pryncipall captayne of the thirde moneth, was Benaia the sonne of Ioiada \(^*\) prest, and vnder his course were foure and twentye thousande. \(^*\)This is \(\#\) Benaia the Worthie amonge thirte and aboue thirte. And his course was vnder his sonne Ammi Sabad.

The fourth in \(\#\) fourth moneth was Asahel the brother of Ioab, and Sabadia his sonne after him, and vnder his course were foure and twentye thousande.

The fifth in the fifth moneth was Sameulh the Iesrahite, and vnder his course were foure and twentye thousande.

The sixte in the sixte moneth, was Ira \(\#\) sonne of Ickes the Thecoite, and vnder his course were foure and twentye thousande.

The seventh in the seventh moneth, was Helez the Pelonite of the children of Ephraim, and vnder his course were foure and twentye thousande.

The eight in the eighth moneth, was Sibechai the Husathite of \(\#\) Sarehites, and vnder his course were foure and twentye thousande.

The nyenth in the nyenth moneth, was Abieser the Anthothite of the childre of Ie-mi, \(\#\) vnder his course were foure and twentye thousande.

The tenth in the tenth moneth, was Mahera the Netophatite of the Serahites, and vnder his course were foure and twentye thousande.

The eleventh in the eleventh moneth, was Benaia the Pirgathonite of the children of Ephraim, and vnder his course were foure and twentye thousande.

The twelveth in the twelveth moneth was Heldai \(\#\) Netophatite of Athnien, and vnder his course were foure and twentye thousande.

Ouer the trybys of Israel were these: Amonge the Rubenites was Prynce Eliiser the sonne of Sichri. Amonge the Simeonites was Sephatia the sonne of Maecha. Amonge the Leuites was Hasabia the sonne of Kemuel. Amonge the Aarontites was Sadoc. Amoge Juda was Elihu one of Davids brethren. Amonge Isachar was Amri the sonne of Michael. Amonge Zabu\(\text{\textlig}l\) was Ismaia the sonne of Obadia. Amonge Nephtali was Jeremoth the sonne of Asriel. Amonge the children of Ephraim was Hosea the sonne of Asasia. Amonge the hale trybe of Manasses was Ioel the sonne of Pedaia. Amonge the hale trybe of Manasses in Gilead was Ieddo the sonne of Zacharias. Amonge Ben Iamin was Iaesiel the sonne of Abner. Amonge Dan was Asareel the sonne of Ieroham. These are the princes of the trybes of Israel.

But Davyd toke not the nombre of them that were twentye yeare olde and there vnder: for the Lorde had promysed to multiplye Israel as the starres of the szkies. \(^*\)Howbeit Ioab the sonne of Zerua had begonne to nombre them, and perfourmed it not: for there came wrath vpon Israel for the same cause, therefor came not the nombre in to \(\#\) Chronicles of kyngy Davyd.

Ouer the kynges treasures was Asmaueth the sonne of Adiel. And ouer the treasures in the lode, in the cities, vyllages and castels was Ionathan the sonne of V\(\text{\textlig}a\). Ouer the husbandmen to tyll the londe was Esri the sonne of Chelub. \(^*\)Ouer the vynyards was Simei the Ramathite. Ouer the wyne Cellers and treasures of wyne was Sabdi the Siphinite. Ouer the oyle gardens and Molbery trees in the lowe feldes, was Baal Hanan the Gaderite. Ouer the treasure of the oyle was Ioa. Ouer \(\#\) oxe of the pasture at Saro was Sitari the Saronite. Ouer the oxe in the valleys was Saphath the sonne of A\(\text{\textlig}a\).

Ouer the Camels was Obil the Ismaelite. Ouer the asses was Iehethia the Meronothite. Ouer the shepe was Iasis the Hagarite. All these were rulers ouer kyng Davids goodes. Ionathan Davids vnele was of the counceell a wyse man and a scrybe. And Iehiel the sonne of Hachmoni was with the kynges children. \(^*\)Achitophel also was of the kynges counceell. Husai the Arachite was the kynges frende. After Achitophel was Ioiada \(\#\) sonne of Benaia and Abiaithar. As for Ioab, he was the kynges chefe captayne of warre.

The \(\text{\textlig}r\) Chapter.

And Davyd gathered vnto Jerusalem all the rulers of Israel, namely \(\#\) prynces of the trybes, the rulers ouer the courses, which wayed vpon the kyng, the captaynes ouer thousands and ouer hundreds, the rulers

\(^*\) 2 Re. 23. d. 1 Par. 12. d.

\(^*\) 1 Par. 22. a. \(^*\) 1 Re. 16. d.
over the goodes and catell of the kyng and of his sonnes, with the chaberlaines, warryers and valeaunt men. And Dauid the kyng stode vp vpon his fete, and saide: Heare me my brethren and my people: *I was mynyed to buylde an house, where the Arke of the couenaunt of the Lorde shulde rest, and a fote stole for the fete of oure God, and prepared my selfe for to buylde, But God sayde vnto me: *Thou shalt not buylde an house vnto my name, for thou art a man of warre, and hast shed bloude.

† Now hath the LORDE God of Israel chosen me out of all my fathers house, †I shulde be kyng ouer Israel: for ‡Iuda hath he chosen to be the Pryncyse, and in the house of Iuda amonge my fathers children hath he had pleasure vnto me, to make me kyng ouer all Israel: and amonge all my sonnes (for the LORDE hath geuen me many sonnes) he hath chosen Salomon my sonne, to syt vpon the seate of the kyngdome of the LORDE ouer Israel, and hath sayde vnto me: § Salomon thy sonne shall buylde an house and my courtes: for I haue chosen him to be my sonne, †I will be his father, ‡will stablishe his kyngdome for euer, yf he be constant to do after my commandementes and lawes, as it is this daye. Now in the sight of all Israel the congregacion of the LORDE, and in the eares of oure God, se that ye observere and seke all the commandemētes of the LORDE youre God, that ye maye possesse this good londe and that ye and youre children maie haue † inheritance therof for euer.

And thou my sonne Salomō, knowe thou the God of thy father, and serue him with all thy hert, and with the desyre of thy soule: for the LORDE searcheth all hertes, and vnderstondeth all thoughtes †y imaginations. Yf thou seke him, thou shalt fynde him: but yf thou forsake him, he shall refuse the for euer. Take hede now, for the LORDE hath chosen the, to buylde an house to the Sanctuary: be stronge, and make it.

And Dauid gaue Salomon his sonne a patron of the Porche, and of his house, and of the celles and perlers and ymnermer châbers, and of the house of the Mercyseate, †all that he had in his mynde, namely of the courte of the LORDES house, and of all the oratories rounde aboute the treasures in the house of God, and of the treasures of such things as were halowed, of the ordinances of the prestes, and Leuites, and of all †y busynesse of the offyces in the house of the LORDE.

Godle (gane he him) after †y golde weight for all maner of vessels of euery offyce, and all syluer ornamentes after the weight for all maner of vessel of euery offyce: and weight for the golde candistickes and golde lamps, for euery candilstycke and his lamps his weight: likewise for the syluer candistickes gaue he the weight to the candisticke †y his lamps, acordyng as was required for euery candilstycke. He gaue golde also for †y tables of the shewbred, for euery table his weight: and syluer lykewise for the syluer tables. And pure golde for the fleshokes, basens and censors: and for the golde cuppes, vnto euery cuppe his weight: and for the syluer cuppes, vnto euery cuppe his weight: and for the altare of incense his weighte, of the most pure golde.

And a patron of the charrett of the golden Cherubins, that they might sprede out them selues, and couer the Arke of the couenaunt of the LORDE. All this is geuen me in wrytinge of the hande of the LORDE, to make me vnderstande all the workes of the patron.

And Dauid sayde vnto Salomō his sonne: Be thou manly and stronge, and make it, feare not, and be not fayntharted, the LORDE God my God shall be with the, and shall not withdrawe his hande, ner fayle the, tyll thou haue fyned euery worke for the servyce in the house of the LORDE. Beholde, the courses of the prestes and Leuites to all the offyces in the house of God are with the in euery worke, and are willinge, and haue wisdome to all the offyces: and so haue the prynces and all the people for euery thinge that thou hast to do.

AND kyng Dauid sayde vnto all the congregacion: God hath chosen Salomon one of my sonnes, which yet is yonge and tender. But the worke is greate: for it is not a mans palace, but the LORDE Gods. Yet haue I after all my abilite prepared vnto the house of God, golde for the vessels of golde, syluer for them of syluer, brasse for them of brasse, yron for the of yron, wod for them of wod, Onix stones, set Rubyes, †stones of dyuere colours, †all precious stones, †

* 2 Re. 7. a.  † 1 Par. 23. b.  ‡ 1 Re. 16. a.  § Ge. 49. b.  1 Par. 6. a.  † 1 Par. 18. b.  2 Par. 6. b.
Marble stones in multitude. Besides this, for the good wyll I haue to the house of God, I haue of myne awne proper good thre M. talètes of golde of Ophir, a seuen M. talètes of pure syluer, which I gene vnto the holy house of God, besyde all § I haue prepared, to ouerlaye § walles of the house, § the same which ought to be of golde, maye be of golde: § that it which ought to be of syluer, maye be of syluer: and for all maner of worke by the hande of the craftsmen. And who is now fre wyllinge, to fyll his hande this daye vnto the LORDE?

Then were the prynces of the fathers, § prynces of the trybes of Israel, the captaynes ouer thousands § ouer hundreds, the rulers ouer the kynges busynes, fre wyllinge, § gane to § mynistracion in the house of God fyue M. talètes of golde, and ten M. guldens, and ten M. talètes of syluer, eightene M. talètes of brasse, and an hundred M. talètes of yron. And by whom so euer were fonde stones, they gane them to the treasure of the house of the LORDE, vnder the hâde of Iehiel the Gersonite. And § people were glad that they were fre wyllinge: for they gane it with a good wyll (even with all their hert) vnto the LORDE. And Dauid also § kyngre reioysed greatly, and prayed God, and sayde before the whole congregacion: Prayed be thou O LORDE God of Israel our father, vnto the belongth worchippe and power, glory, victory § thankes: for all that is in heauen and earth, is thine: thine is § kyngdome, and thou art exalted aboue all prynces. Thine are riches and honoure before §, thou reignest ouer all, in thy hande consisteth power and might, in thy hâde is it to make every mane great and strong.

Now thake we theoure God, and prayse § name of thy glory: For who am I? What is my people? that we shulde be able with a fre wyll to offre, as this is done? For of the commeth all, and of thy hande haue we genen it the: § For we are but pilgrims § strangers before the, as were all oure fathers. Oure life vpon earth is as a shadowe, and here is no abydinge. O LORDE oure God, all this abundaunce that we haue prepared to byulde the an house vnto thy name, came of thy hande, and is thine al altogether. I knowe my God, that thou tryest the hert, and that vir-

The ende of the first boke of the Cronicles.

* Gen. 47. b.  Heb. 11. c.  † 3 Reg. 2. f.  ¶ 3 Re. 2. b.  § 3 Re. 4. a.
The seconde boke of the Cronicles,
called Paralipomenon.

What this boke conteyneth.

<table>
<thead>
<tr>
<th>Chap. I.</th>
<th>Chap. X.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Of the kyngdome of Salomon, to whom the LORDE appeareth, and Salomon maketh his prayer vnto him.</td>
<td>Roboam oppressyng the people, maketh them to fall awaye from him.</td>
</tr>
<tr>
<td><strong>Chap. II.</strong></td>
<td><strong>Chap. XI.</strong></td>
</tr>
<tr>
<td>How Salomon deuyseth to buylde the temple of the LORDE.</td>
<td>The LORDE wil not suffice Roboam kyng of Iuda &amp; Bo lamin to fighte agaynst Israel. He buyldeeth cities.</td>
</tr>
<tr>
<td><strong>Chap. III.</strong></td>
<td><strong>Chap. XII.</strong></td>
</tr>
<tr>
<td>How he begynneth to buylde, and after what faszshion.</td>
<td>Roboam forsaketh the lawe of the LORDE. The kyng of Egipte commeth vpon him. The LORDE deluyereth him.</td>
</tr>
<tr>
<td><strong>Chap. III.</strong></td>
<td><strong>Chap. XIII.</strong></td>
</tr>
<tr>
<td>Of the ornamentes of the temple.</td>
<td>Of Abia &amp; Ieroboam &amp; their warres.</td>
</tr>
<tr>
<td><strong>Chap. V.</strong></td>
<td><strong>Chap. XIII.</strong>. XV.</td>
</tr>
<tr>
<td>The Arke is broughte in to the temple, &amp;c.</td>
<td>Of kyng Asa.</td>
</tr>
<tr>
<td><strong>Chap. VI.</strong></td>
<td><strong>Chap. XVI.</strong></td>
</tr>
<tr>
<td>Salomon speakeyth vnto the people, prayseth God, and beseketh him to heare soch as make their prayer in the temple.</td>
<td>Baesa eometh vp against Asa, which agreeth with him, therfore is he rebuked.</td>
</tr>
<tr>
<td><strong>Chap. VII.</strong></td>
<td><strong>Chap. XVII.</strong></td>
</tr>
<tr>
<td>The fyre commeth from heauen, &amp; consumeth the sacrifice. The kyng &amp; the people offre. The LORDE appeareth vnto Salomon, and promyseth to heare him.</td>
<td>Of the reigne of Iosaphat.</td>
</tr>
<tr>
<td><strong>Chap. VIII.</strong></td>
<td><strong>Chap. XVIII.</strong></td>
</tr>
<tr>
<td>Salomon buyldeeth cities, and subdueth the Heythen. Of his captaynes and of his wife.</td>
<td>Iosaphat maketh frendshippe with Achab, and helpeth him to fight.</td>
</tr>
<tr>
<td><strong>Chap. IX.</strong></td>
<td><strong>Chap. XIX.</strong></td>
</tr>
<tr>
<td>The Queene of Saba bringeth presentes vnto Salomon, &amp; receaueth giftes of him. Salomon dyeth.</td>
<td>Ieahu rebuketh Iosaphat for he pynge the vn-godly. Iosaphat amendeth, and lyueth well.</td>
</tr>
<tr>
<td><strong>Chap. X.</strong></td>
<td><strong>Chap. XX.</strong></td>
</tr>
<tr>
<td>Roboam oppressyng the people, maketh them to fall awaye from him.</td>
<td>The Moabites &amp; Ammonites with the Syrians and Edomites go forth agaynst Iosaphat, which prayeth vnto God, and he helpeth him.</td>
</tr>
</tbody>
</table>
Chap. XXI.
Josaphat dyeth. Ioram his sonne is made kyng, slayeth his brethren, and forsaketh the LORD. Edom falleth awaye from Iuda. God punysheth Ioram.

Chap. XXII.
Ochosias is made kyng, and taketh parte with Achabs sonne.

Chap. XXIII.
Ioiada maketh Ioas kyng, \(\aleph\) commandeth to slaye Athaliah.

Chap. XXIII.
Whyle Ioiada lyeth, kyng Ioa doth well, but after his death he forsaketh the LORD: And because Zacharias reproueth him, he commandeth to stone him to death. His awne seruantes kyll him vpon his bed.

Chap. XXV.
Of kyng Amasias, which Smyeteth the Edomites. He worshippeth their Idols, therfore the prophet reproueth him. He wyl dedes fighth with the kyng of Israel, which ouercommeth him and taketh him.

Chap. XXVI.
Of kyng Osias otherwise called Vsia or Azarias: of his buyldinges, \(\aleph\) how he became leper for his presupmption.

The first Chapter.

A
ND Salomon the sonne of Dauid was stablyshed in his kyngdome, \(\aleph\) and the LORD his God was with him, \(\aleph\) made him exceedinge greate. And Salomon spake vnto all Israel, to the captaynes ouer thousandes and ouer hundreds, to the Judges, and to all \(\aleph\) prynce ines in Israel, and to the cheifest fathers, so that they wente (Salomon and the whole congregacion with him) vnto the hye place which was at Gibea: \(\ast\) for there was \(\aleph\) Tabernacle of \(\aleph\) witness of God, \(\dagger\) which Moses the seruaunt of the LORD had made in \(\aleph\) wylderness. \(\dagger\) For Dauid had brought vp the Arke of God from Kiriaith Iarim, whan he had prepared for it: for he had pitched a tent for it at Jerusalem. As for \(\aleph\) brasen altare \(\$\) which Bezaleel the sonne of Vri the sonne of Hur had made, it was there before the habita- of the LORD: and Salomon and the congregacion soughte God. And Salomon offereth a thousande burntofferynges vpov the brasen altare that stode before the Tabernacle of witness.

In the same nighte appeared God vnto Salomon, and sayde vnto hym: Axe, what shal I geue the? And Salomon sayde vnto God: Thou hast done greate mercy vnto my father Dauid, and hast made me kyng in his steade. Now LORD God, let thy worde that thou hast promysed vnto my father

\(\ast\) 3 Reg. 3. a. \(\ast\) 1 Par. 22. e. \(\dagger\) Exo. 36. b. \(\dagger\) 2 Re. 6. a. \(\$\) Exo. 33. a. 54
Because and is for As Cæp. no,

for the kynge, kynge, thour thou Dauid, that they came broughte horse Hethites, thre burthens, sixe sendedst for of the house, dwelling of the house, the house, the house, the hous, horse, horses, and horsmen, and and, so that so thou hath not bene before the amõge the kynges, nether shall be after the.

So came Salomon from the hye place (which was at Gibeon) vnfo Ierusulæ from Tabernacle of witnesses, and reigned over Israel. And Salomon gathered him charettes and horsmen, so that he had a thousande and foure hundreth charrettes, twolue thousande horsmen: and those appoynted he to be in the charet cities, and with the kynge at Jerusalem. And the kynge broughte it so to passe, that there was as much syluer æ golde at Ierusulæ as stones: and as many Ceders, as the Moberyes trees, that are in the valleys. And there were horses broughte vnfo Salomon out of Egipte, æ the kynges marchauntes fetched them from Kena for money. And they came vp, and broughte out of Egipte a charret for sixe hridreth syluer peis, and an horse for an hundreth and fiftye. Thus broughte they also vnfo all the kynges of the Hethites, and to the kynges of Syrians.

The ij. Chapter.

AND Salomon thoughte to buylde an house vnfo the name of the LORDE, æ an house for his kyngdome: and tolde out thre score and ten thousande men to beare burthen, and foure score thousande that hewed tymber vpö the mount, and thre thousande and sixe hundreth officers ouer them. And Salomon sent vnfo Hiram the kyng of Tyre, sayenge: As thou dydest with my father, sendedst him Ceder trees, to builde an house for to dwell in (even so do thou with me also.) Beholde, I wyl buylde an house vnfo the name of the LORDE my God, to sanctifie it, for to

burne good incense before him, and allwaye to prepare shewbred, and burnt offerings in the mornynge and in the cuenynge, on the Sabbathes New mones, and solemn feastes of LORDE oure God euermore for Israel.

And the house that I wyl buylde, shal be greater: for oure God is greater then all goddes. But who is able to buylde him an house? For heauen æ the heauens of all heauens maye not copehende him. Who am I then, that I shulde buylde him an house? But onely for this intent to burne incense before him?

Sëde me now therfore a wyse mā to worke with golde, syluer, brasse, yron, scarlet, purple, yalow sylker, and socch one as can grane carued worke with the wyse men that are with me in Iewry and Jerusalem, whom my father Dauid ordeyned. And sende me tymbre of Ceder, pyne tre and costly wod from Libanus: for I knowe that thy seruauntes can hewe tymber upon Libanus. And beholde, my seruauntes shalbe with thy seruauntes, to prepare me moche tymber: for the house that I wyl buylde, shalbe greater æ maruelous goodly.

And beholde, I wyl geue vnfo the carpenters thy seruauntes which hewe the tymber, twyte thousande quarters, of beaten wheate, and twentye thousande quarters of barley, and twentye thousande Batthes of wyne, and twentye thousande Batthes of oyle.

Then sayde Hiram the kyng of Tyre by wrytinge, and sent it vnfo Salomon: Because the LORDE loueth his people, therfore hath he made æ to be kyng ouer them. And Hiram sayde morouer: Prayes be LORDE God of Israel, which made heauen æ earth, that he hath geue kyngge Dauid a wyse and prudent sonne, and socch one as hath understandinge to buylde an house vnfo the LORDE, æ an house for his realme. Therfore sende I now a wyse man that hath vnderstandinge, ë sueen Hiram Abi (which is the sonne of a woman of the doughters of Dan, and his father was of Tyre) which can worke in golde, syluer, brasse, yron, stone, tymber, scarlet, yalowe sylke, lynmen, purple and to carue all maner of thinges, and to make what cõynge thinge so euer is geuen him, with thy wyse men, and with the wyse men of my lorde kyngge Dauid thy father. And now let my lorde sende the wheate, barley, oyle and wyne vnfo his seruauntes, acordinge as he hath sayde, and so

* Sap. 9. a.  * 2 Re. 4. c. and 10. e.  * 3 Reg. 5. a.  * 2 Re. 5. c.  § 3 Re. 7. b.
wyll we hewe y tynber vpon Libanus, as mouch as thou nest, and wyll brynge it by flotes in the See vnto Iapho, from whence thou mayest brynge it vp to Ierusalem.

And Salomon nombred all the straungers in the londe of Israel, acordinge to the nombre when David his father nombred them: and there were founde an hundreth & fiftie thousande, thre thousande and sixe hundreth. And of the same he made thre score and ten thousande bearers of burthen, and foure score thousande hewers vpō y mount, and thre thousande and sixe hundreth ouerseers, which helde y people at their worke.

The iii. Chapter.

A ND Salomon beganne to bylde the house of the Lorde at Ierusalem vpō the mount Moria, *that was shewed vnto David his father, which David had prepared for the rowme, vpō the corne floore of Arman the Iebusite. In the seconde daye of the seconde moneth in the fourth yeare of his reigne begane he to bylde. And so layed Salomon the foundation to bylde the house of God: first the length thre score cubites, the breth twentye cubites: and the Porche before the wydennes of the house, was twentye cubites longe, but the heighth was an hundreth and twentye, and he ouerlayed it on the ynsye with pure golde.

But the grete house syled he with Pynte, and ouerlayed it with the best golde, and made palme trees and throwne worke theron, and ouerlayed the house with precious stones to beautifye it. As for the golde, it was golde of Paraulim. And the balkes and postes aboue, and the walles, and the dores of it ouerlayed he with golde, and caused Cherubins to be carued on the walles.

He made also the house of the Most holy, whose length was twentye cubites acordinge to the wydennes of the house: and the breth of it was twentye cubites likewise, and he ouerlayed it with the best golde by sixe hundreth talentes. And for nales he gane fiftye Sicles of golde in weight, and ouerlayed the chambers with golde. He made also in the house of the most holy, two Cherubins of carued worke, and ouerlayed them with golde: and the length on the wynges of the Cherubins, so that one wyng hadde fyue cubites, and touched the wall of the house: and the other wyng had fyue cubites also, and touched the wyng of the other Cherub.

Euen so had one wyng of the other Cherub fyue cubites likewise, and touched the wall of the house: and his other wyng had fyue cubites also, and touched the wyng of the other Cherub: so that these wynges of the Cherubins were spred out twentye cubites wyde. And they stode vpō their fete, and their face was turned to the house warde.

He made a yvale also of kalow sylke, scarlet, purple and lynenworke, and made Cherubins theron. And before the house he made two pilers fyue and thirtie cubites longe, and the knoppes aboue theron, fyue cubites. And he made throwne worke for the quere, and put it aboue vpō the pilers: and made an hundreth pomgranates, and put them on the wrythren worke. And he set vp the pilers before the temple, the one on the righte honde, and the other on the lefte: and that on the righte honde he called he Iachin, and it on the lefte honde he called he Boos.

The iii. Chapter.

H E made a brasen altare also, twentye cubites longe, and twentye cubites brede, and ten cubites hye. And he made a molten lauer ten cubites wyde frō the one syde to the other rounde aboue, and fyue cubites hye. And a metelyne of thirtie cubites mighte comprehende it aboue. And ymages of Bullockes were vnder it. And aboue the lauer (which was ten cubites wyde) there were two rows of knoppes, y were molten withall.

It stode so vpon the bullockes, that thre were turned warde towards the north, thre towards the west, thre towards the south, and thre towards the east, and the lauer aboue vpon them, and all their hynder partes were on the ynsye. The thickeenesse of it was an hand breth, and the edge of it was like the edge of a cuppe, and as a flourde rose. And it conteyned thre thousande Batthes.

And he made ten kettels, wherof he set fyue on the righte hande and fyue on the lefte, to waszhe in them soch thinges as belonged to the burntofferynge, that they mighte thrust them therin: but y lauer (made he) for the prestes to wash in.

* 1 Par. 22. d.
† 3 Reg. 7. d.
Ten golden candlestickes made he also as they ought to be, and set them in the temple: fyue on the righte hande, and fyue on the lefte. And made ten tables, and set them in the temple: fyue on the righte hande, and fyue on the lefte. And made an hundredth basens of golde. He made a courte likewise for the prestes, and a greate courte, and dores in the courte, and overlaid \( \delta \) dores with brasse. And the lauer set he on the righte syde toward the south east. And Hiram made cauldrons, shouels and basens.

So Hiram fynished the worke which he made for kyng Salomon in the house of God: namely the two pilers with the roundels and knoppes aboue vpon both the pilers, and both the wrythen ropes to cover both the roundels of \( \gamma \) knoppes aboue vp\( \delta \) the pilers, and the four hundredth pomgranates on both the wryth\( \delta \) ropes, two rows of pomgranates on euery rope, to cover the roundels of the knoppes that were aboue vpon the pilers.

He made the stoles also and \( \gamma \) kettels vpon the stoles, and a lauer, and twelue bullockes there vnder. And pottes, shouels, fleshokes, and all their vessels made Hiram Abif of pure metall for kyng Salomon vnto the house of the LORDE. In the coaste of Iordane dyd the kyng cause them to be molten in thicke earth betwene Suchoth and Zaredatha.

And Salomon made all these vessels which were so many, that the weight of \( \gamma \) metall was not to be sough\( \delta \) out. And Salomon made all the ornamentes for the house of God: namely, the golden altare, the tables and the shewbreds theron, the candlestickes with their lampes of pure golde, to burne before the Quere according to the maner: and the floures and the lampes and the snoffers were of golde, all these were of pure golde.

And the knyues, basens, spones and pottes, were of pure golde. And the inramme and his dores within vnto the Most holy, and the dores of the house of the temple were of golde. Thus was all \( \gamma \) worke fynished, which Salomon made in the house of the LORDE.

The 6. Chaptr

AND Salomon broughte in all \( \gamma \) his father Dauid had sanctified,\( ^* \) namely, syluer and golde, and all maner of ornamentes, and layed them in the treasures of the house of God. \( ^* \) The\( \gamma \) gathered Salomon all the Elders in Israel together, all \( \gamma \) heads of the trybes, prynces of the fathers am\( \delta \)e the childr\( \delta \) of Israel vnto Ierusal\( \delta \), to brynge vp the Arke of the covenant of the LORDE out of the cite of Dauid, that is Sion. And there resorted vp\( \delta \) the kyng all the men in Israel at the feast, that is in the seventh moneth, and all \( \gamma \) Elders in Israel came.

And \( \gamma \) Leuites toke the Arke, \( g \) broughte it vp with the Tabernacle of witnesse, and all the holy vessels that were in the Tabernacle: and \( \gamma \) prestes and Leuites broughte them vp. As for kyng Salomon and all the c\( \delta \)gregation of Israel that was gathered vnto him before the Arke, they offred shepe and oxen, so many, that no man coulde nombre ner reken them.

Thus the prestes broughte the Arke of \( \gamma \) covenant of the LORDE vnto hir place in to the quere of the house, euyn in to \( \gamma \) Most holy vnder the wynges of the Cherubins, so that the Cherubins spred out their wynges ouer the place of the Arke: and the Cherubins couered the Arke and the staues therof from aboue. And the staues were so longe, \( \gamma \) the knoppes of them were sene from the Arke before the quere, but on the outsyde were they not sene. And it was there vnto this daye. And there was nothinge in the Arke, saue the two tables, which Moses put therin at Horeb, when the LORDE made a covenant with the childr\( \delta \) of Israel, what tyme as they were departed out of Egypte.

And when the prestes wente out of the Sanctuary (for all \( \gamma \) prestes that were founde, sanctified them selues, because the courses were not kepe) the Leuites with all those that were vnder Asaph, Heman, Ledithun and their children and brethren, beyng clothed in lynnen, songe with Cymbales, psalters and harpes, and stode toward the east parte of the altare, and an hundredth \( \gamma \) twenty prestes with them, which blewe with trompettes. And it was, as \( \gamma \) one dyd trompet and syngge, as though a voyce had bene herde of praysinge and geuynge thankes vnto the LORDE.

And when the voyce arose from \( \gamma \) trompettes, cymbales and other instrumentes of musick, and from praysinge the LORDE (because he is gracious, and because his mercy endureth for euer) the house of the LORDE
was fylled on the ynsyde with a cloude, so ṣ the prestes coulde not stonde to mynstir for the cloude: for the glory of the LORDE fylled the house of God.

The 6. Chapter.

THEN sayde Salomon: The LORDE sayde, \*that he wolde dwell in a dark cloude: I have buylde an house to be an habitation vnto the: BackColor  a seate, \* thou mayest dwell there for euer. And the kynde turned his face, and blessed all the congregation of Israel: for the whole cōgregacion of Israel stode, \* he sayde: Prayed be the LORDE God of Israel, which promysed by his mouth vnto my father Dauid, and with his hande hath fulfylled it, whā he sayde: \* Sēce the tyme that I broughte my people out of the londe of Egipte, I haue chosen no cite in all \* trybes of Israel, to buylde an house for my name to be there, nether haue I chosen eny man to be prynce over my people of Israel. \* But Israel haue I chosen, for my name to be there: \* Dauid haue I electe, to be prynce over my people of Israel.

And when my father Dauid was mynded to buylde an house vnto the name of the LORDE God of Israel, the LORDE sayde vnto Dauid my father: Where as thou wast mynded to buylde an house vnto my name, thou hast done well: howbeit thou shalt not buylde the house, but thy sone which shall come out of thy loynes, shal buylde the house vnto my name. \n
Thus hath ṣ LORDE now perfourmed his worde, that he spake: for I am come vp in my father Dauids steade, and syt vpon the seate of Israel, even as the LORDE sayde, \* haue buylde an house vnto the name of ṣ LORDE God of Israel, ṣ in it haue I put ṣ Arke, wherin is the couenaunt of ṣ LORDE, which he made with the childrē of Israel.

And he stode before the altare of the LORDE in the presence of the whole congreagacion of Israel, and spred out his handes: \* for Salomon had made a brased pulpit, and set it in the myydes of the courte, fyue cubites longe, and fyue cubites brode, and thre cubites hye: vpon the same stode he, and fell downe vpon his knees in the presence of the whole cōgregacion of Israel, and helde out his handes towards heauen and sayde: \* O LORDE God of Israel, there is no god like the, nether in heauen ner vpon earth, thou that kepest couenaunt and mercy for thy seruantes, that walke before the with all their hert. Thou hast kepte promes with my father Dauid thy seruante: With thy mouth thou saydest it, and with thy hande hast thou fulfylled it, as it is come to passe this daye. Now LORDE God of Israel, make good vnto my father Dauid thy seruante, that which thou hast promysed him, \* sayde: Thou shalt not want a man before me, to syt vpon the seate of Israel: \* thy children kepe their waye, so \* they walke in my lawe, like as thou hast walked before me: Now LORDE God of Israel, let thy worde be verified, which thou hast promysed vnto Dauid thy seruante.

For thinkest thou that God in very dede dwelleth amonge men vpon earth? \* Beholde, the heauen and \* heauens of all heauens maye not côtēyne the: how shulde then this house do it, which I haue buylde? \* But turre the vnto the prayer of thy seruante, and to his supplicacio (O LORDE my God) that thou mayest heare the thankesgeuynge and prayer, which thy seruanta maketh before the, so that thine eyes be open ouer this house daye and night, enen ouer this place (wherin thou saydest thou woldest set thy name) that thou mayest heare the prayer, which thy seruante shall make in this place. \* Heare now therfore the intercession of thy seruanta and of thy people of Israel, what so euer they shall desyre in this place: heare thou it from the place of thy habitation, ene from heauen: and when thou hearest it, be mercifull.

\* Whan eny mā synmeth agaynst his neghbour, and an ooth be put vpon him which he ought to sware, and the ooth commeth before thine altare in this house, then heare thou from heauen, and se \* thy seruanta haue righte, so that thou warde the vngodly, and recōpence him his waye vpon his awne heade, and to justifie the righteous, and to geue him accordance to his righteousnes.

Whan thy people of Israel is smyttē before their enemies (whyle they haue synned agaynst the) and yf they turne vnto the, and knowlege thy name, and make their prayer and intercession before the in this house, then hear
thou them from heauen, and be mercifull vnto the syme of thy people of Israel, t brynge them agayne in to the londe, y thou hast geuen them and their fathers.

* Whan the heauen is shut vp, so that it rayne not (for so moch as they haue synned agaynst the) and yf they make their prayer in this place, and knowlege thy name, and turne from their synnes (whan thou hast brought them lowe) heare thou them then in heauen, and be mercifull vnto the syme of thy seruauntes, and of thy people of Israel, that thou mayest teach them the good waye wherin they shulde walke, and let it rayne vpon thy londe which thou hast geuen thy people to possess.

Whan a derth, or pestilence, or drouth, or blastinge, or greshopper or catirpiller, is in the londe: Or whan their enemye layeth sege to their portes in the lode, or when any other plage or disease happeneth, who so euer the maketh his prayer or peticion amongst any maner of men, or amongst all thy people of Israel, yf eny man fele his plage and disease, and spredeth out his handes vnto this house, heare thou then from heauen, euen from thy seate of thy habitation, and be mercifull: and geue every man according to all his wayes, in so much as thou knowest his hert (for thou onely knowest the hert of the children of men) that they maye feare the, and allwaye walke in thy wayes, as longe as they lyue in the londe, which thou hast geuen vntooure fathers.

And whan eny straunger which is not of thy people of Israel, commeth out of a farre countre because of thy greate name, and mightie hande, and out stretched arme, and commeth to make his prayer in this house, heare thou him then from heauene, euon from the seate of thy habitation: and do all for y which that straunger calleth vp the, that all the nacies vpon earth maye knowe thy name, and feare the, as thy people of Israel do: and that they maye knowe, how y this house which I haue buylded, is named after thy name.

Whan thy people go forth to y battayl agaynst their enemies, the waye that thou shalt sende them, and shall praye vnto the t towards the wave of this cite which thou hast chosen, and towards the house that I haue buylded vnto thy name, heare thou the their prayer and peticion from heauen, and helpe them to their righte.

Whan they synne agaynst the (if for there is no man that synneth not) and thou be wroth at them, and geue them ouer before their enemyes, so that they cary them awaye captuynge in to a countrie farre or nye, and yf they turne within their hertes in the londe where they are presoners, and so connerte, and make their intercession vnto the in the londe of their captuynge, and saye: We haue synned, and done anysse, and haue bene vngodly: and so turne them selues vnto y with all their hert and with all their soule in the londe of their captuynge, wherin they are presoners: and make their prayer towarde the waye of their owne londe, which thou gauest vnto their fathers, and towards the cite which thou hast chosen, and towards the house that I haue buylded vnto thy name: then heare thou their prayer and supplicacion from heauen, euon from the seate of thy dwellyngye, and helpe them to their righte, and be mercifull vnto thy people that haue synned agaynst the. My God, let thine eyes now be opé, and let thine eares geue hede vnto prayer in this place. ¶ Arise now O LORDE God vnto thy restinge place, thou and the Arke of thy strength. Let thy prestes O LORDE God be clothed with health, and let thy sayentes reioyse ouer this good. LORDE God, turne not awaye the face of thine anoynted: thinke vpon the mercies of thy seruauant Daviud.

The vij. Chapter.

AND wha Salomō had ended his praiers, there fell a fyre from heauen, and co-sumed the burntofferynge and the other offerings. And the glory of the LORDE fyled the house, so that y prestes coulde not go in to the house of the LORDE, while y glory of the LORDE fyled y LORDES house. And all the children of Israel sawe the fyre fall downe, and the glory of the LORDE over the house: and they fell on their knees with their faces to the grounde vpon the pavement, and worshipped, and gave thanks vnto the LORDE, because he is gracious, and because his mercy endureth for euer. As for the kyng and all the people, they offered before the LORDE.
For kyng Salomon offred two and twente thousande bullockes, and an hundredth thousande and twentye thousande shepe, so both the kyng and all the people dedicated the house of God.

But the prestes stode in their watches, the Leuites with the musickall instrumentes of the LORDE, which kyng Dauid had caused to make for to geue thankes vnto the LORDE, (because his mercy endureth for euer) with psalms of Dauid thorow their hande. And the prestes blewe trompettes ouer agaynst them, and all Israel stode.

And Salomon halowed the myddelmost courte, which was before the house of the LORDE, for there prepared he the burntofferinges and the fat of the slayne offeringes: for the brasen altar that Salomon made, might not conteyne all the burntofferinges, meattofferinges, and the fat.

*And at the same tyme helde Salomon a feast seuen daies longe, and all Israel with him a very greate congregacion, from Hemath vnto the ryuer of Egipte, and on the eighth daye helde he a convocation. And for the dedicacion of the altare helde they seuen daies, and the feast seuen daies also.

But on the thre and twentyeth daye of the seuenth moneth he let the people go vnto their tentes joyfull and with mery hertes because of all the good, that the LORDE had done vnto Dauid, vnto Salomon, and to his people of Israel.

Thus fyndished Salomó the house of LORDE, and the kings house, and all came in his hert to make in the house of the LORDE, and in his owne house, prosperously. And the LORDE appeared vnto Salomon in the nighte season, and sayde vnto hym : I haue herde thy prayer + and chosen this place vnto my selue for an house of sacrifeye.

Beholde, when I shut the heauen so it raine not, or commaunde the greshopper to consume the londe, or cause a pestilence to come amonge my people, to humble my people, which is named after my name : and yf they praye, and seke my face, and turne from their euell wayes, the wyl I heare them from heauen, and wyll forgeue their sinne, and heale their londe. So shal myyne eyes nowe be open, and myne ears shal be attente vnto prayer in this place. Thus haue I nowe chosen this house, and sanctified it, that my name maye be there for euer: and myne eyes and my hert shal allwaye be there.

And yf thou walke before me, as thy father Dauid walked, so that thou do all that I commaunde the, and kepe myne ordinance and lawes, then wyll I stablishe the seate of thy kyngdome, acordynge as I promysed thy father Dauid, and sayde : Thou shalt not wante a man to be lorde ouer Israel. But yf ye turne backe, and forsake myne ordynaunces and commaundementes which I haue layed before you, and so go youre waye, and serue other goddes, and worshippe them, the wyll I rote you out of my londe that I haue geuen you : and this house which I haue sanctified vnto my name, wil I cast awaye out of my presence, and geue it ouer to be a byworde and fabell amōge all naciones. And euery one that goeth by, shall be astonnyed at this hye house, and shall bysse at it, and saye: § Wherfore hath the LORDE deale thys with this londe and with this house? Then shall it be sayde : Euen because they haue forsaken the LORDE God of their fathers (which brought them out of the londe of Egipte) & haue cleued vnto other goddes, worshipped them, and serued the: therfore hath he brought all this euell vpon the.

The viij. Chapter.

And after twente yeares (wherin Salomon buylded the house of the LORDE and his owne house) he buylded the cyties also which Hiram gaue vnto Salomon, and caused the children of Israel to dwell therin. And Salomon wente vnto Hemath Zoba, and made it stronge, and buylded Thadmor in the wyldernes, and all the cornerstones which he buylded in Hemath. He buylded the vpper and lower Bethoron likewyse, so that they were stronge cities with wallses, portes and barres. And Baelath, and all the cornerstones which Salomon had, and all the cyties of the charettes and of the horse men, and all that Salomon had lust to buyld, both at Jerusalem and vpon Libanus, and in all the londe of his dominyon.

All the remnaunt of the people of the Hethites, Amorites, Pheresites, Heuites and Jebusites, which were not of the children of Israel, and their children which they had lefte behynde them in the londe, (whom the children

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* 1 Mac. 4. 9.  + 2 Par. 6. 4.  † Some read: them.
of Israel had not utterly destroyed) those dyd Salomon make trybutaries vnto this daye. As for the children of Israel, Salomon made no bondmen of them vnto his worke, but they were men of warre, and chefe captains, and ouer his charettes & horsmen. And the chefe of kynges Salomons officers were two hundreth and fiftie, which ruled the people.

And Salomon caused Pharaohs daughter to be fetched vpon all the hundreth of David, in to the house that he had builted for her: for he sayde: My wyfe shall not dwell in the house of David the kynga of Israel, for it is sanctified, in as much as Arke of the LORDE is come in to it.

Then offred Salomon burntofferynges vnto the LORDE vpon the LORDES altare, which he had builded before the porche, euery one vpon his daye to offre after the commande-mente of Moses, on the Sabbathes, Newmones at the appoynted seasons of the yeare, euon three tymes, namely in feast of vnluened bred, in the feast of weekes, in the feast of Tabermancles.

And he set the prestes in ordre to their ministracion *accodynge as David his father had appoynted, and the Leuites in their officeres, to geue thankes and to mynister in the presence of the prestes, euery one vpon his daye. And the dorekepers in their courses, euery one at his dore, for so had David the mā of God commaundayed.

And they departed not from the kynges commaundement over the prestes and Le-uites in euery matter and in the treasures. Thus was all Salomons busynesse made ready, from the daye that the foundation of the LORDES house was layed, till it was finished, so that the house of the LORDE was all prepared.

Then wente Salomon vnto Ezeon Geber, and vnto Eloth by the See syde in the londe of Edomea. And Hiram sent him shippes by his seruauntes which had knowlege of the See, and they wente with Salomōs seruauntes vnto Ophir, and fetched from thence foure hundreth and fiftie talentes of golde, and broughte it vnto kynga Salomon.

The ix. Chapter.

AND when the quene of rich Arabia herde the fame of Salomon, she came with a very greate tryne to Jerusalem (with Camels that bare spyces and golde, and precious stones) to prope Salomon with darke sentences. And when she eame vnto Salo-\-mōn, she spake vnto him all that she had deuyed in hir mynde. And the kynga tolde her all hir matters, Salomon had nothing in secrete, but he tolde it her.

And when the Quene of rich Arabia sawe the wyszdome of Salomon, and y house that he had builded, the meates of his table, the dwellings of his seruauntes, of his mynisters and their garments, his butlers and their apparell, and his parler where he wente vpon in to the house of the LORDE, she could no longer refrayne. And she sayde vnto the kynga: It is true that I haue herde in my londe of thy behaueoure and of thy wyszdome: howbeit I wolde not beleue thy words, till I cam my selfe, sawe it with myne eyes: and beholde, the halfe of thy greate wyszdome hath not bene tolde me: there is more in y then the fame that I haue herde. Happye are thy men, and happie are these thy seruauntes, thy awaye stonde before the, and heare thy wyszdome. Preysed be the LORDE thy God, which had soch plea-sure vnto the, that he hath set the vpon his seate to be kynga vnto the LORDE thy God. Because thy God loueth Israel, to set them vpon for ever, therfore hath he ordeyned y to be kynga ouer them, that thou shuldest mayntayne justice and equyte.

And she gaue y kynga an hundreth and twentye talentes of golde, very moch spycse precious stones. There were no mo soch spycses as these that the Quene of rich Arabia gaue vnto kynga Salomō. And Hiram seruauntes and the seruauntes of Salomon, which broughte golde from Ophir, broughte costly tymber also precious stones. And of the same costly tymber dyd Salomon cause to make staves in the house of the LORDE, and the kynges house, and harpes and psalteries for the Musicians. There was no soch tymber sene before in the londe of Iuda. But kynga Salomon gaue the Quene of riche Arabia all that she deysyed and axed, moch more then she had broughte vnto the kynga. And she returned, and departed in to hir londe with hir seruauntes.

The golde that was broughte vnto Salomon

* 1 Par. 10. d. + 3 Reg. 9. e.
in one yeare, was sixe hundreth and saxe and thre score talentes, besides that he chapmen and marchauntes broughte. And all the kynges of the Arabians, and the lorde in the londe broughte golde and syluer vnto Salomon. Of the which kyng Salomon made two hundreth speares of beaten golde, so saxe hundreth peeces of beaten golde came vp one speare: saxe hundreth shildes of beaten golde, so that three hundreth peeces of beaten golde came to one shylde: and the kyngs put the in the house of the wod of Libans. And the kyng made a greete seate of Yuerie, and overlaied it with pure golde: and the seate had saxe steppes, and a foestole of golde fastened vnto the seate, and it had two leannyng postes vpon both the sydes of the seate, and two lyons stode beside the leannyng postes, and there stode twolue Lions vpó the syxe steppes on both the sides. In all realmes hath not soch one bene made. And all kynges Salomons drynkkyng vessels were of golde, and all the vessels of the house of the wod of Libanuns, were of pure golde: for syluer was rekened nothinge in Salomons tyme. For the kynges shippes wete vpon the See with the seruauntes of Hiru, came once in thre yeare, and brought golde, syluer, Yuerie, Apes and Pecockes. Thus was kyng Salomon greater then all the kynges vpon earth, in riches and wisdome. And all the kynges of the earth desired to see Salomons face, and to heare his wysdome, which God had geuen him in his hert. And they brought him yearly everie ma his present: Jewels of syluer and golde, raymet, harnesse, spyces, horses and Mules. And Salomon had foure thousande charet-horses, and twolue thousande horsmen, and put them in the charet cities, and with the kyng at Jerusalem. And he was lorde ouer all the kynges from the water vnto the londe of the Philistynes, and to the coaste of Egipte. And the kyng brought it so to passe, that there was as much syluer at Jerusalem as stones: and as many Ceders, as there were Molbery trees in the valleys. And there were horses broughte vnto him out of Egipte, and out of all countreis. What more there is to saye of Salomon, both of his first and of his last, beholde, it is written in the Chronicles of the prophet Nathan, and in the prophecyes of Ahia of Silo, and in the acts of Jeddi the Seer against Ieroboam, sonne of Nebat. And Salomōn reigned at Ierusalém ouer all Israel fouerte yeares. And Salomon fell on slepe with his fathers, and was buried in the eyte of Davids his father. And Roboāh his sonne was kige of his steade. The 7th. Chapter.

ROBOAM wente vnto Sichem: for all Israel was come vnto Sichem: to make him kyng. And when Ieroboam the sonne of Nebat herde that, which was in Egipte (whither he was fled for kyng Salomon) he came agayne out of Egipte. And they sent for him and called him. And Ieroboam came with all Israel, and spake to Roboam, and sayde: Thy father made oure yoke greuous: make thou lighter now than thy father, and heuy yoke that he layed vpon vs, and we will submytte oure selves vnto the. He sayde vnto them: Come to me agayne ouer three dayes. And people wete their waye. And Roboam the kyng axe councell at the Elders, which had stonde before Salomon his father whyle he lyued, and he sayde: What is youre councell, that I maye gene this people an answere? They spake vnto him, and he sayde: If thou be lyonge vnto this people, and deale gentilly with them, and gene them good wordes, then shal they allwaye be obedient vnto the. Neuertheless he forsoke the councell of the Elders that they had geuen him, and toke councell at the youngen men which were growne vp with him, and stode before him. And he sayde vnto the: What is youre councell, that we maye answere this people, which haue spoken vnto me, and said: Make oure yock lighter, thy father layed vpon vs? The yongemen were growne vp with him, spake vnto him, and sayde: Thus shalt thou saye vnto the people, that haue talked with the spoken: Thy father made oure yock to heuy, make thou oure yock lighter, Thus shalt thou saye vnto them: My little finger shalbe thicker then my fathers lones. If my father hath layed an heuy yock vpon you, I wyll make youre yock the more. My father chastened you with scourges, but I wyll beate you with scorpions. 

Now when Ieroboam and all the people
came to Roboam on the thirde daye (acordyng as ye kinde sayde: Come to me againe on the thirde daie) the kyng gaue the an harde answer. And Roboam the kyng forsoke the counsell of the Elders, spake vnto the after yeonge mens counsell, sayde: Ye my father haue made youre yock to heuy, I wil make it yet heuyer. My father chastened you with scourges, but I wyl beate you with scorpions. Thus the kyng folowed not ye people: for so was it determyned of God, ye LORDE might stablysh his wordes, which he spake by Ahia of Silo, vnto Iero- boam "sonne of Nebat. But whan all Israel saw the kyng wolde not consente vnto them, ye people answered the kyng, and sayde: What porcion haue we then in Dauid, or inheritaunce in the sonne of I sai? Let every man of Israel get him to his tent. Loke thow now to thy house Dauid. And all Israel wente vnto their tentes, so that Roboam reigned but over the children of Israel that dwelt in the cities of Iuda. And Roboam sent forth Adoram the rentgatherer, but the children of Israel stoned him to death. And kyng Roboam strengthed himselfe vpon his charret, to flye vnto Ierusalem. Thus fell Israel awai from the house of Dauid vnto this daye.

The 11. Chapter.

AND whan Roboam came to Ierusalem, he gathered together the house of Iuda and Ben Iamin (euen an hũdredth and foure score thousande chosen men of armes) to fyghte agaynst Israel, that they mighte bryng the kyngdome agayn vnto Roboam. But ye wordes of the LORDE came to Semai a the man of God, and sayde: Speake to Roboam the sonne of Salomon kyng of Iuda, and to all Israel ye are in Iuda and Ben Iamin, and saye: Thus sayeth the LORDE: Ye shal not go vp, ner fyght agaynst youre brethren: let every man go home agayn, for this is my dede. They herkened vnto the wordes of ye LORDE, and wete not forth agaynst Ieroboam. As for Roboam, he dwelt at Jerusalem, and buylde vp the stronge cities in Iuda, namely Bethleæ, Etan, Tekoa, Bethzur, Socho, Adullám, Gath, Maera, Siph, Adoraim, Laches, Aseka, Zarega, Aialon, and Hebron (which were the fensed cities in Iuda and Ben Iamin) he made them stronge, and set prynces therin, proyded them of vytayles, oyle and wyne, and in all cities prepared he shildes and speares, and made them very stronge. And Iuda and Ben Iamin were vnder him.

The Prestes and Leuiotes also came vnto him out of Israel and from all the borders thereof. And lefte their suburbs possession, and came to Iuda vnto Ierusalem: for Iero- boam and his sonnes expelled them, that they shulde not execute the office of ye prestone vnto ye LORDE. But for himselfe he foud prestes to ye hye places, to fieldedeuels places, which he causd to make. And after them came there men out of all the trybes of Israel, which gaue ouer their hertes to seke ye LORDE God of Israel, came to Ierusalem for to offer vnto the LORDE God of their fathers. And so strengthed they ye kyngdome of Iuda, and mātayned Roboam the sonne of Salomon thre yeare longe: for they walked in ye waye of Dauid ye Salomon thre yeares.

And Roboam toke Mahelath ye daughter of Jeremoth ye sonne of Dauid to wife, Abihail the daughter of Eliab ye sonne of Isai, which bare him these sonnes: Ieus, Semaria ye Sa- ham. After her toke he Maecha the daughter of Absalom, which bare him Abia, Athai Sisa and Selomith. But Roboam loued Maecha the daughter of Absalom better then all his wyues the concubynes: for he had eightene wyues and thre score cõcubynes, and begat eight thre hundred yeares, and thre score doughters. And Roboam set Abia the sonne of Maecha to be heade and prynce amonse his brethren: for he thoughte to make him kyng: for he was wyse, more mightie then all his sonnes in all the countrees of Iuda ye Ben Iamin, and in all the stronge citie. And he gaued them plenteousnes of fode, and desyred many wyues.

The 111. Chapter.

But wha the kyngdome of Roboam was confirmed and stablyshed, he forsoke the lawe of the LORDE all Israel with him. And in the fifth yeare of Roboam were Sisack the kyng of Egypte vnto agaynst Ierusalem (for they had transgressed against the LORDE) with a thousande and two hundred charretts, and with thre score thousande horsmen, and the people were innumerable that came with him out of Egypte, Libya, Suchim ye out of Ethiopia, and he wanne the strōge cities that were in Iuda, and came to Ierusalem.
Then came Semaia the prophet unto Roboam and to the rulers of Iuda (which were gathered together at Jerusalem for Sisack) and sayeth unto them: Thus sayeth the LORDE: Ye haue lefte me, therefore haue I lefte you also in Sisacks hande. Tho the rulers in Israel with the kyng submytted them selues, and sayde: The LORDE is righteous.

But wha the LORDE sawe they hubble them selues, their wordes of the LORDE came to Semaia, and sayde: They have humbled them selues, therefore wyll I not destroye them, but I wyl geue them a little deluyerain, that my indignation fall not vpon Jerusalem by Sisack: for they shall be subdued vnto him, they maye knowe what it is to serue me, to serue the kyngdomes of the world.

Thus wote Sisack the kyng of Egipte vp to Jerusalem, and take the treasures in the house of the LORDE, the treasures in the kynges house, and caried all awaye, and take the shylkes of golde, that Salomon caused to make: in steade wherof kyngo Roboa made shylkes of stele, and commytted the vnto the chefe fotemen, which kepte the dore of the kynges house. And as ofte as the kyng wente in to the house of the LORDE, he fote men came and bere them, and brought them againe in to fote mens chaber. And for so much as he submytted himselfe, his wrath of the LORDE turned fró him, so that all was not destroyed: for there was yet some good in Iuda.

Thus was Roboam the kyng stablished in Jerusalem, and reigned. One and fortye yeare olde was Roboam wha he was made kyngge, and reigned seuentene yeare at Jerusalem in the cite, which the LORDE had chosen out of all the trybes of Israel, to set his name there. His mothers name was Naema an Ammonitisse: and he did euell, and prepared not his herte to seke the LORDE.

These actes of Roboam, both fyrst and last, are wryttyn in the actes of Semain the prophet, of Iddo the Seer, and are noted, as are the warres that Roboam and Ierooboam had togethers as longe as they lyued. And Roboam fell on slepe with his fathers and was buryed in the cite of Daud, Abia his sonne was kyngge in his steade.

The riiij. Chapter.

In the eighteenth yeare of kyng Ierooboam, was Abia kyngge in Iuda, which reigned thre

yeare at Jerusalem. His mothers name was Michia the doughter of Sriel of Gibea. And there was warre betwene Abia and Ierooboam. And Abia prepared himselfe to the battayll with foure hundreth thousande stronge chosen men of warre. But Ierooboam made himselfe ready to fight against him with eight hundreth thousande chosen men of strength.

And Abia gatte him vp vpon the hyll Zemaraim, which lyeth vpon mount Ephraim and sayde: Herken vnto me thou Ierooboam and all Israel: Knowe ye not that the LORDE, God of Israel hath geuen Daud the kyngdome of Israel euer, vnto him and his sonnes with a Salt covenant? But Ierooboam the sonne of Nebat, the seruant of Salomon Dauids sonne, gat him vp and fell away from his lorde. And there resorted vnto him vagabounds and children of Belial, and haue strengthened them selues against Roboa the sonne of Salomoe: for Roboa was but yonge and of a fearfull herte, and could not resiste them.

Now thinke ye to set youre selues against the kyngdome of the LORDE amonge the sonnes of Daud, for so much as there is so greate a multitude of you, you haue golden calues: Ierooboam made you for goddes. (hj Haue ye not expelled the prestes of the LORDE the children of Aaron and the Leuites? and haue made you prestes of youre awne, euyn as the people of the londes? Who so euer commeth to fylly his hande with a yonge bullocke and seuen rammes, shal be prest vnto them that are not goddes.

But with vs is the LORDE oure God, who we forsake not: and the prestes that minister vnto the LORDE, the children of Aaron and the Leuites in their busines, and euery mornyng and euery euynyng kyndle they the burnyttorynynges vnto the LORDE, and the svete incense, and prepare the shewbred vpó the pure table, and the golden candistlecke with his lampes, to be kyndled euery euynyng: for we wayte vpó the LORDE oure God.

As for you, ye haue forsaken him. Beholde, God is the captayne ofoure hostes, and with vs are his prestes, and the blowynge trompettes, to trompe agaynst you. Ye children of Israel, fight not agaynst the LORDE God of youre fathers: for ye shall not prosper.
Neuertheles Ieroboam made a preuy watch on euery syde, to come vp on them behynde, so that they were before Iuda, and ye preuy watch behynde. Now whan Iuda turned them, beholde, there was battayll before thee behynde. Then cryed they vnto LORDE, and the prestes tromped with the trompettes, whan euery man in Iuda gaue a shoute, God plagued Ieroboam and Israel before Abia and Iuda. And the children of Israel fled before Iuda, and God gaue them in to their handes, so that Abia his people dyd a greete slaughter vpon them, and there fell wounded of Israel fyue hundreth thousande chosen men.

Thus were the children of Israel subdued at that tyme, but the children of Iuda were comforted, for they put their trust in LORDE God of their fathers. And Abia followed vpon Ieroboam, and wanne cities fro him, Bethel with the vyllages therof, Iesana with hir vyllages, and Ephron with the villages therof, so that Ieroboam came nomore to strength, as longe as Abia lyued. And the LORDE smote him that he dyed.

Now whan Abia was strengthened, he toke fourtene wyues, and begat two and twentye sonnes and sixtene daughteres. What more there is to saye of Abia, and of his wayes and his doynges, it is wrytten in the storie of the prophet Iddo. And Abia fell on slepe with his fathers, and they buryed him in the cite of Dauid: and Asa his sonne was kyng in his stead. In his tyme was the londe in rest ten yeares.

The riiij. Chapter.

AND Asa dyd that which was good in the sighte of the LORDE his God, and put awaye the straunge alaeres, and the hye places, and brake the pilers, and hewed downe the grones, and sayde vnto Iuda, that they shulde seke the LORDE God of their fathers, and to do after the lawe and commandeementes. And the hye places and images put he awaye out of all the cities of Iuda: and the kyngdome had rest before him. And he builde strowe cities in Iuda, whyle the londe was in quietnes, whyle ther was no warre against him in the same yeares: for LORDE gaue him rest.

And he sayde vnto Iuda: Let vs byylde vp these cities, and fense them rounde aboute with walles and towres, with portes and barres, while the londe is yet with vs: for we haue soughte the LORDEoure God, and he hath geuen vs rest on euery syde. So they byylde, and it wente prosperously with the. And Asa had an hoost of men which bare shildes speares, out of Iuda thre C. thousande, and out of Ben Iamin two hundreth and foure score thousande, that bare shylde could smyte with bowes, and all these were mightie stronge men.

But Serah the Morian came out against them with an hoost of a thousande times a thousande, and with thre hundreth charettes, and came vnto Maresa. And Asa wente forth against him. And they prepared them selues to the battayll in the valley Zephata beside Maresa. And Asa called vpon LORDE his God and sayde: it is no differenge with thee, to helpe by fewe or by many. Helpe vs O LORDE our God: for our trust is in thee, in thy name are we come forth against this multitude. LORDE our God, let no man preuayle against the.

And the LORDE smote the Morians before Asa and before Iuda, so that they fled. And Asa with people that was by him, folowed vpon them vnto Gerar. And the Morians fell, so that none of them remained alnye, but were smytten before the LORDE and before his hoost. And they caried excedinge moch spoyle from thence. And he smote all the ctyes aboute Gerar, for a fearfulness of the LORDE came vpon them. And they spoyled all the cities, for there was moch spoyle in them. They smote the tentes of the catell also, and toke many shepe and Camels, and came agayne to Jerusalem.

The rjv. Chapter.

AND the preyte of God came vp O Asarias the sonne of Obed, which wente forth to Asa, and sayde vnto him: Heare me Asa and all Iuda and Ben Iamin: The LORDE is with you, whyle ye are with him: and ye seke him, he wylbe founde of you. But if ye forsoke him, he shall forsoke you also. Neuertheles there shall be many dayes in Israel, that there shalbe no true God, no prest to teach, no lawe. And whan they turne in their trouble vnto the LORDE God of Israel, and seke him, he shallbe founde.
At that tyme shall it not be well with him at goeth out and in: for there shall be great yproures vpon all them y dwell on the earth. For one people shall all to smyte another, one cite another: for God shall vexe them with all manner of trouble. But be ye strong, and let not youre handes be feble: for youre worke hath his warde.

B
When Asa herde these wordes, and the prophecie (of Asarias the sonne) of Obed the prophet, he toke a corage vnto him, and put awaye the abominacions out of all y fonde of Iuda and Ben Iamin, and out of the cities that he had wonne vpon mount Ephraim: and renued the LORDES altare, which stode before the porche of the LORDE. And all Iuda and Ben Iamin gathered them selues together, and the straungers with them out of Ephraim, Manasses and Simeon: for there fell vnto him out of Israel, whan they sawe that the LORDE his God was with him. And they resorted vnto Jerusalem in the thirde moneth of the fiftenth yeare of the reigne of Asa, and the same daye offered vnto the LORDE of the spoyle that they had broughte, seuen hidereth oxen, and seuen thousande shepe.

C
And they entred in to y couenaunt, that they wolde seke the LORDE God of their fathers, with all their hert and with all their soule. And who so ever wolde not seke y LORDE God of Israel, shulde dye, both small and greate, both man and woman: and they swere vnto the LORDE with loude voyce, with shoutinge, with trompettes and with shawmes. And all Iuda were glad ouer the ooth: for they had sworne with all their hert, and they soughte him with a whole ywll: and he was founde of them, and the LORDE gaued them rest on euery syde.

D
And Asa y kyng put downe his mother from the ministracion, that she had founded in the groue vnto Miplezeth. And Asa roted out hir Miplezeth, and beate it in sunder, and brent it by the broke Cedron. But the hye places were not put downe out of Israel. Yet was the hert of Asa perfecte as longe as he lyued. And loke what his father had halowed, and that he him selfe had halowed, he broughte it in to y house of God, syluer, golde and ornamentes. And there was no warre vnto the fyne and thirtieth yeare of the reigne of Asa.

* 3 Re. 15. e.  
* 2 Par. 14. c.

I
In the sixe and thirtieth yeare of y reign of Asa, wente Baesa the kyng of Israel vp agaynst Iuda, and buylded Rama, to let Asa the kyng of Iuda, he shulde not go out and in: But Asa toke forth the treasure in the house of the LORDE, and the syluer and golde in the kynges house, and sent it vnto Benadad y kyng of Syria, which dwelt at Damason, and causd to saye vnto hym: There is a couenaunt betwene me and the, betwene my father and thy father, therfore haue I sent y syluer and golde, that thou mayest breake y couenaunt with Baesa the kyng of Israel, that he maye departe fro me.

Benadad herkened vnto kyng Asa, and sent his hoost agaynst the cities of Israel, which smote Eion, Dan and Abel Mahm, and all the corne cities of Nephtali. Whan Baesa herde that, he lefte of from buyldinge Rama, and ceassed from his worke. But kyng Asa toke all Iuda vnto hym, and caried awaye y stones and tymbre (wherwith Baesa buylded) and he buylded Geba y Mizpa withall.

At the same tyme came Hanani the See to Asa the kyng of Iuda, and sayde vnto hym: Because thou hast trusted vnto the kynges of Syria, and not put thy trust in the LORDE thy God, therfor is the power of the kynges of Syria escaped thy hede. Were not the Moryans and Lybians a greate multitude with exceedinge many charettes and horsmen? Yet gau the LORDE them in to thy hande, whan thou dydest put thy trust in hym: for the eyes of the LORDE loke rounde aboute all londes, to strength them y are in him with all their hert. Thou hast done vnwisely, therfore shalt thou haue warre from hece forth. But Asa was wroth at y See, and put him in preson: for he murmured with him ouer this thinge. And Asa oppressed certayne of the people at y same tyme.

These actes of Asa both first and last, beholde, they are wryten in the boke of y kynges of Iuda y Israel. And Asa was diseased in his fete in the wynge and thirtieth yeare of his reigne, and endured ther ouer. Nether soughte he the LORDE in his sicknesse, but trusted vnto Phisicians. Thus fell Asa on slepe with his fathers, dyed in the one and fortieth yeare of his reigne, was buried in

* Eccli. 38. b.
his awne sepulcre which he had caused to be grauen for him selfe in the cite of Dauid. And they layed him vpon his bed, which was fylled with sweete odours & all maner of spycies (made after ye Apotecaries craft) and made a very greate burynyge.

The 1st. Chapter.

A ND Isaphat his sonne was kyng in his steade, & waxed mightie against Israel. And he put men of warre in all the strange cities of Iuda, and set officers in the londe of Iuda, and in the cities of Ephraim, which Asa his father had wonne. And the LORDE was with Isaphat: for he walked in the olde waves of his father Dauid, & soughte not Baalim, but the God of his father, he walked in his commandementes, not after the workes of Israel: therfore dyd the LORDE stablyshe the kyngdome in his hâде. And all Iuda gaue presents vnto Isaphat, & he had greate riches & worshippe. And when his hert was coraged in the waves of the LORDE, he put downe styye the lyke places and grous out of Iuda.

In the thirde yeare of his reigne sent he his prynces, Benhail, Obadia, Zacharias, Nethaneel & Michia, to teache in the cities of Iuda: with them the Leuites: Sennia, Nethania, Sebadia, Asahel, Semiramoth, Ionathan, Adonia, Tobia & Tob Adonia, with them ye prestes Elisama & Ioram. And they taughte in Iuda, & had the boke of the lawe of LORDE with them, & wente aboute in all ye cities of Iuda, & taughte the people. And the feare of the LORDE came vpon all ye kyngdomes in the countrees that laye aboute Iuda, so þy foughthe not agaynst Isaphat. And the Philistynes broughte presentes and trybute of syluer vnto Isaphat. And the Arabians broughte him seuen thousande and seuen hundredre rammes, and seuen thousande and seuen hundredre he goates. Thus increased Isaphat, & grewe euer greater. And he buylde castels and corne cities in Iuda. And dyd much in the cities of Iuda, and had valesant and mightie men at Jerusalem.

And this was ye ordnaunce thorow the house of their fathers, which were rulers ouer the thousands in Iuda. Adna a captayne, with him were three hundredre thousande mightie men. Nexte vnto him was Iohanan y chefe, and with him were two hundredre and foure score thousande. Nexte him was Amasia the sonne of Sichri the fre wyllinge of LORDE, and with him were two hundredre thousande valeaunt men. Of the children of Ben Iamin was Eilada a mightie man, and with him were two hundredre thousande ready with bowes and shylde. Nexte vnto him was Iosabad, and with him were an hundreth and foure score thousande harnessed men of warre. All these wayted vpon the kyng, besydes those that the kyng had layed in the stræge cities thorow out all Iuda.

The 2nd. Chapter.

A ND Isaphat had greate riches and worshippe, and made freundshippe with Achab. * And after two yeares sente he downe to Ahab vnto Samaria. And Ahab cause many shepe and oxë to be slayne for him and for ye people that were with him. And he councelde him to go vp vnto Ramoth in Gilead. And Ahab the kyng of Israel sayde vnto Isaphat the kyng of Iuda: Go with me vnto Ramoth in Gilead. He sayde vnto him: I am as thou, and my people as thy people, we will go with the vnto the battayll.

But Isaphat sayde vnto the kyng of Israel: Axe counsell (I praye the) this daye at the worde of the LORDE. And the kyng of Israel gathered the prophets togethers, even foure hundreth men, saide vnto them: Shal we go to the battayll vnto Ramoth in Gilead, or shal I let it alone? They sayde: Go vp. God shal deluyer it in to the kynges hâde. But Isaphat sayde: Is there not yet one prophet of the LORDE here, that we maye axe at him? The kyng of Israel sayde vnto Isaphat: There is yet one man, at whom we maye axe of LORDE: but I hate him, for he prophesieth me no good, but allwaye euell, namely Micheas the sonne of Iemla. Isaphat sayde: Let not the kyng saye so. And the kyng of Israel calle one of his chamberlaynes, sayde: Brynge hither soone Micheas the sonne of Iemla.

And the kyng of Israel, and Isaphat the kyng of Iuda, sat either of them vpon his seate, arayed in their garmentes. Euen in the place at the dore of the porte of Samaria sat they, and all ye prophets prophesiede before them. And Sedecheias the sonne of Cnaena

* 3 Re. 22. a.
had made him horns of yron, and sayde: Thus sayeth the LORDE: With these shalt thou puszehee at the Syrians, thy thou byngye them to naughte. And all the prophets pro-
phesied likewise, sayde: Go vp vnvo Ramoth in Gilead, and thou shalt prosper, and y LORDES hal delynere it in to the kynges hande.
And the messenaggere that wente to call Micheas, spake vnto him, and sayde: Beholde, thy wordes of the prophets are with one accorde good before the kyngye: let thy worde (I praye the) be as one of theirs, and speake thou good also. But Micheas sayde: As truly as the LORDE lyueth, loke what my God sayeth vnto me, wy I speake. And when he came to the kyngye, the kyngye sayde vnto him: Micheas, shulde we go vpnto Ramoth in Gilead to the battayll, or shulde we let it alone? He sayde: Go vp, and ye shal prosper. It shall be genue you in youre handes.
But thy kyngye sayde vnto him: I charge you yet agayne, that thou tell me nothinge but thy trueth in the name of the LORDE.
Then sayde hee: I sawe all Israel scattered abrode vpon the mountaynes, as the shohe haue no shepheard. And the LORDE sayde: Haue these no lorde? Let euery one turne home agayne in peace. The sayde the kyngye of Israel vnto Iosaphat: Dyd not I tell the, he wolde prophesie me no good, but euell?
And he sayde: Thereforere heare ye the worde of the LORDE: I sawe the LORDE syt vpon his seate, and all the hoost of heauen stondinge at his righte hande at his lefte. And the LORDE sayde: Who wyll diseance Achab the kyngye of Israel, that he maye go vp fall at Ramoth in Gilead? And when one sayde thus, another so, there came forth a sprete, and stode before LORDE, and sayde: I wyll diseance him. The LORDE sayde vnto him: Wherwith? He sayde: I wyll go forth, and be a false sprete in the mouth of all his prophets. And he sayde: Thou shalt diseance him, and shalt be able: go thy waye, and do so. Beholde now, the LORDE hath geuen a false sprete in the mouth of all these prophets, and the LORDE hath spokeneuell agaynst the.
Then stepte forth Sedecia the sonne of Cnæna, and smote Micheas vpon the cheke, and sayde: Which waye is the sprete of LORDE departed fro me, to speake thorow the? Micheas sayde: Beholde, thou shalt se it, when thou commest in to the most chamber to hyde the. But the kyngye of Israel sayde: Take Micheas, and let him remayne with Amon the ruler of the cite, and with Iosas the sonne of Melech, and sayde: Thus sayeth the kyngye: Put this man in preson, and fede him, with bred and water of trouble, till I come agaynese in peace. Micheas sayde: If thou commest agaynese in peace, then hath not the LORDE spoken thorow me. And he sayde: Herken to all ye people.
So the kyngye of Israel, and Iosaphat kyngye of Juda wente vpnto Ramoth in Gilead. And the kyngye of Israel sayde vnto Iosaphat: Chaundge thy clothes, and come to the battayll in thine araye. And the kyngye of Israel chaundged his rayment, and came in to the battayll. But the kyngye of Syria had commaundede the rulers of his charrettes: Ye shall fighte nether agaynst small ner greate, but onely agaynst the kyngye of Israel.
Now when the rulers of the charrettes sawe Iosaphat, they thoughte: It is thy kyngye of Israel, and they wete aboute to fighte agaynst him. But Iosaphat cryed, and the LORDE helped him. And God turned them from him: for when the rulers of the charrettes sawe that it was not thy kyngye of Israel, they turned backe from him. But a certayne man bended his bowe harde, shot the kyngye of Israel betwene the mawe and the longes. The sayde he vnto his charet man: Turne thine hede, and cary me out of the hoost, for I am wounded. And the battayll was sore the same daye. And the kyngye of Israel stode vpon his charet agaynst the Syrians vntyll the evenynge, and dyed wha the Sonne wente downe.

The rir. Chapter.

But Iosaphat the kyngye of Iuda came a home agaynese in peace vnto Jerusalem. And Iehu the sonne of Hanani the Seer wete forth to mete him, sayde vnto kyngye Iosap-
hat: Shuldest thou so helpe the vngodly, and loue them that hate the LORDE? And for this cause is thy wrath vpon the from the LORDE: neuertheles there is some good founde in the, that thou hast put the greues out of the londe, and hast prepared thine hert to seke God. So Iosaphat abode at Jerusalem.

* 3 Re. 22. d. Esr. 6. a.
† Ezr. 14. b.
And he wente agayn amongst the people, from Berseba vnto mout Ephraim, and brought them agayn to the LORDE God of their fathers. And he set Iudges thorow out the londe, in all the stronge citie of Iuda, and did certaine in euery cite. And sayde vnto the Iudges: Take here what ye do: for ye execute not the judgment of man, but of the LORDE, and he is with you in iudgmet: therefore let the feare of the LORDE be with you, and beware, and do it: for with the LORDE our God there is no vnrighteousnes, ner respecte of persone, ner acceptinge of giftes.

And at Jerusalem dyd Josaphat ordeyne certaine of the Leuites and prestes, and of the awneieth fathers of Israel for iudgment of the LORDE, and ouer the matter of the lawe, and caused them to dwell at Jerusalem, and commanded them, and sayde: Soe that ye do thus in the feare of the LORDE, in faithfulnesse in a perfect hert. In all causes that come vnto you from youre brethren (which dwell in their cities) betwene bloude and bloude, betwene lawe and commaundement, betwene statutes and ordinaunces ye shal enforce them, ye may synne not against the LORDE, and so the wrath to come vpon you and youre brethren. Do thus, and ye shal not offende.

Beholde, Amaria the prest is chefe ouer you in all causes of the LORDE: so is Sabadia the sonne of Israel prynce in the house of Iuda in all the kynges matters: Ye haue officers lykewyse the Leuites before you. Take a good corage vnto you, and be doyng, and the LORDE shalbe with the good.

The 17. Chapter.

AFTER this came the children of Moab, the children of Ammon, and certaine of Amanim with them, to fighte against Josaphat. And they came and tolde Josaphat, and sayde: There cometh a great multitude agaynst the frome bynde the See of Syrie, he beholde, they are at Hazzezon Thamar, that is Engaddi.

And Josaphat was afrayed, set his face to seke the LORDE, caused a fast to be proclamed in all Iuda. And Iuda came together to seke the LORDE. And out of all the cities of Iuda came they to seke the LORDE. And Josaphat stode among the congregation of Iuda and Jerusalem in the house of the LORDE before the newe courte, and sayde:

O LORDE God of oure fathers, art not thou God in heauen, and hast domyned in all the kyngdomes of the Heythen? And in thy hande is strength and power, and there is no man that can withstande the. Hast thou oure God expelled the inhabiteres of this londe before thy people of Israel? And hast geuen vnto the sede of Abraham thy lesser for euer? so that they have dwelt in it, haue byylde the a Sanctuary vnto thy name therin, and sayde: Ye there come any plage, swerde, iudgmet, pestilence, or derth vpon vs, we will stonde before this house euene before the (for thy name is in this house) and will crye vnto the inoure trouble, and thou shalt haue, and shalt saue vs. Beholde now, the children of Ammon, of Moab, they of mount Seir, vpon whom thou wold not suffre the children of Israel to go, when they were oute of the londe of Egipte, but they were fayne to departe from there, and not to destroye them: and beholde, they deale contrarely with vs, and come to thrust vs out of the inheritaunce, that thou hast geuen vs in possession. O oure God, wylt thou not iudge them? For in vns is no strength to withstande this great multitude that commeth agaynst vs. We knowe not what we shulde do, but oure eyes loke vnto the. And all Iuda stode before the LORDE, with their children, wyues and sones.

But vpon Iehasiel the sonne of Zacharias, the sonne of Benaiar, the sonne of Iehiel, the sonne of Mathania the Leuite of the children of Assaph, came the preste of the LORDE in the myddes of the congregation, and sayde: Geue heede all thou Iuda, and ye inhabiteres of Jerusalem, and thou kyng Josaphat: Thus sayeth the LORDE vnto you: Be not ye afrayed, nether feare ye this greate multitude: for it is not ye that fight, but God. Tomorrow shall ye go downe vnto the. And beholde, they go vp by Sis, and ye shall fynde them at the reade see by the broke before the wyldernes of Israel: for ye shall not fighte in this cause. Do ye but steppe forth, and stonde, and se the health of the LORDE that is with you. Fear not O Iuda and Jerusalem, and be not afrayed, tomorrow go ye forth agaynst them, and the LORDE shal be with you.

The Josaphat bowed him selfe with his face to the earth, all Iuda, the inhabiteres of

* Deut. 2. c.
Jerusalem fell before the LORDE, and worshipped the LORDE. And the Leuites of the children of the Kahathites, the children of the Corahites arose to prayse the LORDE God of Israel with loude voyce on hye. And they gat them vp early in the mornyng, and wete forth by the wyldernesse of Thoeka.

And whan they were goynge out, Iosaphat stode, and sayde: Herck into Iuda, ye indwellers of Ierusalem: Put yere trust in the LORDE your God, ye shall be safe, and geue credence vnto his prophete, ye shall prosper. And he gaue counsell vnto ye people, and appoynted the syngers vnto the LORDE, and them that gaue prayse in the bewyte of holynes, to goe before the harnessed mce, to saye: O geue thanks vnto the LORDE, for his mercy endureth for euer. And whan they beganne to geue thankes and prayse, the LORDE caused the hynder watch that was come agaynst Iuda, to come vpon the children of Ammon, Moab them of mount Seir, and they smote them. Then stode the children of Ammon, Moab against them of mount Seir, and they smote them. And whan they had destroyed them of mount Seir, one helped another to destroye them selues also. And whan Iuda came to Mispa vnto the wyldernes, they turned them toward the multitude, and beholde, the deed bodies laye vp the earth, so that none was escaped.

And Iosaphat came with his people to denyde the spoyles of them. And they founde amongst them so much goodes and raynement and precious jewelles (which they toke from them) that they could not beare them. And thre dayes were they deuyndige the spoyle, for it was so much. On the fourth daye came they together in to the valley of blesynge: for there blessed they the LORDE. Therfore is the place called the valley of blesinge vnto this daye.

So every man of Iuda turned back agayne, Iosaphat before them, to go to Ierusalem with ioye: for the LORDE had geuen them gladnesse on their enemies. And they entred in to Ierusalem with psalteries, harpes and trompettes vnto the house of the LORDE. And there came a Feare of God ouer all the kyngdome in the londes, when they herde that the LORDE had foughte agaynst them of Ammon, Moab, Seir, and the children of Ammon, Moab agaynst them, and they smote them. And whan they had destroyed them of Mount Seir, one helped another to destroye them selues also. And whan Iuda came to Mispa vnto the wyldernes, they turned them toward the multitude, and beholde, the deed bodies laye vp the earth, so that none was escaped.

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Aand Iosaphat fell on slepe with his fathers, and was buried with his fathers in the cite of Dauid, Ioram his sonne was kyng in his steade. And he had brether the sonsnes of Iosaphat: Asaria, Iehiel, Zacharias, Asaria, Michael and Sephatia. All these were the children of Iosaphat kyng of Iuda. And their father gaue them many giftes of syluer, golde and jewelles, with stronge cities in Iuda. But the kyngdome gaue he vnto Ioram: for he was the first borne.

But whan Ioram came vp ouer his fathers kyngdome, he had gotten the power of it, he slewe all his brether with the swerde, certayne rulers also in Israel. Two thirtie yeare olde was Ioram when he was made kyng, he reigned eight yeare at Jerusalem, he walked in the wyne of kynges of Israel, euyn as the house of Achab dyd, for Achabs daughter was his wife) he dyd that which was euell in the sighte of the LORDE.
Neuertheles y LORDE wolde not destroie the house of Daviud, for the conuenantes sake, *which he made with Daviud, and acordinge as he had sayde, y he wolde geue him and his children a lanterne for euermore.

At y same tyme fell y Edomites awaye from Iuda, and made a kyng ouer them selues: for Ioram had gone ouer with his captaynes and all the charretes with him, ṣ had gotten him vp in the night season, and slayne the Edomites on euery syde, and the rulers of the charretes: therefore fell y Edomites awaye from Iuda vnto this daye. At y same tyme fell Lybna awaye from him also: because he forsoke the LORDE God of his fathers. He made lye places also on the mountaynes in Iuda, and caused them of Ierusale to go awhorynge, and diseaue Iuda.

But there came a wytynge vnto hym fro the prophet Elias, sayenge: Thus sayeth the LORDE God of thy father Daviud: Because thou hast not walked in the wydes of thy father Iosaphat, neither in y wydes of Asa the kyng of Iuda, but walkest in the wyde of the kynges of Israel, and makest Iuda and them of Ierusaleme to go awhorynge after the whordome of the house of Achab, and hast slayne thy brethren also of thy fathers house, which were better the thou. Beholde, the LORDE shal smyte the with a greete plage on thy people, on thy children ṣ wythes, and on all thy substauence. But thou thy selfe shalt haue mouch sickenesse in thy bowelles, tyll thy bowelles go forth from daye to daye for very disease.

So y LORDE rayseyd vp agaynst Ioram, the prete of the Phillistynes, ṣ Arabians, which lye besyde the Morians, and they wente vp in to Iuda, and wastewater it, and caried awaye all the substauence that was founde in the kynges house, ṣ his sonnes, and his wythes, so y there was not one sonne lefte him, save Iothas his ṣest sonne. And after all this dyd y LORDE smyte him in his bowelles, with soch a sickenesse as could not be healed. And whyle that endured from daye to daye, when the tyme of two yeares was expired, his bowelles wente from him with his sickenesse, and he dyed in euell diseases.

And they made not a burninge ouer him, as they dyd vnto his fathers. Two and thirtie yeare olde was he whā he was made kyng, and reigned eight yeare at Ierusale, and walked not well. And they buried him in the cote of Daviud, but not amoge the sepulcres of the kynges.

The 115. Chapter.

And they of Ierusaleme a made Ochosias a his ṣest sonne kyng in his steade: for the men of warre that came with the hoost of the Arabians, had slayne all ṣ first, therefore reigned Ochosias the sonne of Ioram kyng of Iuda. Two and fourte yeare olde was Ochosias whan he was made kyng, and reigned one yeare at Ierusaleme. His mothers name was Athalia the daughter of Amri. And he walked also in y wydes of the house of Achab: for his father entysed him so y he was vnogedly. Therefore dyd he euell in y sighte of the LORDE, even as y house of Achab: for they were his councell geuers after his fathers death, to destroye him, and he walked after their councell.

And he wente with Ioram the sonne of Achab kyng of Israel, to the battayll vnto Ramoth Gilead, agaynst Hasael the kyng of Syria. But the Syrias smote Ioram, so y he turned back to be healed at Iesreel: for he had wounedes that were geuen him at Rama, whan he foughte with Hasael the kyng of Syria. And Asarias the sonne of Ioram kyng of Iuda wete downe to vset Ioram ṣ sonne of Achab at Iesreel, which laye sikke: For it was ordeyned of God vnto Ochosias, that he shulde come to Ioram, ṣ so to go forth with Ioram agaynst Iehu ṣ sonne of Nimsi, ṣ whom the LORDE had anointed to rite out the house of Achab.

Now whan Iehu wolde be auëged of y house of Achab, he founde certayne rulers of Iuda, and childre of Ochosias brethen which serued Ochosias, and he slewe them. § And he soughte Ochosias, and they ouertooke him, whā he had hyd him at Samaria: ṣ he was broughte vnto Iehu, which slewe him, and they buried him, for they sayde: He is the sonne of Iosaphat, which soughte y LORDE with all his hert. And there was no man more of the house of Ochosias that mighte be kyng.

Whan Athalia the mother of Ochosias sawe ṣ hir sonne was dead, she gat hir vp, a

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* 2 Re. 7. c. § 4 Re. 9. f.  † That is Ochosias, otherwyse called Ahasia.  † 4 Re. 9. b.  ṣ Re. 11. a.
destroyed all the kynges sede in the house of Iuda. But Iosabearth \(\gamma\) kynges sister toke Ioas \(\gamma\) sonne of Ochosias, and stale him awaye from amongst the kynges childrë \(\gamma\) were slayne, \(\tau\) put him with his nurse in a chamber. Thus Iosabearth kynges Iorams daughter, the wyfe of Ioiada the prest, hyd him from Athalia, so \(\gamma\) he was not slayne: for she was Ochosias sister. And he was hyd with them in the house of God sixe yeares, for so much as Athalia was quene in the londe.

The \(\gamma\) Chapter.

B

UT in the seuenthe yeare was Ioiada bolde, and toke the rulers ouer hundreds: namely Asaria \(\gamma\) sonne of Ieraham, Ismael \(\gamma\) sonne of Iohanan, Asaria \(\gamma\) sonne of Obed, Maeseia \(\gamma\) sonne of Adaita, and Elisaphat \(\gamma\) sonne of Sichri with him, in to the couenaunt: and they wente aboute in Iuda, and brought \(\gamma\) Leuites together out of all the cities of Iuda, and the chefe fathers of Israel, to come vnto Jerusalem. And all the cögregacion made a couenaunt with the kynges in the house of God, and he sayde vnto them: Beholde, the kynges sonne shal be kyngye, * euë as the LORDE spake cócernyng the children of Dauid.

This is it theryfore \(\gamma\) ye shal do: The thyrde parte of you that entre on the Sabbath, shalbe amonge the prestes \(\tau\) Leuites, which are dore-keepers at the thresholds: \(\tau\) one thyrde parte in the kynges house, and one thyrde parte at the grounde porte. But all the people shalbe in the courtes of the house of the LORDE, and that no man go in to the house of the LORDE, excepte the prestes and Leuites that mynister there, they shal go in: for they are halowed. And let all \(\gamma\) people wayte vpon the LORDE. And the Leuites shal get them rounde aboute \(\gamma\) kyngye, every one with his weapon in his hande. And who so els goeth in to \(\gamma\) house, let him dye. And they shal be with the kyngye wha he goeth out \(\tau\) in.

And the Leuites \(\tau\) all Iuda dyd as Ioiada \(\gamma\) prest had comanded, and every one toke his men that entred on the Sabbath, with those \(\gamma\) wente of on the Sabbath: for Ioiada \(\gamma\) prest suffired not those two companies to parte asunder. And Ioiada \(\gamma\) prest gave the captaynes ouer hundreds speares \(\gamma\) shylkes, and kyngye Dauids weapons, which were in the

house of God, and set all the people euery one with his weapon in his hande, from the righte corner of the house, vnto the lefte corner of the altare, and to the house warde aboute the kyngye. And they broughte forth the kynges sonne, \(\tau\) set the crowne vpon his heade, and gane them the \(\tau\) wytnesse, \(\tau\) made him kyngye. And Ioiada with his sonnes anointed hym, \(\tau\) sayde: God saue the kyngye.

But when Athalia herde the noyse of \(\gamma\) people \(\gamma\) rame together and prayed \(\gamma\) kyngye, she wente forth to the people in to \(\gamma\) house of the LORDE, and loked: and beholde, \(\gamma\) kyngye stode in his place at \(\gamma\) intrance, and the rulers and trompettes aboute \(\gamma\) kyngye: and all the people of the londe were glad, \(\tau\) blew the trompes, and there were syngers \(\gamma\) could playe with all maner of musicall instrumentes. But she rete hir clothes, \(\tau\) sayde: Sedicion, sedicion. Neuertheles Ioiada \(\gamma\) prest gat him forth with the captaynes ouer hundreds and rulers of the hoost, and sayde vnto them: Brynge her forth betwene \(\gamma\) walles, \(\tau\) who so euere foloweth her, shal be slayne with \(\gamma\) swerde: for the prest had commaunded, that she shulde not be slayne in \(\gamma\) house of the LORDE. And they layed handes on her. And whan she came at the intrance of the horsgate of the kynges house, they put her to death there.

And Ioiada made a couenaunt betwene him and all the people, and the kyngye, \(\gamma\) they shulde be the people of the LORDE. Thé wete all the people in to the house of Baal and destroyed it, \(\tau\) brake downe his altare \(\tau\) ymages, \(\tau\) slewe Mathan the prest of Baal before the altare. And Ioiada appoynted \(\gamma\) officers in the house of the LORDE amoge the prestes \(\tau\) Leuites \(\tau\) whom Dauid had ordeyned for \(\gamma\) house of the LORDE, to offre burnt sacrifices vnto \(\gamma\) LORDE, as it is wryttten in the \(\gamma\) lawe of Moses: with ioye \(\tau\) songs made by Dauid. And \(\gamma\) porters set he at \(\gamma\) gates of \(\gamma\) house of \(\gamma\) LORDE, \(\gamma\) none shalde entre, which were defiled with euy maner of thinges.

And he toke the captaynes ouer huddreds and the mightie men and fórdes of \(\gamma\) people, and all the people of the londe, and brought the kynge downe from the house of the LORDE, and broughte him throwe the hye porte of the kynges house, and caused the
kynge sat upon the seate royall. And all the people of the lorde were glad, and the cite was at rest. But Athalia was slayne with the swerde.

The rviij. Chapter.

I OAS was seuen yeare olde when he was made kynge, and reigned fortie yeare at Ierusalem. His mothers name was Zibe of Berseba. And Ioa dyd that which was right in the sight of the LORDE, as longe as Ioiada the prest lyued. And Ioiada gane him two wives, τ he begat somme τ daughters. Afterwarde deuyed Ioa to renue the house of the LORDE, α gathered together the prestes and Leuites, ÿ sayde vnto the: Go forth vnto all the cities of Iuda, α gather the money of all Israel, to repayre μ house of God yearly, and do it righte soone: but the Leuites made no haist.

Then the kynge called Ioiada the pryncipall, and sayde vnto him: Why lokest thou not vnto the Leuites, ÿ they bringe in from Iuda and Ierusalem, * the collection which Moses the seruanta of the LORDE appoynted to be gathered amōge Israel for the Tabernacle of witnes? For ÿ vnGodly Athalia α his sonnes hane waisted the house of God: and all that was halowed for the house of the LORDE, haue they bestowed on Baalim.

Then commanded the kynge to make a chest, and to set it without at the in trance of the house of the LORDE: α caused it to be proclaimed in Iuda and Ierusalem, that they shulde bringe in to the LORDE, the colleccion, which Moses the seruanta of God appoynted vnto Israel in ÿ wildernes. Ψ were all τ rulers glad, α so were all τ people, α brought it, and cast it in to the chest, τyll it was full.

And when the tyme was ÿ the Leuites shulde brynge the Arke at ÿ kynge's commandement (when they sawe ÿ there was much money therin) then came the kynge's serybe, α he ÿ was appoynted of the chefe prest, and emptied the chest, and carried it againe in to his place. Thus dyd they euery daye, so that they gathered moche money together. And ÿ kynge and Ioiada gane it vnto ÿ worksmen of the house of the LORDE, and they hirde masons and carpenters to repayre the house of the LORDE, and men that could worke in yron and brasse, to repayre the house of the LORDE.

And the labourers wrought, so that ÿ repairinge in ÿ worke wente forward to thour hande, and they set the house of God in his bewyte, and made it stronge. And whan they had performed this, they brought the resdyue of the money, before the kynge and Ioiada, wherof there were made vessels for the house of the LORDE, vessels for the ministracion and burntofferinge, spomes and ornamentes of golde and siluer. And they offered burntofferynes wayle in the house of the LORDE, as longe as Ioiada lyued.

And Ioiada waxed olde, and had lyued longe ynoough, and dyed, α was an hundred and thirtie yeare olde when he dyed: and they burried him in the cite of Dauid, amonst the kynes, because he had done good vnto Israel, and towarde God α his house. And after the death of Ioiada, came the rulers in Iuda, and worshipped the kynge.

Then consented the kynge vnto the. And they forsoke the house of the LORDE God of their fathers, and servedy ÿ groues and ymage. Then came ÿ wrath of the LORDE vpo Iuda and Ierusalem because of this trespas of theirs. Yet sent he prophets vnto the, ÿ they shulde turne vnto the LORDE, α they testified vnto the: but they wolde not heare.

And the sprete of God came vpon τ Zachary the sonne of Ioiada the prest, which stode ouer τ people, α sayde vnto the: Thus sayeth God: Wherfore do ye transgresse the comandementes of the LORDE, which shall not be to youre prosperite: for ye haue forsaken ÿ LORDE, therfore shall he forsake you. Nevertheles they conspyred agaynst him, α stoned him at ÿ kynge's commandement in ÿ courte of the house of the LORDE. And Ioa ÿ kynge thought not on the mercie ÿ Ioiada his father had done for him, but slewe his sonne. Notwithstandinge wha he dyed, he sayde: The LORDE shal loke vpon it, and requyre it.

And whan the yeare was gone aboute, ÿ power of the Syrians wente vp, α came to Iuda α Ierusalem, and destroyed the rulers in the people, and sent all the spoiles of them vnto Damascus. For the power of the Syrians came but with a fewe men, yet gaue ÿ LORDE a very great power in to their hande: because they had forsaken ÿ LORDE God of their fathers. They executted judgment
also vpon Ioa. And when they departed fro him, they lefte him in great sicknesses.

Neuertheles he seuautes conspyed against (because of the bloude of the childre of Ioiada the prest) he slewe him vpó his bed, he dyed, and they buried him in the cite of Dauid, but not amonge the sepulcrs of the kynges. They that conspyed against him, were these: Sabad ñ sonne of Simeath the Ammonitisse, and Iosabad the sonne of Simrith the Moabitisse. As for his sonnes, and the summe that was gathered vnder him, and the buyldinge of the house of God, beholde, they are wrytten in the storie in the boke of the kynges. And Amasias his sonne was kyng in his steade.

The ryb. Chapter.

FYUE and twentye yeare olde was Amasias when he was made kyng, and reigned nyne and twentye yeare at Jerusalem. His mothers name was Ioadan of Jerusalem. And he dyd ð which was right in the sighte of the LORDE, but not with a whole hert. Now when his kingdome was in streght, he slewe his seruautes which had slayne the kinge his father. But their childre slewe he not, for so is it wrytten in the boke in the lawe of Moses, *where the LORDE commaundeth, and sayeth: The fathers shall not dye for the children, neither shall the children dye for the fathers: but euer one shall die for his awne synne.

And Amasias broughte Iuda together, and set them after the fathers houses, after the rulers ouer thousandes ouer hundreds amoninge all Iuda and Ben Iamin, and nombred them from twentye yeare olde aboue, and founde of the thre hundred thousande chosen men, which were able to go forth to the warre, and caryd speares and shylde. And out of Israel appoynted he an hundred thousande stronge men of warre for an hundredtalentes of siluer.

But there came a man of God vnto hym, and sayde: O kyng, Let not the hoost of Israel come with the: for the LORDE is not with Israel, nether with all the childre of Ephraim. For yf thou commest to shewe thy boldnes in the battaile, God shall make the falle before thine enemies. For God hath power to helpe, and to cause for to falle. Amasias sayde vnto the man of God: What shall be done then with ð hundredth talentes ð I haue geue

* Deut. 24. c. 4 Re. 14. a. Eze. 16. c.

ý soudyers of Israel? The mā of God sayde:
'The LORDE hath yet more the this to geue the. So Amasias separated out the men of warre which were come to him out of Ephraim, ð they shulde departe vnto their place. Then waxed their wrath very whote against Iuda, and they wente agayne vnto their place in wrothfull displeasure. And Amasias strēghed himselfe, and carried out his people, and wente forth in to the Salt valley, and smote ten thousande of the children of Seir.

And the childre of Iuda toke ten thousande of the ayue, whom they broughte vp to the toppe of a mountayne, and cast the downe headlings from the toppe of the mount, so that they all to barst in sander. But ñ childre of the men of warre whom Amasias had sent awaye agayne (that they shulde not go to the battayll with his people) fell in to the cities of Iuda, from Samaria vnto Beth Horon, and smote three thousande of me, and toke much spoyle.

And when Amasias came agayne from the slaughter of the Edomites, he broughte the goddes of the children of Seir, and made them his goddes, and worshipped before them, a brest incense vnto them. Then was the LORDE very wroth at Amasias, ð sent vnto him a prophet, which sayde vnto hym: Why sekest thou the goddes of the people, which could not deluyer their folke from thy hande? And when he talked with him, the kyng sayde vnto him: Haue they made ð of the kynges councell? Cease, why wilt thou be smytten? Then the prophet ceassed, ð sayde: I perceauce, that the LORDE is mynded to destroye ð, because thou hast done this, and herkenest not vnto my councell.

* And Amasias ñ kyng of Iuda toke coicell, ð sent vnto Ioa the sonne of Ioahas ñ sonne of Iehu, kyng of Israel, sayege: Come, let us se one another. But Ioa the kyng of Israel sent vnto Amasias ñ kyng of Iuda, sayenge: The hawthorne in Libanus sent vnto ð Cedre tre in Libanus, sayege: Gene thy daughter vnto my sonne to wife. But a wylde beest in Libanus ranne ouer ð hawthorne, ð trode it downe. Thou thinkest: Beholde, I haue smytten the Edomites, therefore is thine hert proude to boast. Now byde at home: why stryeust thou after myfortune, that thou mayest fall ð Iuda with the?
Fo. recreri. The 11. boke of the Cronicles. Chap. r7vi.

Neuertheles Amasias consented not: for so was it broughte to passe of God, y they might be gueuen in to the handes of the enemies, because they soughte the goddes of Edomites. Then wente Ioas the kyng of Israel vp, & they sawe one another, &c. and Amasias the kyng of Iuda, at Beth Semes which lyeth in Iuda. But Iuda was smytte before Israel, & they fled every one vnto his tent. And Ioas the kyng of Israel tok Amasias kyng of Iuda, the sonne of Ioas kyng of Ioaahs, at Beth Semes, & broughte him to Ierusalem, & brake downe the walles of Ierusalme, from y porte of Ephraime vnto the corner porte, euen foure hundrude cubites longe: & took with him all the golde, & silver, & all the ornaments that were fostide in y house of God with Obed Edom, & in the treasures in the kynges house, & the childre to pledge vnto Samaria. And Amasias the sonne of Ioas kyng of Iuda, liued after the death of Ioas the sonne of Ioaahs kyng of Israel fiftene yeare.

What more there is to saye of Amasias (both the first and last) beholde, it is written in y boke of the kynges of Iuda & Israel. And fro the tyme forth that Amasias departed from the LORDE, they conspyred against him at Ierusalem. But he fled vnto Lachis. The sent they after him vnto Lachis, & slewe him there. And they brought him vp6 horses & buried him beside his fathers in the cite of Iuda.

The 1rvi. Chapter.

THEN all the people of Iuda toke Osias, * which was syxtenye yeare olde, and made him kyng in steade of his father Amasias. He builded Eloth, & broughte it agayne vnto Iuda, after that the kyng was fallen on the slype with his fathers. Sixtene yeare olde was Osias when he was made kyng, & reigned two and fiftie yeare at Ierusalem. His mothers name was Iechal of Ierusalem. And he did right in the sght of the LORDE, as his father Amasias had done, and soughte God as longe as Zacharias lyed, which taughte in the visyons of God: & as longe as he sought the LORDE, God made him to prosperse.

For he wente forth, & foughte agaynst the Philistynes, & brake downe yt walles of Gath, & the walles of Iabne, & the walles of Aszdod, & buylded cities aboute Aszdod, & amonge the Philistynes. For God helped him agaynst the Philistines, against the Arabians, agaynst them of Gur Baal, & agaynst the Meunites. And yt Ammonites gau Osias presentes, & his name came in to Egipte: for he was exceedinge stronge. And Osias buyled towres at Ierusalem vpon the cornerpo, & on the valley gate, & on other corners, & made them stronge. He buylded castels also in the wyldernesse, & dydged many welles: for he had many catell, both in the medowes & in the playnes, huzbandmen also & wynegardeners on the mountaynes & on Carmel: for he delyted in huzbandrye.

And Osias had an hoost of men of warre goyng forth to the bataill, which were no bred vnder the hande of Ieiel the scrybe & of Maesa the offycer, vnder the hade of Hanania of the kynges rulers. And the nombre of the chefe fathers amonge the stronge me of warre, was two thousande & syxe hundrath. And vnder the hande of the hoost thre hundruth thousande, & seuen thousande & fyue hundruth mete for the batailly, in the strength of an armyn to helpe the kyng agaynst the enemes. & Osias prepared for all the hoost, shyldes, speares, helmentes, brestplates, bowes & slyngstones. And at Ierusalme he made ordinaunce coningly, to be vpon the towres & in the pynacles, to shute arowes & greate stones. And the fame of him came farre abrode, because he was specially helped, tyll he became mightie. & And when his power was greate, his hert arose to his awne destruction: for he trespassed agaynst the LORDE his God, & wente in to the temple of the LORDE, to burne incense vpon the altare of incense. But Asarias the prest wente after him, & foure score prestes with him, valaunt men, & withstode kyng Osias, & saide vnto him: *It belongeth not vnto thy office (Osias) to burne incense vnto the LORDE, but vnto the prestes belongeth it, euyn vnto the children of Aaron, which are halowed to burne incense. Go forth out of the Sanctuary: for thou offendest, & it shall be no worshippe vnto the before God the LORDE.

And Osias was wroth, & had a cenoure in his hande. & And whyle he murmured with the prestes, the leprosy spongge out of his foreheade in the presence of the prestes in

* 4 Re. 15. a.  * Nu. 18. a.  * Nu. 12. b.
The 17th. Chapter.

CHAS was twenty yeares old when he was made kynge, and reigned sixtene yeares at Jerusalem, and dyd not that which was righte in the sighte of the LORDE, as did David his father, but walked in the wayes of the kings of Israel, and made molten images vnto Baalim, and brent incense in the valley of the children of Hennon, and burnt his owne sondes in fire, after the abominacions of the Heithen, whö the LORDE expelad before the childræ of Israel. And he dyd sacrifice and brent incense vpon the hye places and vpon the hilles, and amoge all grene trees.

The 18th. Chapter.

IOTHAM was fyue and twentye yeare olde when he was made kynge, and reigned sixtene yeare at Ierusalem. His mothers name was Ierusada the daughter of Sadoc: he dyd righte in the sighte of the LORDE as did Osias his father: saynge he wente not in to the temple of the LORDE, and the people yet marred them selues. He buylded the hye porte of the house of LORDE, and on the wall of Ophel buylded he moch, and buylded the cities vpon the mountaynes of Iuda, and in the woddes buylded he castels and towres.

And he fought with the kinge of the childræ of Ammon, and ouercame them, so that the childræ of Ammon gauæ him the same yeare an hundred talentes of siluer, ten thousande quarters of wheate, and ten thousande of barye. So moch dyd the children of Ammon gauæ him also in the seconde thrilde yeare. Thus became Iotham mightye, for he gyded his wayes before the LORDE his God.

What more there is to saye of Iotham, all his warres, and his waiers, beholde, it is wrytten in the boke of the kinges of Israel and Iuda. Fyue and twentye yeare olde was he when he was made kynge, and reigned sixtene yeare at Ierusaleme. And Iotha fell on spele with his fathers, they buryed him in the cite of David, and Achas his sonne was kynge in his steade.
Iohanan, Barachias the sonne of Mesillemoth, 
Ezechias the sonne of Sallum, Amasa 
y sonne of Hadlai, agaynst them y came from 
y battayll, sayde vnto them: Ye shal not 
comminge the presoners in hither, for youre 
mynde is but to make vs trespace before the 
LORDE, to makeoure synnes and offences 
the greater: for the trespace is to moch all-
ready, the wrath is feare over Israel. So 
the host lefte the presoners the spoyles 
before rulers and before the whole congrega-
gation.

Then stode vp the men (which now were 
reheard by name) and toke the presoners, 
and as many as were naked amongst them, 
clothed they with spoyles, deckte them, 
and put shues vpon their fete, and gaue the 
to eate and drynke, and aunyted them, 
and caried them vpon asses (as many as were 
feble) and broughte them to Iericho to y 
Palme cite vnto their brethren, and came 
agayn to Samaria. * At the same tyme sent 
kynge Achas vnto the kynges of Assur, y they 
shulde helpe him. And the Edomites came 
agayn, and smote Iuda, and caried some 
awaye captuyne. The Philistynes also fell in 
to the cities in the playne, towards the 
parte of Iuda, wanne Beth Semes, Aialon, 
Gederoth, and Socho with the vyllages therof, 
Timna with the vyllages therof, Gimso with 
the vyllages therof, and dwelt therin. For y 
LORDE subdued Iuda for Achas sake y 
kyng of Iuda, because he made Iuda naked, 
and rebelled agaynst the LORDE. And 
Teglatphinesser the kyng of Assur came 
agaynst him, and beseged him, he was not 
myhte ynoogh for him.

For Achas spoyled the house of the LORDE, 
and the kynges house, and of the rulers, to 
gene vnto kyng of Assur, but it helped him 
not. Moromer kynge Achas trespassed yet 
more against the LORDE, eu in his trouble, 
and dyd sacrifeyce vnto the goddes of them of 
Damaseon, which had smitten him, sayde: 
The goddes of the kynges of Syria helpe 
them, therfore wil I offre vnto them, that they 
maye helpe me also, where as the same yet 
were a fall vnto him and to all Israel.

And Achas gathered the vessels of y house 
of God together, and brake the vessels in y 
house of God, shut the dores of the house of 
y LORDE, and made him altares in all 
corners at Jerusalem, and enery where in the 
eyties of Iuda made he yye places to burne 
incense vnto other goddes, and pronounced y 
LORDE God of his fathers vnto wrath.

What more there is to saye of him and of 
all his wayes (both first and last) beholde, it 
is wrytten in the boke of the kynges of Iuda 
and Israel. And Achas fell on slepe with his 
fathers, and they buryed him in y cite of 
Jerusalem: for they broughte him not amon 
the sepleures of the kynges of Israel. And 
Ezechias his sonne was kyng in his steade.

The 111. Chapter.

Ezechias was hye twenty yeare A 
ole when he was made kyng, reigned 
yeare twentye yeares at Jerusalem. His 
motheres name was Abia daughter of Zachary. 
And he dyd that which was right in the sight 
of the LORDE, as did his father Dauid.

He opened the dores of y house of the 
LORDE in the first moneth of y first yeare 
of his raigne, made them stronge, brought 
in the preste and Leuites, and gathered them 
gether vnto the East streate and sayde vnto 
them: Herken vnto me ye Leuites, sanctify 
youre selues now, that ye maye halowe the 
house of the LORDE God of youre fathers, 
and put yflathines out of the Sanctuary: for 
youre fathers haue trespassed, and done y which 
was euell in the sighte of the LORDE our 
God, and haue forsaken him. For they 
turned their faces from the habitation of 
y LORDE our God, turned their backes on it, 
and shut the dores of the Porche, and put 
out the lampes, and brente no incense, offered 
no burntsacrifeyce in the Sanctuary vnto the 
God of Israel.

Therefore is the wrath of the LORDE come 
ouer Iuda and Jerusalem, and he hath geuen 
them ouer to be scatred abrode, desolate and 
be hyssed at, as ye se with youre eies. For 
beholde, eu for the same cause fell oure fathers 
throwe the swerde, oure sonnes doughters 
and wyues were caried awaye captive. Now 
am I mynded to make a couenant with the 
LORDE God of Israel, he maye turne 
awaye from vs his wrath. Now 
my sonnes, be not ye negligent: for the 
LORDE hath chosen you to stode before him, 
and to be his mynisters and to burne incense 
vnto him.

And they gathered their brethren together, and were sanctified, and wente in acordinge to the kynges commandement at the worde of the LORDE, to clenshe the house of ¥ LORDE. And the prestes entred within in the house of the LORDE to purifie, and put out all the vnuelennes that was founde in the temple of the LORDE, in the court of the LORDE house: and the prestes toke it vp, and carried it out in to the broke Cedron. The first daye of the first moneth beganne they to sanctifie them selues, and on the eighte daye of the moneth wente they in to the porche of the LORDE, and halowed the house of ¥ LORDE eighte dayes, and finished it on the sixtenth daye of the first moneth.

And they wete in to the kyng Ezechias, and sayde: We have closed all the house of the LORDE, the altar of burntofferynges, and all his vessels, the table of the shewbred and all the apparell thereof: and all the ornamentes that kyng Achaas cast awaye wha he was kyng, what tymes as he transgressed, those haue we prepared and halowed. Beholde, they are before the altar of the LORDE.

The the kyng Ezechias gat him vp early, and gathered together the Elders of the cite, and wete vp vnto the house of the LORDE; and they broughte seuen bullockes, seuen rammes, seuen lambs, and seuen goates to be the synofferynge, for the Sanctuary, for Iuda. And he spake vnto the prestes the children of Aaron, that they shulde offer vp vpon the altar of the LORDE.

So they slew the bullockes, and the prestes toke the bloude, and sprenkled it vpon ¥ altar: and slew the rammes, and sprenkled the bloude vpon the altar: and slew the lîbes, and sprenkled the bloude vpon the altar. And the goates to ¥ a synofferynge brought they before the kyng and the con-

gregaciôn, and layed their handes vpon them: and the prestes slewe them, and sprenkled their bloude vpon the altar to make attonemêt for all Israel: for the kyng command to offer burntsacrifice and sinofferinges for all Israel.

And he set the Leuites in the house of the LORDE with Cymbales, Psalteries and harpes, * as Dauid had commanded, and Gad the kynges Seer, and the prophet Nathan, for it was the commandement of the LORDE by his prophetes. And the Leuites stode with the musicall instrumentes of Dauid, ¥ the prestes with the trumpettes. And Ezechias commanded them to offer burntsacrifice vpon the altar. And aboute the tymne that the burntsacrifice begane to be offered the songe of the LORDE beganne also, ¥ trumpettes, and dyuerse instrumentes of Dauid the kyng of Israel and all the congregacion gaue praise ¥ thanks: and the songe of the Musicians, ¥ blowynge of the trompettes, endured all tyll the burntofferynge was finisshed.

Now whan the burntofferynge was performed, the kyng and all they that were with him, bowed them selues, and gaue praise and thankes. And Ezechias the kyng with the rulers commanded the Leuites to praysse the LORDE with the songs of Dauid and Assaph the Seer. And they gaue praysse tyll they were joyfull, and they bowed them selues, and worshipped.

And Ezechias answered and saide: Now haue ye yfyled youre hides vnto the LORDE steppe forth, and brynge hither ¥ sacrificyes and thankofferynges vnto the house of the LORDE. And the congregacion broughte sacrificyes and thankofferynges, and every ma of a fre wyllinge hert brought burntofferynges. And the nombre of the burntofferynges that the congregacion broughte, was thre score bullockes and ten, an hundreth rames, and two hundreth lambs, and all these for the burntofferynge vnto the LORDE, and they sanctified sixe hundreth bullockes, and thre thousande shepe.

But the prestes were to fewe, and could not pluck of the skynnes of all the burntofferynges, therfore toke they their brethren the Leuites, tyll the worke was finisshed, and tyll the prestes were halowed (for the Leuites

* 1 Par. 26. a.

57
The 11th Chapter.

AND Ezechias sent in to all Israel and Iuda, and wrote letters vnto Ephraim and Manasses, that they shulde come to the house of the LORDE at Jerusalem, to kepe easter vnto the LORDE God of Israel. And the kyng hele a counsell with his rulers, and all the cögregacion at Jerusalem, *to kepe Passover in the seconde moneth: for at that tyme they could not kepe it, because the prestes were not sanctified ynowh, and the people were not yet come together vnto Jerusalem. And it pleased the kyng well and all the cögregacion. And they appointed it to be proclaimed throw out all Israel from Berseba vnto Dan, that they shulde come to kepe Paschower vnto the LORDE God of Israel; for they were not many to kepe it as it is wrytten.

And the postes wente with the letters from the hannde of the kyng and of his rulers throw out all Israel and Iuda, at y kynges commaundement, and sayde: Ye children of Israel, turne you vnto the LORDE God of Abraham, Isaac and Iacob, and he shall turne to y escaped, which are lefte ouer amonoge you from the hannde of the kyng of Assur: and be not ye as yowre fathers and brethren, which rebelled agaynst the LORDE God of their fathers, and he gane the ouer in to desolacion as ye se yowre selues. Be not ye hardnecked now as were yowre fathers, but ofre yowre hâde vnto the LORDE, and come to his sanctuary, which he hath sanctified for euer, and serue the LORDE youre God, & so shal the indignacion of his wrath turne away from you. For yf ye turne vnto the LORDE, then shal yowre brethren and children haue mercy in the sighte of them which holde them in captiuyte, that they maye come agayne in to this londe: *for the LORDE youre God is gracious and mercifull, and shal not turne awaye his face from you, yf ye enseuerte vnto him.

* Num. 9. b. † Exod. 34. c.

And the postes wente from one cite to another in the londe of Ephraim and Manasses, and vnto Zabulon. But they mocked them and laughed them to scorne. Yet were there some of Asser and Manasses, and of Zabulon, that submytted them selues, and came to Jerusalem. And the hande of God came in to Iuda, so that he gau the one hert to do after the commaundement of the kyngge and the rulers at the worde of the LORDE. And there came together vnto Ierusale a greate people, to kepe the feast of vneuendoed bred in the seconde moneth, a very greate congregacion.

And they gat them vp, and put downe y altare that were at Jerusalem, and all the incense put they awaye, and cast it in to the broke Cedron, and slewe the Paschower on the fourteunte daye of the sec Axe moneth. And y prestes and Leuites were ashamed, and halowed them selues, and broughte the burntofferynges to the house of the LORDE, and stode in their ordainance, as it was acordinge, after the lawe ow the man of God. And the prestes sprenkled the bloude from the hande of the Leuites: for there were many in the cögregacion which were not sanctified, thorefore dyd the Leuites kyll Passeower for them which were not clesned, that they mighte be sanctified vnto the LORDE. There were many people also of Ephraim, Manasses, Isachar and Zabulon, which were not cleane, but aiete the Easter lambe not as it is wrytten: for Ezechias prayed for them, and sayde: The LORDE, which is gracious, shalbe mercifull vnto all them that prepare their hertes vnto God, to seke the LORDE God of their fathers, though they be not clesned after the holy purificacion. And the LORDE herde Ezechias, and healed the people. Thus the children of Israel that were founde at Ierusale, helde y feast of vneuendoed bred seuen dayes with greate ioye. And the Leuites and prestes prayed the LORDE euery daye with the loude instrumentes of the LORDE. And Ezechias speake hertely vnto all y Leuites, which had good vnderstandinge in the LORDE, and they ate the featse seuen dayes, and ofred thakofferynges, and gau thankes vnto y LORDE God of their fathers.

And all the congregacion dewyded to kepe
the feast yet other seven days, and so they held it those seven days also with joy: for Ezechias the king of Juda gave an Heneofferynge for the congregacion, euen a thousande bullockes, and seven thousande shewe. But the rulers gave an Heneofferynge for the congregacion, euen a thousande bullockes, and ten thousande shepe. And many of the pretes sanctified them selues. And the whole congregacion of Juda rejoysed, the pretes and Leuites, and all the congregacion that came out of Israel, and the straungers that were come out of the londe of Israel, and they that dwelt in Iuda, and great joye was there at Jerusalem: for sence the tyme of Salomon the sonne of David the kyng of Israel, was there no sch (joye) at Jerusalem. And the pretes and Leuites stode vp and blessed the people, and their voyce was herde, and their prayer came in to his holy habitacion in heauen.

The xxxi. Chapter.

And wha Ezechias with the rulers wente vp, and sawe the heapes, they prayed the LORDE, and his people of Israel. And Ezechias axed the pretes and Leuites concerning the heapes. And Asaria the prest the chefe in the house of Saboe, sayde vnto him: Sence the tyme that they beganne to brynge the Heneofferynges in to the house of the LORDE, we haue eaten, and are satisfied, and yet is there lefte ouer: for the LORDE hath blessed his people, threfore is this heape lefte ouer. Then commanded the kyng, that they shulde prepare chestes in the house of the LORDE. And they prepared them, and put in the Heneofferynges, and tithes and that which was halowed, faithfully.

And the overseigh of the same had Chanania the Leuite, and Simei his brother the seconde, and Ichiel, Asasia, Naglath, Asahel, Jerimoth, Iosabad, Eliel, Iesmachia, Mahath and Beniaia, ordyned of the hande off Chanania and Simei his brother, accordinge to the commandement of kyng Ezechias. But Asaria was prynce in the house of God. And Core the sonne of Iemna the Leuite the porter of the Eastgate was ouer the frewyllinge gifts of God (which were geuen for Heneofferynges vnto the LORDE) and ouer the Most holy. And vnder his hande were, Eden, Miniamin, Iesua, Semaea, Amaria, and Sachania in the cities of the pretes vpon credence, that they shulde gene vnto their brethren accordinge to their courses, to the leeste as to the greatest.

And vnto them that were counted for men chylde from thre yeare olde and abowe, amonge all the that wete in to the house of the LORDE, every one vpó his daye to their office in their attendances after their courses. And they that were rekened for pretes in the house of their fathers, and the Leuites from twentye yeare and abowe, in their attendances after their courses. And they that were rekened amonge their children, wyues, sonnes and daughters amonge the whole congregacion: for that which was halowed, sanctified they vpon credence. There were men also named by
€i)t

jTo. mrv)itiij»

name ainonge Aarons

ij.

children the

bokc of
prestes

feldes of the suburbes in all y cities,
that they shulde geue porcions vnto all the
men children anioge the prestes, and to all

vpon the

then^ that were noinbred

amonge

the Leuites.

luda, and dyd
and true in the
And in all
sighte of the LORDE his God.
the busynes that he toke in hade concernynge
the seniyce of the house of God, acordinge to
the lawe and commaundement, to seke his
God, that dyd he with all his hert, and ther-

Thus dyd Ezechias

in all

that which was good, righte

fore prospered he well.
El)t

mi]-

Cljaptcr.

AFTER
Sennacherib"

and faithfulnes came
the kynge of Assur, and
luda, and pitched before the
and thoughte to plucke them

these actes

wente

in

stroge

cities,

to

And whan Ezechias sawe that
him.
Sennacherib came, and that his face stode to
fighte agaynst Jerusalem, he deuysed with his
rulers and mightie men, to couer the waters
of the welles that were without the cite, and
they helped him and there gathered together
a greate people, and couered all y welles and
water brokes in the myddes of the londe, and
Lest the kynges of Assur fynde moch
sayde
And he toke a corage
water wha they come.
vnto him, and buylded all the walles where
they were in decaye, and made towres theron,
and buylded yet another wall without, and
And
strengthed Millo in the cite of Dauid.
made moch ordinaunce and shyldes, and set
captaynes of warre ouer the people.
And gathered them vnto him vpon the
brode strete by the gate of the cite, and spake
Be stronge
hertely vnto them, and sayde
and bolde, feare not, and be not afrayed for
the kynge of Assur, ner all y multitude that
is with him
for there is one greater with vs
then with him.
With him is a * fleshly anne,
oure God, to
but with vs is the
And ;y people
helpe vs and to fighte for vs.
trusted vnto the wordes of Ezechias kynge of
vnto

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LORDE

luda.

*Afterwarde sent Sennacherib the kynge of
Assur his seruauntes vnto Jerusalem (for he
laye before Lachis, ti all his boost with him)
to Ezechias f kinge of luda,
to all luda
that was at lerusale, sayenge
Thus sayeth
Sennacherib f kynge of Assur Wherin put
(t,

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tl)f

CJ)ap.

Croniricef.

jLTLTij.

ye youre trust ye that dwell in the beseged
lerusalem ? Ezechias disceaueth you, that he
maye delyuer you vnto death, hoger, and
thyrst, and sayeth
The
oure God
shal delyuer vs from the hande of the kynge
of Assur.
Is it not Ezechias, that hath put
awaye his hye places and altares, and sayde
vnto luda and lerusalem
Before one altare
shal ye worshippe, and burne incense theron ?
Knowe ye not what I and my fathers haue
done to all y people in the londes? Haue
the goddes of the Heythen in the londes bene
able to delyuer their countrees fro my hande ?
What is he amonge all the goddes of these

LORDE

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Heythen (whom my father damned) that was
able to delyuer his people fro my hande ?
y

youre God shulde be able to delyuer fro my
hande.
Therfore let not Ezechias now disceaue you, and let him not persuade you any
soch thinge, and beleue him not.
For yf no
god of all the Heythe and kyngdomes might
delyuer his people fro my hande and from the
hande of my progenitours, then shal not youre
goddes be able to delyuer you fro my hande.
His seruautes also spake yet more against
the
God, and agaynst his seruaunt
Ezechias. And he wrote a letter to blaspheme
the
God of Israel, and spake of him,
and sayde Like as the goddes of the Heythen
in their londes haue not bene able to delyuer
their people from my hande, euen so shal not
the God of Ezechias delyuer his people fro
my hande.
And they cryed with loude voyce in the
lewish langage vnto the people of lerusalem
that were vpon the wall, to make them fearfull
and to be fayntharted, that they might wynne
the cite. And they spake agaynst the God off
lerusalem, euen as agaynst the goddes off the
nacions vpon earth, which were but the workes
of mens hondes.
But contrary wyse the kynge Ezechias and
the prophet Esay the sonne of Amos prayed,
and cryed vnto heaue. And the
sent an angell, which destroyed all the mightie
men of the boost, and the prynces and rulers
in y tentes of the kymge of Assur, so that he
departed agayne with shame in to his owne
t And whan he wente in to liis gods
londe.
house, they y came of his owne body, slewe
him there with the swerde. Thus the
helped Ezechias and them at lerusalem, out

LORDE
LORDE
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LORDE

LORDE


of the hāde of Sennacherib ו king of Assur, and of all other, and mayntayned the frō all on every syde, so many broughte presents vnto the LORDE to Ierusalem, and Jewels vnto Ezechias the kinge of Iuda. And afterwarde he was exalted in the sighte of all Heythen.

2 At the same tyme was Ezechias deedsicke, and he prayed vnto the LORDE, which made him promes, and gane him a wondertoken. But Ezechias recōpessd not accordinge as was geuen vnto him, for his hert was lifted vp: therfore came the wrath vpon him, and vpon Iuda and Ierusalem. Neuertheles Ezechias humbled him selfe because his hert had beene exalted with them at Jerusalem: therfore came not the wrath of the LORDE vpon them, whyle Ezechias lyued.

And Ezechias had very greate riches and worshippe, and made him treasures of syluer, golde, precious stones, spycys, shylde, and all maner costly vessell, and corne houses for the increas of corne, wyne and oyle, and stalles for all maner catell, and foldes for the shepe, and byuldedy him cities, and had many catell of shepe and oxen: for God gaue him very much good.

It is the same Ezechias that coured the hye water condyte in Gihon, and conveyed it vnder on the west syde of the cite of David: for Ezechias prospered in all his worke. But when the interpreters the chefe of Babilon were sent vnto him, to axe question at him (concernyng the wondertoken that had happened in the londe) God lefte hym to be tempted, that it might be knowne what soever was in his hert.

What more there is to saye of Ezechias, and of his mercifullenes, beholde, it is wryttē in the vision of the prophet Esay the sonne of Amos, and in the boke of the kynge of Iuda and Israel. And Ezechias fell on slepe with his fathers, and they buried hym ouer the sepulchres of the children of David, and all Iuda and they of Ierusalē dyd hym worshippe in his death: and Manasses his sonne was kyng in his steade.

The xiii. Chapter.

M A NÅSÅSES was twelue yeare olde whē he was made kyng, and reigned fyve and fiftie yeare at Ierusalem, and dyd that which was euell in the sighte of the LORDE (even after the abominacions of the Heythen, whom the LORDE expelled before the children of Israel) and turned backe, and byuldedy the hye places, (which his father Ezechias had broken downe) and set vp altares vnto Baalim, and made groues, and worshipped all the hoost of heauen, and serued them. He byuldedy altares also in the LORDES house, wherof the LORDE had sayde: At Ierusalem shal my name be for euuer. And vnto all the hoost of heauen byuldedy him altares in both the courtes of his house of the LORDE. And in the valley of the sonne of Hennon caused he his awne sonnes to go throw the fyre, and chosed dayes, regarded byrdeseryenge, and witches, and founded soylthesayers and expounders of tokens, and dyd mōch that was euell in the sighte of the LORDE to prouke hym vnto wrath.

Carued yimages also and Idols (which he caused to make) set he vp in Gods house, wherof the LORDE saide vnto David and to Salomon his sonne: In this house at Ierusalem which I haue chased out of all the trybes of Israel, wyl I set my name for euere and wyl nomore let the fote of Israel remoue frō the londe that I appoynted for their fathers, so farre as they observe to do all I haue commaundedy them, in all the lawe, statutes and ordinances by Moses. But Manasses disceaued Iuda and them of Ierusalē, so that they dyd worse then the Heythen, whom the LORDE destroyed before the children of Israel. And the LORDE spake vnto Manasses and his people, and they regarded it not.

Therefore dyd the LORDE cause the rulers of the hoost of the kyng of Assur to come vpō the, which toke Manasses presoner with bōdes, and bounde hym with cheynes, broughte hym vnto Babilon. And when he was in treble, he made intercession before the LORDE his God, and humbled him selfe greatly before the God of his fathers, and prayed and besoughte him. Then herde he his prayere, and broughte him agayne to Ierusalem to his kyngdome. And Manasses kneue that the LORDE is God.

Afterwarde byuldedy he the vttemost wall of the cite of David, on the west syde of Gihon by the broke, and at the intranue of the

† 4 Re. 18. a. ‡ 2 Par. 7. e. § Deut. 30. a.
Fyshgate, and rounde aboute *Ophel, and made it very yce. And layed capaynes in y straunge cities of Iuda, q put awaye y strange goddes ᵃ Idolus out of ᵃ house of ᵃ LORDE, and all the altares which he had byyled vpō the mount of the house of the LORDE, and in Jerusalem, and cast them out of the cite, and byyled the altare of the LORDE, and offred slaynofferynes and thankoferynes theron, and commanded Iuda, that they shulde serve the LORDE God of Israel. Neuertheles though the people offred vpō the LORDE their God, yet offred they vpō the yce places.

What more there is to saye of Manasses and of his prayer to his God, and the wordes of the Seers that spake vpō him in the name of the LORDE God of Israel, beholde, they are amonge the actes of the kynges of Israel. And his prayer and intercession, and all his synne and ofence, q the rownmes wherein he byyled the yce places q groues and founded ydols, afore he hibled himselfe, beholde, they are wrytten amonge the actes of the Seers. And Manasses fell on slepe with his fathers, and they buried him in his house, and Amon his some was kyng in his steade.

Two and twetie yeare olde was Amon wha he was made kyng, and reigned two yeare at Ierusale, and dyd enuell in the sighte of the LORDE, as Manasses his father had done. And Amon offred vpō all the Idols that his father Manasses had made and served the. Yet dyd not he humble himselfe before the LORDE, as Manasse his father had submitten himselfe: but Amon trespaced ever more and more. And his seruauntes cõspyred against him, and slewe him in his house. Then smote the people in the londe all them that had cõspyred against kyngye Amon. And the people in the londe made losias his sonne kyng in his steade.

The ֵֵֵ. Chapter.

Losias was eight yeare olde whan he was made kyng, and reigned one and thirtie yeare at Ierusale, and dyd that which was righte in the sighte of the LORDE, and walked in the wayes of David his father, and turned not asyde, nether to the righte hande nor to the lefte. For in the eight yeare of his reigne wha he was yet but a childe, he beganne to seke the God of his father David: and in the twelveth yeare begane he to clene Iuda and Ierusale from the yce places and groues, and carued Idols, and molten ymages: and caused the altares of Baalim to be broken downe before him, and the ymages that were theron, hewed he downe. And y groues and carued Idols and molten ymages brake he in peces, and made them to dust, and seared it vpō the granes of them that had offred vpō them. And the bones of the prestes brent he vpō the altares, and so closēd he Iuda q Ierusale, q in q cities of Manasses, Ephraim, Simeon, and vpto Nephtalí in their wyldernesses on every syde. And wha he had broken downe the altares and groues, and smytten the Idols in peces, and hewed downe all the ymages in all the londe of Israel, he came agayne to Ierusale.

In the eightith yeare of his reigne wha he had clensed the londe and the house, he sent Saphan the sonne of Asalia and Maesea the Shrene of the cite, and Ioath the sonne of Iohas the Channcele, to repayre the house of the LORDE his God. And they came to Helchias q yce prest, and there was delyuered vpto them the money that was broughte vpto the house of God, which the Leuites (that kepte the threeshouldes) had gathered, of Manasses, Ephraim, and of all the residue in Israel, and of all Iuda q Ben Iamin, and of them that dwelt at Ierusale, and they delyuered it vpto the hâdes of the worke men in the house of the LORDE, and gaue it vpto those that wrought in the house of the LORDE, where it was in decaye, q they shulde repayre it. And the same gaue it forth vpto the carpenters and byylers, to bye fē stone and hewen tymber for the balkes in the houses, which the kynges had destroyed. And the men laboured faithfully in the worke.

And ouer them were ordeyned, Iahath and Obadía the Leuites of the children of Merari: Zachary and Mesuulum of the children of the Kahathites, to further the worke, and they were all Leuites that coulde playe vpon instrumentes. But ouer them that bare burthens and furthurd all maner of worke in all the offices, there were scribes, officers and dore kepers of the Leuites. And wha they toke out the money that was broughte vpto q house of the LORDE, Helchias the prest founde

* 2 Esd. 3. c.
* 4 Re. 22. a.  * 4 Re. 22. a.
the boke of the lawe of the LORDE geuen by Moses. And Helchias answered, and saide vnto Saphan the Serybe: *I haue founde the boke of the lawe in þ house of þ LORDE. And Helchias deluyered the boke vnto Saphan. And Saphan bare it vnto the kyng, and broughte þ kyng words agaynst, and sayde: All that was geuen vnder the handes of thy seruauntes, that make they: and þ money that was founde in þ house of the LORDE, haue they gathered together, and deluyered it vnto þ officers, and to the workmen. And Saphan the Serybe tolde the kyng, and sayde: Helchias the prest hath deluyered me a boke.

And Saphan red therin before the kyng. And whan the kyng herde the wordes of the lawe, he rente his clothes. And the kyng commaunded Helchias and Ahicam the sonne of Saphan, and Abdon the sonne of Micha, and Saphan the Serybe, and Asaia the kynges seruaunt, and sayde: Go youre waye, axe counsell at the LORDE for me and for the remnaunt in Israel, and for Iuda, concernynge these wordes of the boke that is founde. For greate is the indignacion of the LORDE that is gone forth ouer vs, because oure fathers haue not kepte the worde of the LORDE, to do acordinge as it is wrytten in this boke. Then wete Helchias (with the other that were sent from the kyng) vnto the prophetisse Hulda the wife of Salum the Sonne of The- coath the sonne of Hasra the keper of the clothes, which dwelt at Jerusalem in the secõde parte, and they spake this vnto her.

And she sayde vnto them: Thus sayeth the LORDE God of Israel: Tell the man þ sent you vnto me: Thus sayeth þ LORDE: Beholde, I wil brynge plages vpo this place and the inhabitters therof, euë all the curses which are wrytten in the boke, that was red before the kyng of Iuda: because they haue forsakë me, and brêt incëse vnto other goddes, to prouoke me with all the workes of their handes. And my indignacion shal go forth vpon this cite, and shal not be quenched.

And after this maner shal ye saye vnto the kyng of Iuda, that sent you to axe counsell at the LORDE: Thus sayeth þ LORDE God of Israel concernynge the wordes that thou hast herde: Because thine hert is mowed, and because thou hast humbled thy selfe in the sighte of God, when thou herdest his words agaynst this place and the inhabitters thereof, and hast submityed thy selfe before me, and rent thy clothes, and wepte before me, therefore haue I herde the, sayeth þ LORDE. Beholde, I will gather the vnto thy fathers, and thou shalt be layed in thy grave with peace, so þ thine eyes shal not se all the cuell that I wyl brynge ouer this place, and the indwellers thereof. And they broughte the kyng words agaynst.

Then sent þ kyng, *and caused all the Elders in Iuda and Jerusalem to come togethuer. And the kyng wente vp in to the house of the LORDE, and all the men of Iuda and inhabitters of Jerusalem, the prestes, the Leuities, and all the people both small and great: and all the wordes in the boke of the covenauent that was founde in the house of the LORDE, were red in their eares. And þ kyng stode in his place, and made a covenauent before the LORDE, that they shulde walke after the LORDE, to kepe his co- maundementes, his testimonies, and his stat- utes with all their hert and with all their soule, to do acordinge vnto all the wordes of the covenauent that are wrytten in this boke.

And there stode all they that were founde at Jerusalem and in Ben Iamin. And þ inhabitters of Jerusalem dyd acordinge to the covenauent of God the God of their fathers. And Josias put awaye all abominaciones out of all the londes that were the children of Israels, and caused all them that were founde in Israel, to serue the LORDE their God.

*As longe as Josias lyued, departed they not from the LORDE the God of their fathers.

AND Josias kepe Passeoun vnto the A LORDE at Jerusalem, and slewe the Passeoun on the fourteenth daye off the first moneth, and set the prestes in their offices, and strengthened them to their mynistration in the house of the LORDE, and sayde vnto the Leuities that taughte in all Israel, and were sanctified vnto þ LORDE: Put the holy Arke in the house that Salomon þ sonne of Daviid kyng of Israel dyd buylde. *Ye shal beare it nomore vpoun youre sholders. Se that ye serue now the LORDE youre God, and his people of Israel, and prepare the house of youre fathers in youre courses, as it was
appointed by David the king of Israel, and by Solomon his son: and stonde in the Sanctuary after thy course of the fathers houses amonge youre brethren the children of the people, And after the course of the fathers houses amonge the Levites, and kyll Passeouer, sanctifie and prepare youre brethren, that they maye do accordinge to the worde of the LORDE by Moses.

And Josias gaue lambs and yonge kyddes which were males, to the Heueofferynge for the comontye (all to the Passeouer for every one that was founde) in the nombre thirtie thousande, and thre thousande oxen, all of the kynges good. And his prynces of their awne good wyll gaue to the Heueofferynge for the people, & for the prestes and Levites (namely, Helchias, Zachary and Iehiel the prynces in thy house of God amoge the prestes) for the Passeouer, two thousande and sixe hundreth, And thre huldreth oxen. But Chanania, Semiia, Nathanael and his brethren, Gasabia, Ieiel and Josabad the chefe of the Levites gaue the Levites to the Heue offerynge for the Passeouer, fyue thousande shepe, & fyue hundreth oxen.

Thus was the Gods seruyce prepared, and the prestes stode in their place, and the Levites in their courses accordinge to the kynges commaundement. And they kylded the Passeouer, and the prestes toke it off their handes, and sprenkled it: and the Levites toke the skynnes off them, and removed the burntofferynge there from, to gene it amonsthe porcions of the fathers houses in the multitudes of their conegregation to offre vnto the LORDE, *as it is wrytten in thy boke of Moses, Euen so dyd they with the oxen also. And they dydth the Passeouer at the fyre accordinge to the lawe. And that which was halowed, dyghte they in pottes, kettels, and pannes, and made haist for the comon people. Afterwaerde prepared they for them selues also and for thy prestes: for the prestes the children of Aaron were occupied in the burntofferynges and fat vntyll the nighte. Therfore must the Levites prepare for them selues and for the prestes the children of Aaron.

And the syngers the children of Asaph stode in their place (acordinge to t Dauids commaundement) and Asaph and Heman, and Jedithim the kynges Seer, and the porters at all the gates. And they departed not from their office. For the Levites their brethren prepared for them. Thus was all the Gods seruyce prepared the same daye, that the Passeouer mighte be kepe, and the burnt-sacrifices offred vpon the altere off the LORDE accordinge to the commaundement of kyng Josias.

So the children of Israel that were at hande, helde Passeouer at that tyme, and the feast of vnleuended brede, seven dayes. Sence thy tyme of Samuel the prophet, was no Passeouer kepe in Israel like this: and no kyng of Israel had holden such a Passeouer as Josias dyd, and the prestes, Levites, all Iuda, and soch as were founde of Israel, and the inhabiteres of Jerusalem. In the eighteith yeare of the regne of Josias was this Passeouer kepte.

After this, when Josias had prepared the house, Necho the kyng of Egypte wente vp to fighte agaynst Carcamis besyde Euphrates. And Josias wette forth agaynst him. But he sent messauners vnto him, sayenge: What haue I to do with the O kyng off Iuda? I am not come now agaynst the, but I fighte agaynst another house: and God hath sayde, that I shall make haist. Cease from God which is with me, that he destroye the not. Neuertheles Josias turnd not his face from him, but prepared himselfe to fighte with him, and herkened not vnto the wordes of Necho out of the mouth of God, & came to fighte with him vpon the playne besyde Mageddo. But the Archers shot at kyng Josias. And the kyng sayde vnto his seruanutes: Cary me awaye, for I am sore wounded. And his seruanutes toke him from the charet, and caried him vpon his seconde charet, and broughte him to Ierusalem. And he dyed, and was buried amonsthe the sepulcreres off his fathers.

And All Iuda and Jerusalem mourned for Josias, and Jeremy bewayled Josias, and all the synginge men and wemen, speake their lamentaciones ouer Josias vnto this daye, and made a custome therof vnto this daye. Beholde, it is wrytten also amonsthe the Lamentaciones. What more there is to saye of Josias, and his mercy accordinge to the scripture in the lawe of the LORDE, and of his actes (both first and last) beholde, it is wrytten in the boke of the kynges of Israel and Iuda.

* Leuit. 1. a. † Exo. 12. b. ‡ 1 Pa. 26. 27.
AND the people of the londe *toke Ioaahas the sonne of Isiaias, and made him kyng in his fathers stead at Jerusalem. Thre and twentye yeare olde was Ioaahas when he was made kyng, and reigned thre monethes at Jerusalem. For the kyng of Egipte deposed him at Jerusalem, and condemned the londe in an hundred talents of syluer, and one talent off golde. And the kyng of Egipte made Eliachim his brother kyng ouer Iuda and Ierusale, and turned his name Ioaichim. But Neho toke his brother Ioaahas, and carried him in to Egipte.

Fyue and twentye yeare olde was Ioaichim wha he was made kyng, and reigned eleue yeare at Ierusale, and dyd that which was euell in the sighte of the LORDE his God. *And Nabuchodonosor the kyng of Babilon wente vp agaynst him, and bounde him with cheynes, to carry him vnto Babilon. And Nabuchodonosor broughte certayne vessels of the house of the LORDE vnto Babilon, and put them in his temple at Babilon. What more there is to saye of Ioaichim, and off his abhominacions which he dyd, and that were founde in him, beholde, they are wrytten in the boke of the kynges of Israel and Iuda. And Ioaichim his sonne was kyng in his steade.

Eight yeare olde was Ioaichim when he was made kyng, and reigned thre monethes and ten dayes at Ierusale, and dyd * which was euell in the sighte of the LORDE. But wha the yeare came aboute, Nabuchodonosor sent thither, and caused him be fetched vnto Babilon with the costly vessels and Jewels of the house of the LORDE, and made Sedecheias his brother kyng ouer Iuda and Jerusalem.

*One and twentye yeare olde was Sedecheias when he was made kyng, * reigned eleue yeare at Jerusalem, and dyd that which was euell in the sighte of the LORDE his God, and subuytted not himselfe before the face of the prophet Iereuny, which spake out of the mouth of the LORDE. He fell awaye also from Nabuchodonosor the kyng of Babilon (which had taken an ooth of him by God) and was styfnecked, and hardened his hert, that he shulde not consuare vnto the LORDE God of Israel. And all * chefe amonge the prestes, and the people, multiplied their synnes, accordinge to all the abhominacions of the Heythen, and dyfyled the house of the LORDE, which he had sanctified at Jerusalem.

†And the LORDE God of their fathers sent vnto them early by his messauengers (for he spared his people and his habitation) but they laughed the messauengers of God to scorne, and despyed his worde, and had his prophetes in derision, so »lege tyll the indignacion of the LORDE increased ouer his people, and there was no remedye of healinge. †For he broughte the kyng of the Caldees vpon them, and caused for to slaye all their yonge men with the swerde in the house of their Sanctuary, and spared nether yonge mā nēr virgin, nether aged ner grand father, but gave them all in to his hande. And all the vessels in the house of God, greate and small, the treasures in the house of the LORDE, and the treasures of the kyng and of his prynces, all this caused he to be caried vnto Babilon. And they brent the house of God, and brake downe the wall of Ierusale, and all the palaces therof brent they with fyre, so that all the costly ornamentes of it were destroyed.

And loke who escaped the swerde, hī carried he awaye vnto Babilon, * they became his seruautes, * the seruauntes of his sonnes, tyll the Persians had the empyre : that * word of the LORDE by the mouth of Ierymy mighte be perfourmed, euen vntyll the londe had enow of hir Sabbathes: for all the tyme of the desolacion was it Sabbath, vntyll the seuenteyne yeares were fullyfled.

*But in the first yeare of Cyrus the kyng of Persia (that the wordes of the LORDE spoken by the mouth of Ierymy mighte be fullyfled) the LORDE raysed vp the sprete of Cyrus the kyng of Persia, that he caused it be proclamed thorow out all his emprire, yee and by wrytinge also, sayenge: Thus sayeth Cyrus the kyng of Persia: The LORDE God of heauen hath geuen me all the kyngdomes in the londe, and hath commaundde me to byuylde him an house at Jerusalem in Iuda. Who soeuer now amonge you is of his people, the LORDE his God be with him, and let him go vp.

†Jer. 25. b. †1 Esd. 1. a. 3 Esd. 2. a.

The ende of the second boke of the Cronicles.
### The first boke of Esdras.

**What this boke conteyneth.**

<table>
<thead>
<tr>
<th>Chap. I.</th>
<th>Chap. VI.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cyrus (otherwise called Cores) the kyng of Persia, geueth the lewes lycece to go agayne to Jerusalem, and to buyld it</td>
<td>Darius renueth the commaundement of Cyrus, and geueth the lewes lycece to buyld the temple.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chap. II.</th>
<th>Chap. VII.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The nombre of them that wente vp from Babylon vnto Jerusalem.</td>
<td>Artaxerses sendeth Eszdras vnto Jerusalem with a charge vnto the officers beyonde the water.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chap. III.</th>
<th>Chap. VIII.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The people resorte to Jerusalem, the prestes buylde the altare, kepe the feastes and sacrificies, and prepare to buylde the temple.</td>
<td>The nombre of them that wente vp with Eszdras vnto Jerusalem.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chap. III.</th>
<th>Chap. IX.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Heythen wolde buylde with them: and because they are not suffred, therfore laboure they (with their councell and letters) to hynder the buyldinge of the temple.</td>
<td>Eszdras is sory that the people haue myxte them selues with the Heythenish wemen.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chap. V.</th>
<th>Chap. X.</th>
</tr>
</thead>
<tbody>
<tr>
<td>In this tyme prophecied Aggeus and Zachary. The officers of the Heythen forbyd the buyldinge, and hynder it.</td>
<td>They make a covenaut to put awaye their Heythenish wyues.</td>
</tr>
</tbody>
</table>

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### The first Chapter.

In the first yeare of Cyrus kyng of Persia (that the worde of the LORDE spoken by the mouth of Jeremy might be fulfilled) the LORDE stered vp the sprete of Cyrus kyng of Persia, y he caused it be proclaimed thorow out all his empyre, yee and by wrytinge also, sayenge: Thus sayeth Cyrus the kyng of Persia: The LORDE God of heauen hath geuen me all the kyngdomes in the londe, and hath commaunded me to buylde him an house at Jerusalem in Iuda.

* 2 Pa. 36. d. 3 Esd. 2. a.

Who soeuer now amonge you is of his people, the LORDE his God be with him, and let him go vp to Jerusalem in Iuda, and buylde the house of the LORDE God of Israel. He is y God that is at Ierusale. And who so euer remayneth yet in eny maner of place (where he is a straunger) let the me of his place helpe him with syluer and golde, with good and catell of a good frewill, for the house of God at Jerusalem.

Then gat vp the pryncipall fathers of Iuda and Ben Iamin, and the prestes and Leuites, and all they whose sprete God had raysed to

* Iere. 25. b. † Esr. 45. a.
go vp, and to buylde the house of the LORDE at Ierusale. And all they that were aboute them, strenghted their hande with vessels of syluer and golde, with good and catell, and Jewels, besydes that which they gane of their awne frowill. And kyng Cyrus brought forth the vessels of the LORDES house, *which Nabuchodonosor had takë out of Ierusale, and put in his gods house. But Cyrus y kyng of Persia brought thë forth by Mithredath the treasurer, and nombred thë vnto Seszbazar the prync e of Iuda. And this is the nombre of them: thirty basens of golde, and a thousande basens of syluer, and nyne and twentye knyues, thirtye cuppes of golde, and of other syluer cuppes foure hundreth and ten, and of other vessels a thousande. So that all the vessels both of golde and syluer, were fyue thousande and foure hundreth. Seszbazar broughte them all vp, with them that came vp out of the captiuyte off Babilon vnto Ierusale. 

The 2. Chapter.

 THESE are the childrë of the londe that wente vp out of the captiuyte (whë Nabuchodonosor the kyng of Babilon had carried awaye vnto Babilon) and came agayne to Ierusale and in to Iuda, euery one vnto his cite, and came with Zorobabel, Iesua, Nehemias, Seraia, Reeliea, Mardachai, Bil san, Mispar, Beguain, Rehum and Baena. This is now the nombre of the men of the people of Israel: The children of Phares, two thousande, an hundreth, and two and seuentye: the children of Sephatia, thre hundreth and two and seuentye: the children of Arath, seuenthe hundreth and fyue and seuentye: the children of Pahath Moab amonge the children of Iesua Ioab, two thousande, eight hundreth and twolue: the children of Elam, a thousande, two hundreth and foure and fiftye: the children of Sathu, nyne hundreth, and fyue and fowte: the children of Sacai, seue hundredth and thre score: the children of Bani, sixe hundreth and two and fowte: the children of Bebai, sixe hundreth and thre and twentye: the children of Asgad, a thousande two hundreth and two and thre and twentye: the children of Adonicam, sixe hundreth and sixe and sixtye: the children of Bigenai, two thousande and sixe and fiftye: the children of Adin, foure hundreth and foure and fiftye: the children of Ater of Ezechias, eight and nyntye: the children of Bezai, thre hundreth and thre and twentye: the children of Iorath, an hundreth and twolue: the children of Hasum, two hundreth and thre and twentye: the children of Gibbar, fyue and nyntye: the children off Bethlehem, an hundreth and thre and twentye: the men off Netopha sixe and fiftye: the men off Anathot, an hundreth and eight and twentye: the children off Asmaueth, two and fowte: the children off Kiriath Arim, Caphira and Beeroth, seuente hundreth and thre and fowte: the children off Rama and Gaba, sixe hundreth and one and twentye: the men off Michmas, an hundreth and two and twentye: the men of Bethel and Ai, two hundreth and thre and twentye: the childrë of Nebo, two and fyttye: the children of Magbis, an húdredh and sixe and fiftye: the children of the other Elam a thousande, two hundreth and foure and fiftye: the children of Harim, thre hundreth and twentye: the childrë of Lodhadid and One, seue hundrëth and fyue and twentye: the childrë of Iericho, thre hundreth and fyue and fowte: the children of Senaa, thre thousande, sixe hundreth and thirtye.

The prestes. The children of Iedaia of the house of Iesua, nyne hundreth and thre and seuentye: the childrë of Lemmer, a thousande and two and fiftye: the children of Paschur, a thousande and two hundreth, and seuent and fowte: the children of Harim, a thousande and seuentene.

The Leuites. The children of Iesua and Cadmiel of the children of Hodauia, foure and seuentye. The syngers, the children of Asaph, an hundreth and eight and twentye. The children of the dorekeepers. The children of Sallum, the children of Ater, the childrë off Talmon, the children off Acub, the children off Hatit, and the children off Sobai: altogether an hundreth and nyne and thirtye.

The Nethinims. The children of Ziga, the children of Hasupha, the children of Tabaoth, the children of Ceros, the children of Sieha, the children of Padon, the children of Lebana, the children of Hagaba, the children of Acub, the childrë of Hagab, the children of Samlae, the children of Hanan, the children of Giddel, the children of Gahar, the childrë of Reaia, the children of Rezin, the children of Necuba,
the children of Gasan, the children of Vsa, the children of Passah, the children of Bessai, the children of Asna, the children of Meunim, the children of Nephusim, the children of Baebuc, the children of Hacupha, the children of Harhur, the children of Hazeluth, the children of Mehir, the children of Harsa, the children of Barcom, the children of Sissera, the children of Thanah, the children of Neziah, the children of Hattiph.

The children of Salomons seruauntes. The children of Sotai, the children of Sophereth, the children of Pruda, the children of Iaela, the children of Darcon, the children of Giddell, the children of Sephatia, the children of Hattil, the children of Pochereeth of Zebaim, the children of Ami. All the Nethinims and the children off Salomons seruauntes were alltogether, three hundredth and two and nyentye.

And these were also, Mithel, Melath, Thel, Harso, Cherub, Addon and Immer. But they could not shewe their fathers house nor their sede, whether they were of Israel. The children of Delaia, the children of Tobias, the children of Necoda, six hundredth and two and fiftye.

And of the children of the prestes. The children of Habaia, the children of Hacom, the children of Barsillai, which toke one of the daughters of Barsillai the Gileadite to wife, and was counted amonge the same names: these sought the register of their byrth, and founde none, threfore were they put from the prestode. And Hathirsatha sayde vnto them, that they shulde not eate of the most holy, tyll there rose vp a prest with the lighte and perfectnesse.

The whole congregacion as one man, was two and fourtye thousande, thre hundreth and thre score: besyde their seruauntes and maydeis, of whom there were seuen thousande, thre hundreth and seuen and thirtie. And they had two hundreth singinge men and women, seuen hundreth and sixe and thirtye horses, two hundreth and fyve and fourtye Mules, foure hundreth and fyve and thirtye Camels, and sixe thousande, seuen hundreth and twentye Asses.

And certayne of the chefe fathers, when they came to the house of the LORDE at Jerusalem, they were well mynded vnto the house of God, that it shulde be set in his place, and gaue after their ableyte vnto the treasure of the worke, one and thre score thousande guldens, and fyue thousande poundes of syluer, and an hundrde prestes garments. So the prestes and the Leuites, and certayne of the people, and the syngers, and the porters, and the Nethinims dwelt in their cities, and all Israel in their cities.

The ii. Chapter.

And when the seuenthe moneth came, and the children of Israel were now in their cities, the people came together euon as one man, vnto Jerusalem. And there stode vp Iesua the sonne of Iosedec and his brethren the prestes, and Zorobabel the sonne of Salathiel and his brethren, and buyled the alte of the God of Israel, to offer burntofferenges theron, as it is wrytnen in the lawe of Moses the man of God, and the alteare set they vpon his sokettes (for there was a fearfulness amonge them because of the naciones and lodes) and offerd burntofferenges theron vnto the LORDE in the mornynge and at euon. And helde the feast of Tabernacles as it is wrytnen, and offerd burntsacrifices daylie after the nombre as acordinge was, every daye his sacrifice. Afterwarde the daylie burntofferengs also, and of the new Mones and of all the feast dayes of the LORDE that were halowed, and allmaner of fre wyllinge offeringes, which they did of their owne fre wyll vnto the LORDE.

§ Vpon the first daye of the seuenthe moneth beganne they to offer burnt sacrifices vnto the LORDE. But the foundation of the temple of the LORDE was not yet layed. Neuertheles they gaue money vnto the masons and carpenters, and meate and drynke and oyle vnto them of Zidon and of Tyre, to bryng the Cedre tymbre from Libanus by See vnto Ioppa, acordinge to the commaundement of Cyrus the kyng of Persia.

In the seconde yeare of their commynge vnto the house of God at Jerusalem in the seconde moneth, beganne Zorobabel the sonne of Salathiel, and Iesua the sonne of Iosedef, and the remnaunt of their brethren the prestes and Leuites, and all they that were come out of the captiuyte vnto Jerusalem, and appoynted the Leuites fo twentye yeare olde and aboue, to se that the worke of the house of the LORDE wete forwarde. And Iesua stode
with his sons and brethren, and Cadmiel with his sons, and the children of Juda, to further the workmen of the house of God, namely 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, the princes stode in their array, with trumpettes. And the Levites the children of Asaph with Cimballes, to prayse the Lord with the sylltes of David kynge of Israel. And they sung together, giving thanks to the Lord, for he is gracious, and because his mercy endureth for euer vpon Israel.

And all the people shouted loud in prayinge the Lord, because the foundation of the house of the Lord was laid. Nevertheless many of the old princes and Leuites and avncient fathers, which had sene the house afore in his foundation, and this was now before their eyes, wepte loud. But many shouted with ioye, so that the noyse gane a greate sounde, in so mouch that the people could not knowe the joyfull sounde for the noyse of the wepinge in the people: for the people shouted loud, so that the noyse was herde farre of.

The iii. Chapter.

But when the aduersaries of Juda and Ben Iamin herde, that the children of the captuuyte buylde the temple vnto the Lord God of Israel, they came to Zoroabbel and to the pryncipall fathers, and sayde vnto them: We wyl buylde with you: for we seke the Lord our God like as ye do. And we haue done sacrifice vnto him, tseenge the tyme that Assar Hadon the kynge of Assyrie boughte vs vp hither. But Zoroabbel and Iesua and the other avncient fathers of Israel, answered them: It is not mete for vs and you to buylde the house of oure God, but we wyl buylde alone vnto the Lord God of Israel, as Cury the kynge of Persia had commaunded vs.

Then the folke of the londe hyndered the people of Juda, and made them afrayed to buylde, and hyred counsellors against them and hyndered their deuyce, as longe as Cury the kynge of Persia lyued, vntyll the reigne of Darius kynge of Persia. But when Ahasuerus was kynge, in the begynnynge of his reigne wrote they vnto him a complaynte agaynst them of Juda and Ierusaleme.

And in the tyme of Artaxerses, wrote Bisellam, Mithridath, Tabeele and the other of their counsell vnto Artaxerses the kynge of Persia. But the scripture of the letter was wrytten in the Syravys speach, and was interpreted in the langage of the Syravys. Rehum the chaunceler, and Simsaie the scrybe, wrote this letter against Ierusaleme to Artaxerses the kynge.

We Rehum the chaunceler, and Simsaie the scribe, and other of the counsell of Dina, off Arphasath, off Tarplat, off Persia, off Arach, of Babilon, of Susan, of Deha, and of Elam, and other of the people whom the greate and noble Assaphar broughte over, and set in the cities of Samaria, and other on this syde the water, and in Canaan. And this is the summe of the letter that they sent vnto kynge Artaxerses:

Thy seruauntes the men on this syde the water and in Canaan. Be it knowe vnto thy kynge, that the Iews which are come vp from the to vs vnto Ierusaleme in to that sedicious cite, buylde the same, and make vp the walles of it, and brynge it out of thy foundation. Be it knowe now therfore vnto thy kynge, if this cite be buylde vp the walles vp agayne, the shal not they give tribute, toll, and yearly custome, and their deuyce shall do harme. But now that we all are therby which destroyed the temple, we wolde no longer se the kynges dishonoure. Therfore sent we out, and caused the kynge to be certified therof: That it maye be soute in thy Chronicles of thy progenitours, and so shalt thou fynde in the same Chronicles, and perceave, that this cite is sedicious and noysome vnto kynges and londes, and that they cause other also to rebell of olde, and for the same cause was this cite destroyed. Therfore do we certifie the kyng, that if this cite be buylde vp, and the walles therof made vp, thou shalt kepe nothinge on this syde the water by the reason of it.

Then sent they an answere vnto Rehum the chaunceler, and Simsaie the Scrybe, and to the other of their counell that dwelt in Samaria, and vnto the other beyonde the water. Peace and salutacion. The letter which ye sent vnto vs, hath bene openly red before me,
and I have commanded to make search: and it is found, that this cite of olde hath made insurrecion against kynges, how ye vproure and rebellion hath beene committed therein. There have bene mightie kynges also at Ierusale, which have reigned ouer all that is beyonde the water, and toll, tribute and yearly custome was geuen vnto them. Do ye now after this commandement, forbide the same men, that the cite be not builted, till I have geue comandement. Take hede now that ye be not negligent here in, lest the kyng have harme there thorow.

Now wha kyng Artaxerses letter was red before Rehum the chauunceler and Simsai the Serybe and their councele, they wente vp in all the haist to Ierusale vnto the Iewes, and forbade them with the arme and auctorite. Then ceased the worke of the house of God at Ierusale, and continued so vnto the seconde yeare of Darius kyng of Persia.

The 5. Chapter.

THE prophetes, Aggheus and Zachary they sonne of Iddo, prophecie vnto they Iewes that were in Iuda and Ierusale, in the name of the God of Israel. *Then gan vp Zoro- babel the sonne of Salathiel, and Issua the sonne of Iosedec, and beganne to buylde the house of God at Ierusale, and with them the prophetes of God which strengthened the. At the same tyme came to the Thathnai the debte on this syde the water, and Sethar of Bosen, and their counceleers, and sayde thus vnto them: Who hath commanded you to buylde this house, and to make vp the walles therof? Then tolde we them the names of the men, that made this buyldinge. But the eye of their God came vpon the Elders of the Iewes, that they were not inhibyte, tyll the matter was brought before Darius, and tyll there came a wrytinge therof agayne.

This is the summe of the letter they Thathnai the Debyte on this syde the water, and Sethar of Bosen, and their counceleers of Aphascher (which were on this syde the water) sent vnto kyng Darius. And these are the wordes that they sent vnto him: Vnto Darius the kyng, all peace. Be it knowne vnto the kyng, that we came in to Iewry to the house of they greate God, which is buylded with all maner of stone, and balckes are layed in the walles, and they worke goeth fast forth, and prospereth in their handes. Neuertheles we axed the Elders and sayde vnto them: Who hath comanded you to buylde this house, and to make vp the walles therof? We axed their names also, that we might certifye the, and haue wrytten the names of the men that were their rulers. But they answered vs with these wordes, and sayde: We are the seruaite of the God of heauen and earth, and buylde the house they was buylded many yeares agoo, *which a great kyng of Israel buylded and set vp. Howbeit whan our fathers prouoked the God of heauen vnto wrath, *the gane them ouer in the hande of Nabuchodonosor the kyng of Babilon the Caldee, which brake downe this house, *caried they people awaye vnto Babilon. *Neuertheles in the first yeare of Cyrus the kyng of Babilon, they same kyng Cyrus com- manded to buylde this house of God: for the vessels of golde and siluer in the house of God, which Nabuchodonosor toke out of the temple at Ierusale, and broughte the in to the temple at Babilon, those dyd Cyrus the kyng take out of the temple at Babilon, and delivered them vnto Seszbazer by name, whom he made Debyte, and sayde vnto him: Take these vessels, go thy waye and brynge them vnto the temple at Ierusale, and let the house of God be buylded in his place. Then came the same Seszbazar, and layed they foudacions of the house of God at Ierusale. Sence that tyne hath it bene in buyldinge, and yet is it not finished. Yf it please they kyng now, let there be search made in they kynges treasure house which is at Babilon, whether it haue bene kynges Cyrus commandement, that the house of God at Ierusale shulde be buylded: *sende vs they kynges mynde concernynge the same.

The 6. Chapter.

THEN comanded kinge Darius, that a search shulde be made in they library of they kynges treasure house, which laye at Babilon. So at Egbatanis in a castell that lyeth in the londe of the Meedes, there was founde a boke, *in it was there an acte wrytten after this maner: In the first yeare of kyng Cyrus, comanded the same kyng Cyrus to buylde they house of God at Ierusale, in the place where the sacrifice is made, to laye the
foundation to beare thre score cubites heygth, 
and thre score cubites bredth, 
and thre wallces of all maner of stones, and one wall of tymbre, 
the expences shalbe geuen of the kynge house.
And the golde and syluer vessell of the house of God (which Nabuchodonosor toke out of the temple at Ierusalem, and broughte vnto Babilon) shalbe restored agayne, 
y they maye be broughte vnto the temple at Ierusalem to their place in to the house of God.

Get you farre from then therefor, thou Thathanai Debyte beyonde the water, and Sethar of Bosen, whose counsellors which are beyonde the water. Let them worke in the house of God, that the Debyte of Iewes and their Elders maye byulde the house of God in his place. I haue comanded also, what shalbe done to the Elders of Iuda for the buyldeinge of the house of God, that there shal diligently be takene of the kynge goods, euene of the rentes beyonde the water, euene to the men, and that they be not hyndered.

And ye they haue nede of calues, lambes, or goates for the burnt offrynge vnto God of heauen, wheate, salt, wyne and oyle, after the custome of the prestes at Ierusalem, there shalbe geuen them dailey as is acordinge: and se that this be not done neglicetly, that they maye offre swete saoures vnto God of heauen, and praye for the kynge lyfe, and for his children. This comanuement haue I geue. And what man so euer he be that altereth these worde, there shall a balke be taken from his house, and set vp, and he shall be hanged theron, and his house shalbe prysed for the deede.

But the God that dwelth in heauen, destroye all kynges and people, that put to their hede to alter and to breake downe the house of God at Ierusalem. I Darius haue comanded, that this be diligently done.

Then Thathanai ye Debyte beyonde ye water, and Sethar of Bosen with their counsellors (to whom kyngge Darius had sent) dyd their diligence. And ye Elders of the Iewes buylde, and they prospered thorow the prophecienge of Aggeus the prophet and Zachary the sonne of Iddo: and they buylde, and set vp the worke, acordinge to the comanuement of the God of Israel, and after the comanuement of Cyrus, Darius and Artaxerses kynges of Persia. And they performed the house vnto the thirde daye of the moneth Adar, that was the sixte yeare of the reigne of kyngge Darius.

* And the children of Israel, the prestes, the Leuites, and the other children of the captuie helde the dedicacion of the house of God with joye, and offred at the dedicacion of the house of God, an hundredth calues, two hundredth lambes, foure hundredth goates: and for the synofferynge for all Israel, twelve goates, acordinge to the nombre of the trybes of Israel, and set the prestes in their courses, and ye Leuites in their offices, to mynster vnto God which is at Ierusalem, as it is wrytten in the boke of Moses.

And the children of the captuie helde Passeouer vpon the fourtenth daye of the first moneth: for ye prestes and Leuites had purified them selues, so they were all cleane as one man, and kyld Passeouer for all the children of the captuie, and for their brethren the prestes, and for their selues. And the childe of Israel which were come agayne out of captiviye, and all soch as had separated them selues vnto them from the sylthes of the Heythen in the londe, to seke the LORDE God of Israel, ate ye helde the feast of vlened bred seuen daies with joye: for the LORDE had made them glad, and turned the hert of the kyngge of Assur vnto the, so that their handes were strengthened in the worke of the house of God, which is ye God of Israel.

The bi. Chapter.

AFTER these acts in the reigne of Ar-
taxerses kyngge of Persia, "there wente vp from Babilon, Ezdras the sonne of Seraia, the sonne of Asaria, the sonne of Helchias, the sonne of Sallum, the sonne of Sadoch, the sonne of Achitob, the sonne of Amaria, the sonne of Asaria, the sonne Meraioth, the sonne of Serahia, the sonne of Vsi, the sonne of Buk, the sonne of Abisua, the sonne of Phineas, the sonne of Eleasar, the sonne of Aaron the chefe prest, which was a quycke scribe in the lawe of Moses, which the LORDE God of Israel dyd geue. And ye kyngge gaue him all that he required, acordinge to the hande of the LORDE his God vpon him.

And there wente vp certayne of the children of Israel, and of the prestes, and of the
Leuites, of the syngers, of the porters, and of the Nethinims vnto Jerusalem, in the seuenth yeare of kyng Artaxerses. And they came to Jerusalem in the fift moneth, that is the seuenth yeare of the kyng. For vpon the first daye of the first moneth, deuyseth he to go vp from Babilon: and on the first daye of the fift moneth came he to Jerusalem, acordinge to the good hande of God vpon him: For Eszdras prepared his hert to seke the lawe of the LORDE, and to do it, and to teach the precepte judgment in Israel.

And this is the summe of the letter, that kyng Artaxerses gaue vnto Eszdras the prest, the scrybe, which was a teacher in the wordes of the LORDE and of his statutes ouer Israel. Vnto Eszdras the prest and scrybe in the lawe of the God of heauen, peace and saluation. I haue comanded, that all they of the people of Israel, and of the prestes and Leuites in my realme, which are mynded of their awne good wyll to go vp to Jerusalem, that they go with the, bewayse sent of the kyng and of the seuen lorde of the counsell, to vset Iuda and Jerusalem, acordinge to the lawe of God, which is in thy haid: And that thou shuldest take with the, syluer and golde, which the kyng and the lorde of his counsell gene of their awne good wyll vnto the God of Israel (whose habitation is at Jerusalem) and all the syluer and golde that thou canst fynde in all thy countre of Babilon: with it that the people and prestes gene of their awne good wil vnto the house of God at Jerusalem.

Take thou the same, and bye diligently with the same money, calues, lambes, goates, and meateofferynges and drynkofferynges, to be offered vpon the alarte of the house of youre God at Jerusalem. And loke what it lyketh the and thy brethren to do with the remnaunt of the money, that do after the wyll of youre God. And the vessels that are gvene the for the mynstiration in the house of thy God, those delyuer thou before God at Jerusalem.

And what so ever thynge more shal be nedefull for the house of thy God, which is necessary for the to spende, let the same be gue of out of the kynges chamber. I kyng Artaxerses haue comanded all the treasurers beyonde the water, loke what so euer Eszdras the prest and scrybe in the lawe of the God of heauen, requyreth of you, that ye fullyll the same diligently, vntyll an hundreth taletes of syluer, and tyll an hundreth quarters of wheate, and tyll an hundreth Bathes of wyne, and tyll an hundreth Bathes of oyle, and salt without measure. Whatesoever be longeth to the lawe of the God of heauen, let the same be done with diligence for the house of the God of heauen, that there come no wrath vpon the kynges realme and his children.

And knowne be it vnto you, that ye shall haue no auctorite to requyre taxinge a custome, and yearly rentes vpon eny of the prestes, Leuites, syngers, porters, Nethinims and mynisters in thy house of this God. But thou Eszdras (after the wyszdome of thy God that is in thy hande) set thou judges and arbiters, to judge all the people that is beyonde Iordane, euen all soch as knowe the lawe of thy God: and them that knowe it not, those se that ye teache. And who so euer wyll not diligently fullyll the lawe of thy God, and the kynges lawe, shall haue his iudgmet for the dede, whether it be vnto death, or to be banished, or to be condemned in good, or to be put in prision.

Praysed be the LORDE God of oure fathers, which so hath inspyred thy kynges hert to garnysh the house of God at Jerusalem: and hath enclyned his mercy vnto me in the presence of the kyng, and his counsellers, and before all the kynges hye estates. And I was comforted (acordinge to the haid of the LORDE my God ouer me) and so gathered I the heads of Israel together, theye theye mighte go vp with me.

The bii. Chapter.

THERESE are the heads of their fathers that were named, which went vp with me from Babilon, what tyne as kyngge Artaxerses reignd. Of the childr of Phineas, Gersom: of the children of Ithamar, Daniel: of the children of Daud, Hattus: of the childr of Pareos, Zachary, and the men childr nomberd with him, an hundreth and fiftie. Of the children of Pahath Moab, Eleoenai the sonne of Serahia, and with him two hundreth males.

Of the children of Sechania, the sonne of Ichasiel, and with him thre hundreth males. Of the children of Adin Ebed, the sonne of Jonanathan, and with him fiftie males. Of the children of Elam, Iesaia the sonne of
Athalia, and with him scuentie males. Of
the children of Sephatia, Sebadia the sonne
of Michael, and with him foure score males.
Of the children of Joab, Obadia the sonne
of Iehiel, and with him two hundreth &
eightene men children. Of the children of
Solumith, the sonne of Iosiphia, and with him
an hundreth and three score males.
Of the children of Bebai, Zachary the sonne
of Bebai, and with him eight and twentye
males. Of the children of Asgad, Iohanian
the yongest sonne, and with him an hundreth
and ten males. Of the last children of Ado-
nicam, and these were their names: Eliphelet,
Iciel and Semaia, and with them three score
males. Of the children of Bigeuai, Vhaim
and Sabud, and with them seue males. And
I gathered them together by the water that
renneth toward Aheua, & there abode we thre
dayes.
And when I loked amongst the people &
the prestes, I founde no Leuites there. The
sent I Eliesser, Ariel, Semaia, Elnathan, Iarib,
Elnathan, Natha, Zachary and Mesullam the
rulers, and Iolairib and Elnathan the teachers,
and those sent I vnto Iddo a chefest at Casi-
phia, that they shulde fetch us mynsters for
the house ofoure God, and I tolde them
what they shulde saye vnto Iddo and to his
brethren the Nethimis at Casipha.
And (acordinge to the good hande ofoure
God vpon us) they broughte us a wyseman
from amonge the children of Maheli the sonne
of Leui the sonne of Israel, euon Serebia
with his sonnes and brethren, eighetene. And
Hasabia, and with him Iesai of the children
of Merari, with his brethren & their sonnes,
twentye. And of the Nethimis, whom Daud
and the princes gane to mynster vnto the
Leuites, two hundreth & twentye, all named
by name.
*And euene there at the water besyde Aheua,
causeth I a fastinge to be proclaimed, & we
myghte humble oure selues before oure God,
to seke of him a righte waye for us, & oure
children and all oure substaunce. For I was
ashamed to require of the kyng, soudyers &
horsmen, to helpe us agaynst the enimye in
the waye. For we had sayde vnto the kyng:
The hande of oure God is for the best vpon
all them that seke him, and his violence and
wrath vpon all them that forsake him. So
we fasted, and soughte this at oure God, and
he heerde us.
And I toke out twolue of the chefe prestes,
Serebia and Hasabia, and ten of their brethren
with them, and weyed them thee the syluer
and golde and vessells for the Heue offeringe
vnto the house of oure God, vnto the kyngye,
and the lorde of his councell and prynces,
and all Israel that were at hande, had geuen
to the Heue offerenge: and there weyed I
them vnder their hande sixe hundreth and
fiftie talentes of syluer, and in syluer vessell
an hundreth talentes, and in golde an hundreth
talentes, twentye cuppes of golde of a thou-
sande guldens, and two costly ornamentes of
good brasse, as cleare as golde, and sayde
vnto them: Ye are holy vnto the LORDE,
therefore are the vessels holy also, and so is the
syluer and golde that is geuen of a good wyl
vnto the LORDE God of youre fathers:
Watch ye therfore and kepe it, till ye wye it
downe before the chefe prestes and Leuites,
and avnicient fathers of Israel at Jerusalem in
the chestes of the house of the LORDE.
Then toke the prestes and Leuites that weyed
syluer and golde & vessell, to brynge it to
Jerusalem vnto & house of oure God.
So we brake vp, from the water of Aheua
on the twolue yeares daye of the first moneth, to
go vnto Jerusalem: and the hande of oure
God was vpon us, and deluyered us fro the
hande of the enemies and preyte waytynge by
the waye. And we came to Jerusalem, and
abode there thre dayes. But on the fourth
daye was the syluer and golde, and vessell
weyed in the house of oure God vnder the
hande of Meremoth the sonne of Vrias the
prest, and with him Eleasar the sonne of
Phineas, and with them Isobad the sonne of
Iesua, and Noadia a sonne of Benui the Le-
uites, accordinge to the nombre & weight of
every one. And the weight was all wyttene
vp at the same tyme.
And the children of the captiuyte, which
were come out of preson, offered burntoffer-
inges vnto & God of Israel: twolue bullocoks
for all Israel, syx and nyntyte rammes, seuen
and seuenteyne lambes, and twolue goates for a
synofferynge, all to the burnt offeringe of the
LORDE. And they deluyered the kynges
commissyon vnto the kynges officers, & to the
Debytes on this syde the water. And they
promoted the people and the house of God.
The r. Chapter.

WHAN all this was perfourned, the
rulers came to me, and sayde: The
people of Israel, and the prestes, & Leuites
are not separated from the nacions in the
londes as touchinge their abominaciouns,
namely of the Cananites, Hethites, Pheresites,
Ibusites, Ammonites, Moabites, Egiptians,
and Amorites. * For they haue taken the
doughters of the same, & their sonnes, and
haue myxte the holy sedy with y nacions in the
londes: and the hande of the rulers and
lordes of counsell hath bene principall in this
trespace.

When I herde this, I rente my clothes and
my paynt, and ploute out the heir of my
heade and of my beerd, and sat mounynyng.
And there resorted vnto me all soch as feared
the worde of the LORDE God of Israel
because of the greate transgression. And I
sat mounynyng vntyll the euenyng sacrifice.
And aboute the euenyng sacrifice I rose vp
from my heuyynes, and rente my clothes and
my raiment, and fell vp on my knees, and
spred out my handes vnto the LORDE my
God, and sayde:

My God, I am ashamed, and darre not
lifte vp mine cies vnto the my God: for our
wickednesses are gowne ouer our heade, &
oure trespasses are waxen greate vnto y heaué.
Seuce the tyme of oure fathers haue we bene
in greate trespass vnto this daie, & and because
of our wickednesses haue we and oure kynges
bene deluyered in to the hande of y kynges of
the nacions, in to the swerde, in to captiuyte,
in to spoyle, and in to confusion of face, as it
is come to passe this daie.

But now is there a litle and sodane gra-
ciousnes come from the LORDE oure God,
so that some of vs are escaped, that he maie
gue vs a nayle in his holy place, that oure
God maye lighte oure eyes, and gue vs a
litle lyfe in oure bondage. For we are bond-
men, and oure God hath not forsaké vs though
we be bondmen, and hath enclyned mercy
vnto vs in the sighte of the kynges of Persia,
that they shulde gue vs lyfe, and promote
the house of oure God, and to sett vp the
desolacion therof, and to gue vs an hedge in
Iuda and Jerusalem.

O oure God, what shall we saye now after
this? that we haue forsaken thy commaundem-
entes, which thou hast commaunded by thy
seruauntes the prophetes, and saide: The
londe wherin ye shal come to possess it, is
an vnclene londe thorow the fylthines of the
people of the londes, in their abominaciouns
wherewith they haue made it full of vnclenes
on every syde. Therfore shal ye not gue
youre doughters vnto their sonnes, and their
doughters shall ye not take vnto youre sonnes,
and seke not their peace and welth for euer,
that ye maye be stronge, and enjoye the good
in the londe, and y ye and youre children
maye haue the inheritance of it for euermore.

And after all this that is come vpon vs (be-
cause of oure euell dedes and greate trespass)
thou oure God hath spared oure wickednes,
and hast geuen vs a deluyeraunce as it is
come to passe.

As for vs, we haue turned backe, a haue
let go thy commaundementes, to make con-
tracte with the people of these abominaciouns.
Wilt thou then be wroth at vs, tyll we be
vterly consumed, so that nothynge remayne,
and tyll there be no deluyeraunce? O LORDE
God of Israel, thou art righteous, for we re-
mayne yet escaped, as it is this daie. Beholde,
in thy presence are we in oure trespass, for
because of it is there no stondinge before the.

The r. Chapter.

ANd when Eszdras prayed after this
maner and knowleged, wepte, and laie
before the house of God, there resorted vnto
him out of Israel a very great congregacion
of men and wemen, and children: for the
people wepte very sore. And Sachania the
sonne of Iehiel one of the children of Elam,
answered, and sayde vnto Eszdras: We haue
trespeed against the LORDE oure God, in
that we haue taken strange wyues of all the
people of the londe. Now there is hope yet
in Israel cconvininge this, therefore let vs make
a couenaint now with oure God, that we shal
put awaye all the wyues (and soch as are
borne of them) acordynge to the counsell of
y LORDE, and of them that feare the com-
maundement of oure God, y we maye do
acordynge to the lawe. Get the vp therfore,
for the matter belongeth vnto the. We wyll
be with the, be of good conforte, and do it.

Then rose Eszdras, and toke an oath of the

† Deu. 28. d.
rulers, priests and Leuites, and of all Israel, that they shulde do acordynge to this worde: and they swore. And Esdral stode vp before the house of God, and wente in to the chamber of Iohan an the sonne of Eliasab. And whan he came thither, he ate no bred, and dranke no water: for he mourned because of the transgression of them that had bene in captiuyte.

And they caused a proclamacion be made thorow out Iuda and Jerusalem, vnto all the children which had bene in captiuyte, y they shulde gather them selues together vnto Jerusalem: And that who sooner came not within three dayes acordinge to the deuoye of the rulers and Elders, all his substaunche shulde be forfett, and he put out from the cōgregacion of the captiue.

Then all the men of Iuda and Ben Iamin gathered them selues together vnto Jerusalem in three dayes, y is on the twentith daye of the nyeneth moneth: and all the people sat in the strete before the house of God, and trembled because of the matter, and for the rayne. And Esdral y prest stode vp, and sayde vnto them: *Ye haue transgressed, ye haue taken strang wyues, to make the trespace of Israel yet more: confesse now therfore vnto y LORDE God of youre fathers, τ do his pleasure, and separate youre selues from the people of the londe, τ from y strang wyues. Thē answered all the cōgregacion, τ sayde with loude voyce: Let it be done as thou hast sayde. But the people are many, τ it is a raynye wether, τ they cānot stode here without, nether is this a worke of one daye or two, for we are many y haue offended in this transgression.

Let vs appoynte oure rulers therfore in all the cōgregacion, τ all they which have taken strang wyues in oure cities, maye come at the tymē appoynted, and the Elders of euery cite and their Judges with them, tylle the wrath of oure God because of this matter be turned away from vs.

Then were appoynted Ionathan the sonne of Asahel τ Iehasia the sonne of Thecua ouer this matter. And Mesullam and Sabthai the Leuites helped them. And the children of the captiuyte dyd euon so. And Esdral the prest, and y awncient fathers thorow the house of their fathers, and all that were now re-

The ende of the first boke of Esdralas.
The second boke of Esdras, 
otherwise called the boke of Nehemias.

What this boke conteyneth.

Chap. I. Nehemias mourneth for the captiuyte of the people.

Chap. II. Nehemias optayneth licence of the kyng Ar- 
taxereses (otherwyse called Arthasastha) to go vnto Ierusalem.

Chap. III. Of buyldinge the cite.

Chap. IIII. The officers go aboute to hynder the buyldinge.

Chap. V. Nehemias reproueth vsury.

Chap. VI. The officers go aboute to kyll Nehemias.

Chap. VII. The nombre of them that departe from Babilon.

Chap. VIII. In the feast of the Tabernacles readeth Eszdras the boke of the lawe.

Chap. IX. The lawe is red before the people, which are exhorted vnto godlynesse.

Chap. X. They renue the couenaunt with the LORDE, and seale it.

Chap. XI. How the people are sundered out, some to dwell at Ierusalem, and some in the cities without.

Chap. XII. The names of the prestes and Leuites that went vp with Zorobabel. Of the dedicacion of the wall at Ierusalem.

Chap. XIII. They separate the straungers from amongethe people of God. The porcion of the Leuites is appoynted, and the Sabbath renued.

The first Chapter.

T HESEx are the actes of Nehemias the sonne of Hachalia. It fortuned in § moneth Chisleu in § twetieth yeare, that I was in the castell at Susan: and Hanani one of my brethren came with certayne people of Iuda, and I axed them how the Iewes dyd that were deluyered and escaped from the captiuyte, how it wente at Ierusalem. And they sayde vnto me: The remnaunt of the captiuyte are there in the londe in greate mysfalke & rebuke. *The walles of Ierusalem are broken downe, and the portes thereof are brent with fyre.

Wha I herde these wordes, I sat me downe & wepte, & mourned two dayes, & fasted & prayed before the God of heauen, & sayde: O LORDE God of heauen, thou great & terrible God, *thou § kepest couenaunt & mercy for

* 4 Re. 25. b. + Exo. 20. a. and 34. a. Deut. 7. b.
them ye loue the x observe thy comandements: let thy eares marke, x let thine eies be open, ey thou mayest heare the prayer of thy seruaunt, which I praye now before ey daye and nighte for the children of Israel thy seruauntes, x knowelege the synnes of the children of Israel, which we haue committed against ye.

And I x my fathers house haue synned also. We haue bene corrupte vnto the, in ey we haue not kepte the comandements, statutes x lawes, which thou comandedst thy seruaunt Moses. Yet call to remembrance ye wordes that thou comandedst thy seruaunt Moses, and saydest: *If ye trisgresse, then wil I scater you abrode among the nacioues. But ye turne vnto me, and kepe my commandements do them: though ye were cast out vnto the vttmost parte of heauen yet wyl I gather you from thence, and wyll brynge you from thence, euene vnto the place, that I haue chosen for my name to dwell there. They are thy seruauntes, and thy people, whom thou hast delyuered thorow thy greate power x mightie hande. O LORDE, let thine eares marke the prayer of thy seruaunt, x the prayer of thy seruauntes, whose desyre is to feare thy name, x let thy seruaunt prospere this daye, x graunte him mercy in the sight of this man: for I was the kynges butlar.

The ix. Chapter.

IN the moneth Nisan of the twentieth yeare of kyng Artaxerxes, wha the wyne stode before hym, I toke vp the wyne, and gaue it vnto ey kynges, and I was heuy in his presence. Then sayde ey kynges vnto me: Why lokest thou so sadly? Thou art not sicke, that is not ey matter, but thou art heuy harted. Neuertheles I was sore afraied, x sayde vnto the kynges: God saue the kynges life for euer, shulde I not loke sadly? the cite of my fathers buryall-lyth wayest, x the portes therof are consumed with the fyre. Then sayde the kynges vnto me: What is the thy request? Then made I my prayer to the God of heauene, and sayde vnto the kynges: ye it please the kynges, and ye thy seruaunt be fauoured in thy sighte, I beseeke the sende me in to Iuda vnto ey cite of my fathers buryall, that I maye byuyle it.

And ey kynges sayde vnto me, x so dyd the quene ey sat by hym: How lisse shall thy journey cotingue, and wha wilt thou come agayne? And it pleased ey kynges to sende me, and I set him a tyme, x sayde vnto the kynges: Ye if the kynges, let him geue me letters to the Debites beyonde ey water, ey they maye conuene me ouer, tyll I come in to Iuda: x letters vnto Assaph the lorde of the kynges wod, ey he maye geue me wodd for balkes to the gates of the palace, which are harde on the house x harde on the walles of the cite, x for the house that I shal ente in to. And ey kynges geue me accordinge to the good hande of God vpoo me. And when I came to ey Debites beyonde the water, I gaue them ey kynges letters. And the kynges sent captaynes and horsmen with me.

But when Saneballath the Horonite, x Tobias the seruaunt of the Ammonites herde ey, it grened them sore, ey there was come a man which soughte the welth of the children of Israel. And when I came to Jerusalem, x had bene there thre daies, I gat me vp in ey night season, x a fewe men with me: for I tolde no man what God had geue me in my hert to do at Jerusalem: x there was not one beest with me, saue it ey I rode vpone. And I rode by nighte vnto the valley porte before the Dragon well, x to the Dongporte, x consiered ey walles of Jerusalem that were broken downe, x the portes therof consumed with the fyre. And I wente ouer vnto ey Well porte, x to the kynges condyte, x there was no rowme for my beest, ey it coulde go vnder me. Then wete I on in the nighte by the broke syde, x cossidered ey wall, x turned back, x came home agayne to ey valley porte.

And ey rulers knowe not whither I wete, or what I dyd: for hither to had I not tolde the Iewes x the prestes, the councelers x the rulers, x the other ey laboured in the worke, x I saide vnto the: Ye se the myserye ey we are in, how Jerusalem lyeth wayst, ey how ey gates therof are brent with fyre, come, let vs buylde vp ey walles of Jerusalem, ey we be nomore a rebuke. And I tolde the of the good hade of my God which was vpoo me: And ey kynges wordes ey he had spok ey vnto me. And they saide: Then let vs get vp. And we buylded, and their handes were strengthened to good.

But when Saneballath ey Horonite, and Tobias the seruaunt of ey Ammonites, x Gosem the Arabian herde it, they laughed vs to

* Deut. 30. a.
AND Eliasib the hye prest gat him vp with his brethren the prestes, and buylded the Shepegate. They halowed it, and set vp the dores of it: euuen vnto the tower Mea halowed they it, namely vnto the *tower of Haanecel. Nexte vnto him buylded y men of Jericho. And besyde he buylded Sachur the sonne of Imri. But the Fysshporte dyd the children of Sena buylde, they covered it, and set on the dores, lockes and barres of it. Nexte vnto him buylded Meremoth the sonne of Vria the sonne of Hacoz. Nexte vnto him buylded Messulam y sonne of Barachias y sonne of Mesasabeel. Nexte vnto him buylded Sadoc y sonne of Baena. Nexte vnto him buylded they of Theeoa. But their greate mē put not their neckes to y servuce of their lorde.

The Oldgate buylded Ioxada y sonne of Passeah, τ Mesulam the sonne of Besodia: they covered it, and set on the dores, lockes τ barres of it. Nexte vnto them buylded Melacia of Gibeon, and Iadon of Morono, mē of Gibeon and of Mispa, for the seate of the Debyte on this syde the water. Nexte vnto him buylded Vsiel the sonne of Harbaia the goldsmith. Nexte vnto him buylded Hanania y Apotecarys sonne, τ they repayed Ierusale vnto the brede wall. Nexte vnto him buylde Rephaia the sonne of Hur, the ruler of the halfe quarter of Ierusale. Nexte vnto him buylde Iedaia the sonne of Harumaph, ouer agaynst his house. Nexte vnto him buylde Hattus the sonne of Hasabienia. But Māchiah the sonne of Harim, and Hasub the sonne of Pahath Moab buylded y other pece, and the tower beside the fornace. Nexte vnto him buylded Sallum the sonne of Halohes the ruler of the halfe quarter of Ierusale, and his daughters.

The valley gate buylded Hanum, and the citesins of Sanoah. They buylded it, and set on the dores, lockes and barres therof, and a thousande cubytes on the wall, vnto the Dōgeporte. But the Dongeporte buylded Malechia the sonne of Rechab, the ruler of the fourth parte of the vynyarde: He buylded it, τ set on the dores, lockes τ barres therof. But the Wellgate buylded Sallum y sonne of Chal Hose, the ruler of the fourth parte of Mispa: He buylded it, τ covered it, τ set on τ dores, lockes, τ barres therof, τ the wall vnto the pole of Sybah by the kynges garden, vnto the steppes that go downe from the cite of Dauid. After him buylded Nehemia the sonne of Aszbuk, the ruler of the halfe quarter of Bethzur, vntyll the other side ouer against the sepulcrers of Dauid, and to the pole Asuia, τ vnto the house of the mightie.

After him buylded the Leuites, Rehum the sonne of Bani. Nexte vnto him buylded Hasabilia τ ruler of the halfe quarter at Regila in his quarter. After him buylded their brethre, Banai the sonne of Henadab, the ruler of the halfe quarter of Segila. After him buylded Eser the sonne of Jesua τ ruler of Mispa, the other pece hard ouer against the Harnesse corner. After him buylded Baruc the sonne of Sahai the other pece worshipfully τ costly, frō the corner vnto τ dore of τ house of Eliasib τ hye prest. After him buylded Meremoth the sonne of Vria the sonne of Hacoz the other pece, frō τ dore of Eliasibs house, vnto the ende of the house of Eliasib. After him buylded Ben Iamin and Hasub ouer against their house. After τ the buylded Asaria the sonne of Maesel the sonne of Anania nexte vnto his house. After him buylded Benui τ sonne of Henadad the other pece from the house of Asaria vnto the turnynge, and vnto the corner.

After him buylded Palal the sonne of Vsai, ouer agaynst the corner τ the bye tower, which lieth out ouer frō the kynges house, besyde the courte of the preson. After him Pedaia the sonne of Pareōs (As for γ Nethinims they dwelt in Ophel, vnto τ Watergate, towardε the east where τ tower lieth out). After him buylded they of Theeo τ other pece ouer against τ greate tower, τ lieth outarde, and vnto the wall of τ Ophel.

But from the Horsgate forth buylded τ prestes, every one ouer agaynst his house. After them buylded Sadoc τ sonne of Immer
ouer against his house. After him buylded Semaia the sonne of Sachania \(\text{\textasciitilde}\) keeper of the eastgate. After him buylded Hanania the sonne of Selemia, \(\text{\textasciitilde}\) Hanum the sonne of Zalaph \(\text{\textasciitilde}\) sixte, \(\text{\textasciitilde}\) other peace. After him builded Mesulam the sonne of Berechiah ouer against his chest. After him builded Malehia the goldsmythe sonne, vntyl \(\text{\textasciitilde}\) house of the Nethinims, and of the marchauntes ouer agaynst the counell gate, and to the perrler in the corner. And betwene the perler of the corner vnto the Shepegate builded the goldsmythe and the marchauntes.

The iiiij. Chapter.

But when Saneballat herde that we builded \(\text{\textasciitilde}\) wall, he was wroth, \(\alpha\) toke greate indignaci\(\text{\textasciitilde}\) \(\alpha\) mocked \(\text{\textasciitilde}\) Jewes \(\alpha\) saide before his brethren \(\alpha\) the mightie men of Samaria: What do the impotent Jewes shall they be thus suffred? shall they offer? shall they perfourme it in one daie? shall they make \(\text{\textasciitilde}\) stones whole againe, \(\text{\textasciitilde}\) are brought to dust, \(\\alpha\) brench. And Tobias the Ammonite beside him saide: Let thee build on, \(\text{\textasciitilde}\) a foaxe go vp, he shall breake downe his stonye wall. Heare O thou oure God, how we are despysed, turne their shame vpoun their awne heade, \(\text{\textasciitilde}\) thou mayest geue them ouer in to despisinge in the londe of their captiuitie. Coner not their wickednesse, \(\alpha\) put not out their sinne fro\(\text{\textasciitilde}\) thy presence: for they haue prouoked the buylders. Yet buylded we the wall, \(\alpha\) ioyned it whole together, vnto \(\text{\textasciitilde}\) halfe heigh. And the people were well mynded to labour.

But when Saneballat, \(\alpha\) Tobias, and \(\\alpha\) Arabi\(\text{\textasciitilde}\), \(\alpha\) Ammonites, \(\alpha\) Aszsdodites herde, \(\text{\textasciitilde}\) the wallles of Jerusalem were made vp, and that they had beginne to stoppe vp \(\text{\textasciitilde}\) gappes, they were very wroth, and espysed all together, to come and fight against Jerusalem, \(\\alpha\) to make an hindrance therin. Neuertheles we made oure praier vnto oure God, \(\alpha\) set watchm\(\text{\textasciitilde}\) vp\(\text{\textasciitilde}\) the wall daye \(\\alpha\) night ouer against them. And Iuda saide: The stre\(\text{\textasciitilde}\) of the bearers is to feble, \(\\alpha\) there is to moch dust, we are not able to builde on the wall. Andoure aduersaries thought: They shall not knowe nether se, tyll we come in the myddes amonge the, and slaye them, \(\\alpha\) hynder \(\text{\textasciitilde}\) worke. But when the Jewes that dwelt besyde them, came out of all the places where they dwelt aboute vs, and tolde vs as good as t\(\text{\textasciitilde}\) tymes, then set I the people after their kynered with their swerde, speares \(\alpha\) bowes beneth in the lowe places behynde the wall, \(\alpha\) loked, and gat me vp, and sayde vnto the chefe men and rulers, \(\alpha\) to the other people: Be not ye afrayed of them, thynke vpon \(\text{\textasciitilde}\) greate LORDE which ought to be feared, \(\alpha\) fighte for youre brethren, sonnes, daughters, wyues, \(\alpha\) houses. Neuertheles when oure enemys herde \(\text{\textasciitilde}\) we had gotten worde of it, God broughte their counellc to naughte, and we turned all againe to the wall, euery one vnto his labour. And from that time forth it came to passe, \(\alpha\) the halfe parte of the yonge men dyd the labour, \(\alpha\) the other halfe parte helde the speares, shyldes, bowes, and brestplates, and the rulers stode behynde all the house of Iuda, which buylded on the wall, \(\alpha\) bare burth\(\text{\textasciitilde}\), from those that laded the. With one hande dyd they \(\text{\textasciitilde}\) worke, and with the other helde they the wepens. And euery one \(\text{\textasciitilde}\) buylded, had his swerde girde by his side, \(\alpha\) so buield they. And the trompetters stode beside me.

And I sayde vnto the pryncipall men, \(\alpha\) rulers, and to \(\\alpha\) other people: The worke is greate \(\alpha\) large, \(\alpha\) we are separated vpon the wall one farre from another. Loke in what place now ye heare the noise of \(\text{\textasciitilde}\) trompe, resorte ye thiter vnto vs. "Oure God shal flght for vs, \(\\alpha\) we wil be labourge in \(\\text{\textasciitilde}\) worke. And the halfe parte of the helde \(\text{\textasciitilde}\) speares fro \(\text{\textasciitilde}\) morninge springe, till \(\text{\textasciitilde}\) starres came forth. And at \(\alpha\) same tymse sayde I vnto \(\text{\textasciitilde}\) people: Evrey one abyde with his seruaunt at Jerusalani, \(\alpha\) in the night season we maye geue attendance to \(\text{\textasciitilde}\) watch, and to laboure on the daye tymse. As for me and my brethren, \(\alpha\) my seruauntes, and \(\alpha\) men of the watch behynde me, we put neuer of our clothes, so moch as to waše oure selnes.

The b. Chapter.

And there arose a greate complaigne of \(\alpha\) the people, \(\alpha\) of their wyues against their brethren the Jewes. And there were some \(\text{\textasciitilde}\) sayde: Oure sonnes and daughters are to many, let vs take corne for the, \(\alpha\) eate, that we maye lyne. Some saide: Let vs set oure londes, vynnyardes \(\alpha\) houses to pledge, \(\alpha\) take vp corne in the derth. But some saide: Let vs borowe money of the kinge vp\(\text{\textasciitilde}\) vsury for oure londes

* Exo. 14. c.
and vineyards. Now are our brethrens bodies as our children, and their as our children: els shulde we subdue our sonnes and daughters vnto bondage, and some of our doughters are subdued already, and no strength is there in our handes, and other men shal haue our londes and vineyards.

But when I herde their complainye and soch wordes, it displeased me sore, and I aduyed so in my mynde, Æ rebuked the counsellers, and the rulers, and sayde vnto them: *Wyl ye reuym sleeve one of another? And I broughte a greate congregacion agaynst them, and sayde vnto them: We (after oure abilitye) haue boughte oure brethren the Iewes, which were solde vnto the Heythen. And wyl ye sell youre brethren, whom we haue boughte vnto vs? Then held they their peace,  

And I sayde: It is not good that ye do. Oughte ye not to walke in the feare of God, because of the rebuke of the Heythen our enemies? I and my brethren, and my seruauntes haue lent them money and corne: but as vsury, let vs leave it. Therfore this same daye se that ye restore the their londes agayne, their vineyards, oyle gardens and houses, and the hundreth parte of the money of the corne, wyne and oyle that ye haue wonne of them. Then sayde they: We wyl restore them agayne, and wyl require nothinge of them, and wyl do as thou hast spoken. And I called the prestes, and take an oath of the, that they shulde do so. And I shoke my lappye, and sayde: God shake out every man after the same maner fro his house and laboure, that maynteyneth not this worde: euën thus be he shaken out, and voyde. And all ye congregacion sayde: Amen, and prayes the LORDE. And the people dyd so.

* And from the tymye forth that it was commytted vnto me to be a Debyte in the londe of Iuda, namely from the twentieth yeare vnto the two and thirtieth yeare off kyng Artaxerses (that is twelue yeare) I and my brethren lyued not of soch sustenaunce as was geuen to a Debyte: For the olde Debytes that were before me, had bene chargeable vnto the people, and had takè of the bred and wyne, and fortye Sycles of syluer: Yee and their seruauntes haed oppressed the people. But so dyd not I, and that because of the feare of God. I laboured also in the worke vpon the wall, and boughte no lode. And all my seruauntes came thither together vnto  Ÿ worke. Morover there were at my table an hundreth and fiftie of the Iewes and rulers, which came vnto me, from amonge the Heythen, that are aboute vs. And there was prepared me daylie an oxe, and sixe chosen shepe, and byrdes, and euere once in ten dayes a greate summe of wyne. Yet reuymd not I the lyuynge of a Debyte for  Ÿ bondage was greuous vnto  Ÿ people. Thynde vpô me my God vnto  Ÿ best, accordyng to all that  I haue done for this people.

The vi. Chapter.

AND whan Saneballat, Tobias and Gosem the Arabian, and the other of oure enemies herde, that I had buylded the wall, and that there were no mo gappes ther in (howbeit at the same tyme had I not hanged the dores vpon the gates) Saneballat and Gosem sent vnto me, sayenge: Come and let us mete together in the vyllages vpon the playne of the cite Ono. Neuertheles they thoughte to do me euell. Notwithstandyng I sent messauingers vnto them, sayenge: I haue a greate busynes to do, I can not come downe. The worke shulde stonde still, if I were negligent, and came downe to you. Howbeit they sent vnto me as good as foure tymes after the same maner. And I gaue the same answere.

Then sent Saneballat his seruaunt vnto me in the fift tymye, with an open letter in his hande, wherin was wrytten: It is tolde the Heythen,  Ÿ Gosem hath sayde it, that thou and the Iewes thynke to rebell: for  Ÿ which cause thou buyldest the wall, and wylt be their kyng in these matters, and hast ordeyned the propheteis to preach of the at Ierusalem, and to saye: He is kyng of Iuda.

Now shal this come to the kynges eares: come now thervore, and let us take oure counsell together. Neuertheles I sent vnto hym, sayenge: There is no soch thinge done as thou sayest: thou hast fayned it out of thine owne hert. For they were all mynded to make us afrayed, and thoughte: They shal withdrawe their handes from the worke,  Ÿ they shal not laboure. Howbeit I strænted my hande the more.

And I came vnto  Ÿ house of Semaia  Ÿ
The judge of the house of God, eué vnto My temple, sparre dores of My temple: for they wyl come to slaye yé, yee eué in the night wyl they come to put the to death. But I sayde: Shulde soch a má flye? Shulde soch a má as I am, go in to My temple, to sake his life? I wyl not go in.

For I perceived, that God had not sent him: Yet spake he prophecye vpon me, nevertheless Tobias and Saneballat had hirn him for money. Therfore toke he the money, that I shulde be afrayed, and so to do and synne, that they might have an euell reporte of me, to blaspheme me. My God thynke thou vpon Tobias and Saneballat, acordynge vnto these their workes, and of yé prophet Noadla, and of the other prophets, y wolde hane put me in feare.

And the wall was fysonshed on the fyue thyneth dayes of the moneth Elul, in two and ffty dayes. And when all our enemies herde therof, all the Heithen yé were aboute vs, were afrayed, and their corage failed the: for they perceived, that this worke came of God. And at yé same tyme were there many of yé chefe of Iuda, whose letters wete vnto Tobias, y from Tobias vnto them (for there were many in Iuda that were sworn vnto him: for he was the sonne in lawe of Sachi-inia the sonne of Arach, and his sonne Johanan had the daughter of Mesullam the sonne of Barachia, and they spake good of him before me, and tolde him my wordes.) And Tobias sent letters, to put me in feare.

And my God gane me in my hert, that I gatherd together the principall men and yé people, to nombre them, and I founde a register of their nombre, *which came vp afore out of the captiuyte (whom Nabuchodonosor yé kynge of Babiló had caryed awaie) and dwelld at Jerusalem and in Iuda, every one vnto his cite, and were come with Zoroabel, Iesua, Nehemias, Asaria, Raania, Naheman, Mardachai, Bilasan, Mispereth, Biguenai, Nehum and Baena.

This is the nombre of the men of the people of Israel. The children of Pareos were two thousande, an hundreth and two and seuentye: The children of Sephatia, thre hundreth yé two and seuentye: the children of Arach, sixe hundreth and two and fiftye: children of Pahath Moab amonche the children of Iesua and Ioaob, two thousande, eight hūdræth, and eightene: the children of Elam, a thousande, two hundreth, and foure and fiftye: the children of Sathu, eight hundreth yé foure and ffortye, the children of Sacal, seuen hundreth and thré score: the children of Benni, sixe hundreth, and eight and ffortye: yé children of Bebai, sixe hundreth and eight and twentye: the children of Asgad, two thousande, thré hundreth and two and twentye: the children of Adonicam, syxe hundreth yé thré score: the children of Biguenai, two thousande, and seuen and thré score: the children of Adin, sixe hūdræth yé foure and fiftye: the children of Atter of Ezechias, eight and nyentye.

The children of Hastum, thré hundreth yé eighthe and twentye: the children of Bezai, thré hundreth and foure and twentye: the children of Hariph, an hundreth and twolue: the children of Gibeon, fyue and nyentye: the men of Bethlem and Netopha, an hūdræth and eight and foure score: the men of Anatot, an hundreth and eight and twentye: the men of Beth Asmaueth, two and ffortye: the men of Kiriath Iearim, Cahira and Beeroth, seuen hundreth and thré and ffortye: the men of Rama and Gaba, sixe hūdræth and one and twentye: the men of Michmas, an hūdræth and two and twentye: the men of Bethel and Ai, an hundreth and thre and twentye: the men of Nebo, an hundreth and two and fiftye: the children of the other Elam, a thousande, two hundreth and foure and fiftye: the children of Haram, thré hundreth and twentye:

* 1 Esg. 2. a.
the children of Jericho, thre hundredth and fyue and fortye: the children of Lodhadid 8 Œno, seuen hundredth and one and twentye: the children of Senaa, thre thousande, nyne hundredth and thirtye. 

The prestes. The children of Iedaia of the house of Iesua, nyne hundredth and thre and seuenteye: the children of Immer, a thousande and two and fiftye: the children of Pashur, a thousande, two hundredth and sene and fortye: the children of Harim, a thousande and seuentene.

The Leuites. The children of Iesua of Cadmiel amonge the children of Hodaia, foure 8 seuentye. The syngers. The children of Assaph, an hundredth and eight and fortye. The porters were: The children of Sallum, the children of Ater, the children of Talmun, the children of Acad, the children of Hatita, the children of Sobai, alltogether an hundredth and eight and thirtye.

The Nethinims. The children of Zilha, 8 childré of Hasupha, the children of Taboath, the children of Ceres, the children of Sia, 8 children of Padon, the children of Libana, the children of Hagaba, the children of Salmai, the children of Hanan, the children of Giddel, the children of Garah, the children of Reaia, the children of Rezin, the children of Necoda, the children of Gasam, the children of Vsa, the children of Passeah, the children of Bessai, the children of Megunim, the children of Nephusim, the children of Bachuc, the children of Hacupha, the children of Harhur, the children of Bazzith, the children of Mebida, the children of Harsa, the children of Barcos, the children of Sissera, the children of Thamah, the children of Neziah, 8 children of Hatipha.

The childré of Salomons seruauntes were: The children of Sotai, the childré of Sophereth, the children of Prida, the children of Iaela, the children of Dareon, the children of Giddel, the childré of Sephatia, the children of Hatil, 8 childré of Pochereth of Zebaim, the children of Amon. All the Nethinims 8 the childré of Salomons seruauntes, were thre hundredth and two and nynetey.

And these wente vp also: Michel, Mela, Thel, Harsa, Cherub, Addo, Immer: but they coulde not shewe their fathers house ner their sede, whether they were of Israel. The childré of Delaia, 8 the children of Tobia, 8 the children of Nocoda, were sixe hundredth 8 two 8 fortye. And of the prestes were, the children of Habiaia, the childré of Hacoz, the children of Barsillai, which toke one of 8 doughters of Barsillai the Gileadite to wyfe, and was named ather their name. These soughthe the register of their generacion, and when they foude it not, they were put from 8 presthode. And Hathirsatha sayde vnto them, 8 they shulde not eate of 8 most holy, tyll there came vp a prest with 8 light and perfectnesse.

The whole congregacio as one ma, was two and fortye thousande thre hundredth, and thre score: besyde their seruauntes and maydes, of whom there were seuen thousande, thre hundredth and seuen and thirtye. And they had two hundredth and seuen and fortie synginge men and wemen, seuen hundredth and sixe and thirtie horses, two hundreth and fyue and fortie Mules, foure hundredth and fyue and thirtie Camels: sixe thousande, seuen hundredth and twentye Asses. And certayne of the awnciêt fathers gaue vnto the worke. Hathirsatha gaue to the treasure a thousande guldens, fiftie basens, fyue hundredth and thirtie prestes garmente. And some of the chefe fathers gaue vnto 8 treasure of the worke, twetye thousande guldens, two thousande and two hundredth poud of siluer. And the other people gaue twetye thousande guldens, and two thousande poud of siluer, and seuen and thre score prestes garments. And the prestes and Leuites, the Porters, the syngers, and the other of the people, and the Nethinims, and all Israel, dwelt in their cities.

The viij. Chapter.

NOW whan the seuenth moneth drue nye, A and 8 children of Israel were in their cities, all the people gathered them selues together as one man vpon the strete before the Watergate, and sayde vnto Eszdras the scrybe, that he shulde fetch the boke of the lawe of Moses, which the LORDE commanded Israel. *And Eszdras the prest brought 8 lawe before the congregaciô both of men and wemen, and of all that coulde vnderstonde it, vpon the first daye of the seuenth moneth, and red therin in the strete that is before the Watergate, from 8 light mornynge vntyll the noone daye before men.
and women and such as could understand it: and the cares of all the people were inclyned vnto the boke of the lawe. And Eszdras the scrybe stode vpon an hye pulpit of wod, which they had made for the preaching, beside him stode Mathithia, Sema, Anania Vria, Ezechias, and Maessa on his right hand: And on his lefte stode Pedaia, Misael, Malchias, Hasum, Hasbadana, Zachary and Mesulman.

And Eszdras opened the boke before all the people, and he stode above all the people. And when he opened it, all the people stode vp. And Eszdras prayed the LORDE the greate God. And all the people answered Amen, Amen, with their handes vp, and bowed the selues, and worshipped the LORDE with their faces to the grounde. And Iesua, Bani, Serbisa, Iamin, Acub, Sabthai, Hodaia, Maesia, Celita, Asaria, Iosabad, Hanam, Plaia, and the Leuites, caused the people to geue hede vnto the lawe, the people stode in their place. And they red in the boke of the lawe of God distinctly and planely, so that men vnderstode the thinge that was red. And Nehemias (which is Hathirsatha) and Eszdras the prest and scrybe, and the Leuites caused the people to take hede, sayde vnto all the people: This daye is holy vnto the LORDE youre God: be not ye sory therfore, we pe not. For all ye people wepte, wher they herde the wordes of the lawe.

Therfore sayde he vnto them: Go youre waye, and eate the fat, and drynke the swete, and sende parte vnto them also that haue not prepared themselues: for this daye is holy vnto our LORDE, be not ye sory therfore: for the joye of the LORDE is youre strength. And the Leuites stylled all the people, and sayde: Hold ye youre peace, for the daye is holy, vxe not ye youre selues. And all the people wente their waye to eate and drinke, and to sende parte vnto other, and to make great myth, for they had vnderstode the wordes that were declared vnto them.

And on the nexte daye were gathered together the chefe fathers amonge all the people, and the prestes and Leuites, vnto Eszdras the scrybe, that he shulde teach them wordes of the lawe. And they founde wrote in the lawe, how that the LORDE had commaunded by Moses, that the childe of Israel shulde dwell in bothes in the feast of the seventh moneth. And so they caused it be declared and proclaimed in all their cities, at Jerusalem, sayenge: Go vp vnto your moneth, and fetch Olyue braunches, Pynebraunches, Myrtraunches, Palmebraunches, braunches of thicketree, to make bothes as it is wrytten.

And the people wente vp, and fetched the, and made them bothes, every one vpon the rofe of his house, and in their courtes, and in the courtes of the house of God, and in the strete by the Watergate, and in the strete by Ephraims porte. And all the congregation of them that were come agayne out of the captytue, made bothes, and dwelt therin: for sence the tyme of Iosua the sonne of Nû vnto this daye, had not the children of Israel done so, and there was very greate gladnesse.

And euery daye from the first daie vnto the last, red he in the boke of the lawe of God. And seuen daies helde they the feast, on the eight daye the gatherynge together, acordynge vnto the maner.

In the foure and twentieth daye of this moneth came the children of Israel together with fastinge and sackclothes, and earth vpon them, and separated the sede of Israel from all the straunge children, and stode and knowledged their synnes, and the wyckednesse of their fathers, and stode vp in their place, and red in the boke of the lawe of the LORDE their God foure tymes on the daye, and they knowledged, and worshipped the LORDE their God foure tymes on the daye. And the Leuites stode on hye, namely Iesua, Bani, Cadmiel, Sebania, Bani, Serelis, Bani, and Chenani, and eryed loude vnto the LORDE their God. And the Leuites, Iesua, Cadmiel, Bani, Hasabenia, Serebia, Hodia, Sebania, Pethahia, sayde: Stonde vp, prayse the LORDE our God for euer: and let thankes be geue vnto the name of thy glorie, which excelleth all thankesguyenge and prayse. LORDE, thou art alone, thou hast made heaven, and the heauen of all heauens, with all their hoost, the earth and all that therin is, the See and all that is therin: thou geuest life vnto all, and hoost of heauen bowe themselves vnto the. Thou art the LORDE God, that hast chosen Abrâ, and broughte him out of Ver in Chaldea, called him.
Abraham,* and founde his hert faithfull before the, †and madest a couraunt with him, to
gue weto his sode the londe of the Cananites,
Hethites, Amorites, Pheresites, Iebusites, and
Girgosites, and hast made good thy wordes:
for thou art righteoues. †And hast considered
the mystery of oure fathers in Egipte, and
herde their complainte by the reed See,
and shewed tokes and wonders vpō Pharaoh, and
on all his seruautes, and on all his people of
his londe: for thou knewest  y they were pres-
sumptuous a cruel against them, a so madest
thou  the a name as it is this daie. And the
reed See partedst thou in sunder before them,
so that they wete throw the myddes of the
See drye shod: a their persecutors threwest
thou in to the depe as a stone, in the mightie
waters, and leddest them on the daie tyme in
a cloudy pyler, and on the nighte season in
a pilere of fyre, to shewe them lighte in the
waye  y they wente.

† ‡Thou camest downe also vpō mount Sinai,
and spakst vnto them from heauen, and
gauest them righte iudgmentes, true lawes,
good commandementes and statutes, and
declared vnto them thy holy Sabbath, and
commanded them preceptes, orduinaunces,
and lawes, by Moses thy seruaunt: and  gauest
them bred from heauen when they were
hongrye, and  broughte forth water for them
out of the rock when they were thristye: and
promysed them,  that they shuld go in, and
take possession of the londe, where uer thou
haddest lyfte vp thine hande for to gueene them.

Neuerthelesse oure fathers were proue and
hardnecked, so that they folowed not thy co-
maundementes, and refused to heare, and were
not myndefull of the wonders  thou dydest for
them: but became obstynate and heady,
in so much that they turnede backe to their
bondage in their disobediehne. But thou
my God forgauest, and wast gracion, mercifull,
pacient, and of good gresenesse, and
forsokest them not. **And though they made
a molente calfe (and sayde: This is thy God,
that broughte the oute of the londe of Egipte)
and dyd greate blasphemies, yet forsokest
thou them not in the wyldernes, aordiung to thy
greate mercy. †† And  cloudy pilere departed
not from them on  daie tyme to rede them

the waye, nether the pilere of fyre in the night
season, to shewe them lighte in the waye that
they wente.

And thou gauest them thy good sprete to
defoureigne them,  and witheldest not thy
Manna from their mouth,  and gauest the
water whā they were thristie. Fortye yeres
longe madest thou prouyson for them in the
wyldernes, so that they wanted nothinge:
their clothes waxed not olde, and their fete
swelled not. And thou gauest the kyngdomes
a naciones, a partedst the acordiung to their
porciones, so that they possessed  the londe of
Sihon kyng of Heszbon, a the londe of Og  kyng
of Basan. ***And their childre multi-
pliedest thou as the starrs of heauen, and
broughtest the in to the londe wherof thou
haddest spoken vnto their fathers, that they
shulde go in to it, and haue it in possession.

And  children wente in, and possessed the
londe,  and thou subduedst before thee the
inhabiters of the londe, even the Cananites, a
gauest them in to their hande, and their kynges
and  people of the londe,  they might do
with them what they wolde. And they wanne
their stronge cities,  a fat londe, and toke
possession of houses  were full of all maner
goodes, welles dysgod out, wynyarde, oyl-
gardens, a many fruette full trees: and they ate
were fylled, a became fat, a lyued in welth
thorow thy greate goodnes. Neuerthelesse they
were disobedient, and rebelled agaynst the,
and cast thy lawe behynde their backes,  and
slew thy prophetes (which exhorted them so
earnestlie, that they shulde couerete vnto the)
and dyd greate blasphemies. Therfore gauest
thou them ouer in to the hāde of their enemies
that vexed them.

And in  tyme of their troubl they cried
vnto the, and thou hardest them from heauen;
and thorow thy greate mercy thou gauest them
saimours, which helped the oute of the hande
of their enemies. But when they came to rest,
they turnede back agayyne to do euell before
the: therfore leftest thou them in the hande
of their enemies, so  they had  dominion
ouer them. So they couerete, and cryed vnto
the, and thou herdest them from heauen, and
many a tyme hast thou delueryed them
acordiung to thy greate mercy, and testified

* Gen. 11. d.  Gen. 17. a.  † Gen. 15. d.  † Exo. 3. b.
† Some reade: them.  † Exo. 19. 20.  Deut. 4. b.  || Exo.
¶¶ Nu. 21. d.  *** Gen. 22. c.  ††† Isai. 2. 3. 4.
†t† 3 Re. 18. b.
THE boke of Nehemias.


And the other people, the prestes, Leuites, Porters, syngers, Netihimis, that all they that had separated them selues from the people in the lode vnto the lawe of God, with their wyues, sonnes and daughters, as many as could vnderstonde it, and their lorde that had rule of them, receaued it for their brethren.

And they came to swear, and to bynde them selues with an ooth to walke in Gods lawe, which was geuen by Moses the seruanunt of God, that they wolde observe and do accordinge vnto all the commandementes, judgmenettes and statutes of the LORDE oure God:

And that we wolde not geue oure daughters vnto the people in the lode, nether to take their daughters for oure sonnes. And yf people of the lode broughte ware on the Sabbath, and all maner of vytyales to sell, that we wolde not take it of them on the Sabbath and on the holy dayes. And that we wolde let the seuenthe yeare be fre concernyng all maner of charge.

And we layed a statute vpon oure selues, to geue yearly the third parte of a Sycle to the mynistracion in the house of oure God, namely to the shewbred, to the daylie meatofferynge, to the daylie burntofferynge of the Sabbathes, of the new mones and feast dayes, and to the things that were sanctified, and to the synofferynges, to reconcile Israel with all, and to all the busynes in the house of oure God.

And we rest the lot amonge the prestes, Leuites and the people, for offerynge of the wod, to be brought vnto the house of oure God from yeare to yeare, after the houses of oure fathers, that it might be brennt at tymes appointed, vpon the altaire of the LORDE oure God.
And the rulers of the people dwelt at Jerusalem. But the other people cast lots therfore, so that amoge ten one parte wente to Jerusalem in to the holy cite to dwell, and nyne partes in the cities. And ye people thanked all the men that were willinge to dwell at Jerusalem.

These are the heads of the londe that dwelt at Jerusalem. In the cities dwelt Iuda every one in his possession ye was in their cities, namely Israel, the prestes, Leuites, ye Nethinims, and the children of Salomons seruauntes. And at Ierusale dwelt certayne of the children of Iuda ye of Ben Iamin.

The children of Iuda: Athaia the sonne of Vsi, ye sonne of Zachary, the sonne of Amaria, the sonne of Sephatia, the sonne of Mahelaleel, of the children of Phares. And Maeselia the sonne of Baruch, the sonne of Chal Hose, the sonne of Hasaia, the sonne of Adaia, the sonne of Ioiairib, the sonne of Zachary, the sonne of Siloni. All the children of Phares that dwelt at Jerusalem, were foure C. and eight ye three score valeant men.

These are the children of Ben Iamin: Salu the sonne of Messullam, ye sonne of Ioe, the sonne of Pedaia, the sonne of Colaia, ye sonne of Maeselia, the sonne of Ithiel, ye sonne of Iesaia. And after him Sabai, Sallai: nyne hundreth and eight and twentye. And Ioel the sonne of Sichri had the oversight of them: and Iuda ye sonne of Hasnua over the seconde parte of the cite.

Of the prestes there dwelt: Iedaia ye sonne of Ioiairib, Iachin. Seraia the sonne of Helchias ye sonne of Mesullam, the sonne of Sadoe, the sonne of Meraioth, the sonne of Achitob, was prync of in the house of God: ye his brethren that perfourmed the worke in ye house: of whom there were viij. C. and xxij. And Adaia the sonne of Ieroabam, the sonne of Plalia, the sonne of Amzai, the sonne of Zachary, the sonne of Pashur ye his brethren, chefe amoge the fathers: of whom there were two hundreth and two and fortye. And Amassai the sonne of Asariel the sonne of Ahusai, the sonne of Mesillemoth, the sonne of Immer: and his brethren were valeant men, of whom there were an hundreth and eight and twentye. And their ouerseer was Sabdaiel the sonne of Gedolin.

Of the Leuites: Semai the sonne of Hasub, the sonne of Asrikam, the sonne of Hasabia, the sonne of Bunni: And Sabthai and Iosabad of the chefe of the Leuites, in the outwarde busynes of ye house of God. And Mathania the sonne of Micha, the sonne of Sabdi, the sonne of Assaph, which was the pryncipall to begynne the thankesgeuyng ye vor ye prayer. And Bacbuchia ye seconde amoge his brethren, and Abda the sonne of Sammua, the sonne of Galal, the sonne of Iedithun. All the Leuites in the holy cite were two hundreth and foure ye foure score. And ye porters Acub and Talman, and their brethren ye keppe the portes, were an hundreth and two and seuentey. As for the residue of Israel, the prestes and Leuites, they were in all the cities of Iuda, every one in his inheritaunce.

And the Nethinims dwelt in Ophel: and Zipha and Gispa belonged vnto the Nethinims. The ouerseer of the Leuites at Jerusalem, was Vsi the sonne of Bani, the sonne of Hasabia, the sonne of Mathania, the sonne of Micha.
Of the children of Assaph there were syngers aboute 3 busynes in the house of God: for it was the kynges commandement coeurnyng them, that 3 syngers shulde deale faithfully, euer daye as acordingly was.

And Pethai the sonne of Mesesabeel of the childre of Serah the sonne of Iuda nexte the kyng in all matters concernyng the people. And the children of Iuda that were without in the townes of their londe, dwelt some at Kiriath Arba, and in the vyllages therof; 3 at Dibon, and in the vyllages therof; and at Cabzeel, and in the vyllages therof: and at Iesua, Molada, Bethphaele, Hazarsual, Berseba and in their vyllages: 3 at Sielag and Mochonah, and in their vyllages: And at Enrimmon, Zaraga, Jeremuth, Sanoah, Adul-lam and in their vyllages: At Lachis, and in the feldes therof: At Aseka, and in the vyllages therof: and dwelt from Berseba vnto the valley of Hinnom.

The children of Ben Iamin of Gaba, dwelt at Michmas, Aia, Bethel and in their vyllages. And at Anathoth, Nob, Anania, Hazor, Rama, Githaim, Hadid, Ziboin, Neballat, Lod, Ono 3 in the Carpeters valley. And certayne of the Leuites 3 had portions in Iuda, dwelt in Ben Iamin.

The rii. Chapter.

THESE are 3 preste and Leuites that went vp with Zorobabel 3 sonne of Sathiel and with Iesua: Seraia, Jeremy, Esdras, Amaria, Malluch, Hattus, Sechania, Rehum, Meremoth, Iddo, Ginthoi, Abia, Meiamin, Maadia, Bilga, Semaia, Ioiarib, Iedia, Sallu, Amok, Helchias 3 Iedia. These were the heads amoue the preste and their brethren in the tyne of Iesua. The Leuites were these: Iesua, Benui, Cadmiel, Serebia, Iuda and Mathania, ouer the office of thankeseyenge, they 3 their brethren: Bacbucha 3 Vnioi and their brethren, were aboute them in the watches.

Iesua begat Ioachim. Ioachim begat Elia-sib. Elisas begat Ioiada. Ioiada begat Jonathan. Jonathan begat Iadua. And in the tyne of Ioachim were these the chefe fathers amonge the prestes: namely of Seraia was Meraia, of Jereny was Hanania, of Esr- dras was Mesullam, of Amaria was Iohanan, of Malluch was Jonathan, of Sebania was Joseph, of Harim was Adna, of Meraioth was Heleai, of Iddo was Zachary, of Gintho was Mesullam, of Abia was Sicrli, of Miniamin Moadia was Pilai, of Bilga was Sammua, of Semaia was Iohnan, of Ioiarib was Mathnai, of Iedia was Vs, of Sallai was Callai, of Amok was Eber, of Helchias was Hasabia, of Gedaia, was Nethaneel.

And in the tyne of Elia-sib. Ioan, Iohan and Iaddua, were the chefe fathers amonge the Leuites, and the prestes wrytte vnder the reigne of Darius 3 Persian. The children of Leui the principall fathers were wrytten in the Cronicles, vntyll the tyne of Iohan the sonne of Elia-sib. And these were the chefe amoue the Leuites, Hasabia, Serebia and Iesua the sonne of Cadmiel, 3 their brethren ouer agaynst them, to gene prayse and thankes, acordingly as Davui 3 maa of God had ordeyned it, one watch ouer agaynst another. Mathania, Bacbucha, Obadia, Mesullam, Talmon and Acub were porters in the watch at the thresholds of the gates. These were in the tyne of Iioan the sonne of Iesua the sonne of Iosedec, and in the tyne of Nehemia the Debyte, and of the prest Esdras the scrybe.

And in the dedicacion of the wall at Jeru-salem, were the Leuites soughte out of all their places, that they mighte be broughte to Jerusalem, to kepe 3 dedicacion in gladnesse, with thankeseynge, with synginge, with Cymbales, Psalteries and harpes. And the children of the syngers gathered the selues together from the playne countre aboute Jerusalem, and from the vyllages of Nethophathi, and from the house of Gilgal, 3 out of the feldes of Gibe 3 Asmauth: for 3 syngers had buylded them vyllages aboute Jerusalem. And 3 preste and Leuites purified them selues, and clensed the people, the gates and the wall.

And I caused the prynces to go vp vpon the wall, and appoynted two greate queres of thankeseynge, which were on the righte hande of the wall towarde the Donggrate, and after them were Hosai, and halfe of the prynces of Iuda, 3 Asaria, Esdras, Mesullam, Iuda, Ben Iamin, Semaia and Jereny: and certayne of the prestes childre with trumpettes, namely Zachary 3 sonne of Iohanan, the sonne of Semaia, the sonne of Iohanan, the sonne of Michai, the sonne of Sachur, the
And Esdras's serybe before the Wellgate, and they wente vp ouer agaynst them vpom the steppe of the cite of Dauid at the goynga vp of the wall to the house of Dauid, vnto the Watergate Eastwarde.

The other queare of thankesgivinge wente ouer against them, and I after them, and the halfe parte of the people vpom the wall, towardes to Fornacegate vpwarde, vntyll to the brode wall, and to the porctes of Ephraim, and to the Oldgate, and to the Fyshgate, and to the tower of Hananeeel, and to the tower of Meah, vntill to the Shepe Gate. And in the presongate stode they stylly, and so stode the two queares of thankesgivinge of the house of God, and I and the halfe of the rulers with me, and the prestes, namely Eliachim, Maesaia, Miniamin, Michaia, Elionai, Zachary, Hananai, with tropettes, and Maesaia, Semaia, Eleasar, Vsi, Iohanan, Malchiah, Elam and Aser. And the syngers songe loude, and Iesrahia was the ouerser.

And the same daye were there greate sacrifices offered, and they rejoised: for God had gever them great gladnesse, so that both the wyues and children were joyfull, and the myrth of Jerusalem was herde farre of.

At the same tyme were there men appointed ouer the treasure chestes (wherin were Heue offerenge, the firstlinges and the tithes) that they shulde gather them out of the felde aboute the cities, to destribute the vnto the prestes and Leuites accordinge to the lawe: for Iuda was glad of the prestes, and Leuites, that they stode and wayted vpon the office of their God, and the office of the purificacion. And the syngers & porters stode after the commaudement of Dauid of Salomon his sonne: for in the tyme of Dauid and Assaph, were the chefe syngers founded, and the songs of praye and thankesgivinge vnto God. In the tyme of Zorobabel and Nehemias, dyd all Israel geue porcios vnto the syngers and porters, euery daye his portion, and they gauethe things halowed vnto the Leuites, and the Leuites gauethe things that were sanctified, vnto the children of Aaron.


The riij. Chapter.

AND what tyme as the boke of Moses was red in eares of the people, there was founde wrytten therin, the Ammonites and Moabites shulde never come in to the congregacion of God, because they mett not the children of Israel with bred and water, and hyred Balaam against the, that he shulde curse them: neuerthelesse oure God turned they curse in to a blesseynge. Now whan they herde the lawe, they separated from Israel euery one that had myxte him selfe therin. And before this had the prest Eliasib deliuered the chest of house of oure God vnto his kynsman Tobia: for he had made him a great chest, and there had they afore tyme laid the meatofferenges, frankencense, vessell, and the tithes of corne, wyne and oyle (acordinge to the commaundement geuen to the Leuites, syngers and porters) and the Heuofferenges of the prestes.

But in all this was not I at Jerusalem: for in two and thirtieth yeare of Artaxerses kyng of Babilon, came I vnto the kyng, and after certayne dayes optayned I lyeence of the kyng to come to Ierusalem. And I gat knowlege of euell that Eliasib dyd vnto Tobia, in that he had made him a chest in the court of the house of God, and it greuete me sore, and I cast forth all the vessels of Tobias house out of the chest, and commandied them to clense the chest. And thither broughte I agayne the vessels of the house of God, the meatofferenge and the incense.

And I perceaued, that the porcyons of Leuites were not geuen them, for the which cause the Leuites and syngers were fled, euery one to his londe for to worke. Then reproued I the rulers, and sayde: Why forsoke we the house of God? But I gathered them together, and set them in their place. Then brought all Iuda the tithes of corne, wyne and oyle vnto the treasure. And I made treasurers ouer thy treasure, euene Selemia thy prest, and Sadoc the serye, the Leuites Pedaia, and vnder thare hande Hanan the sonne of Sachur the sonne of Mathania: for they were counted fauthfull, and their office was, to destribute vnto their brethren. Thynke vpon me O my God here in, wyte not out.
my mercy, that I haue shewed on y house of my God, & on the offices therof.

At the same tyme sawe I some tredinge wyne presses on the Sabbath, and brynginge in clusters, and asses laden wyth wyne, grapes, fygges, and brynginge all maner of burthens vnto Ierusalem, vpon the Sabbath daye. And I rebuked them earnestly y same daye that they solde y vytyayles. There dwelt me of Tyre also therin, which broughte fysh and all maner of ware, and solde on the Sabbath vnto the children of Iuda and Ierusalem. Then reproued I the rulers in Iuda, and saide vnto them: What euell thinge is this that ye do, and breake the Sabbath daye? Dyd not oure fathers euen thus, and oure God broughte all this pla ge vpon vs & vpon this cite? And ye make the wrath more yet vpon Israel, in that ye breake the Sabbath.

And when the portes of Ierusalem were drawn vp before the Sabbath, I commaunded to shutt the gates, and charged that they shulde not be opened tyll after the Sabbath: and some of my seruauntes set I at the gates, y there shulde no burthe be broughte in on the Sabbath daye. Then remayned the chapmen and marchauntes once or twycye ouer nighte without Ierusalem with all maner of wares. Then reproued I them sore, & saide vnto them: Why tary ye all nighte aboute the wall? Yf ye do it once agayne, I wil laye handes vpon you. From that tyme forth came they nomore on the Sabbath. And I saide vnto the Leuites which were cleane, that they shulde come and kepe the gates, to halowe the Sabbath daye. Thynke vpone me (O my God) ocenerynge this also, & spare me accordsynge to thy greate mercy.

And at the same tyme sawe I Iewes, that maried wyues of Asod, Ammon and of Moab, and their children spake halfe in the speache of Asod, and could not speake in y Hebrew language, but by y tongue mighte a mā perceau euery people. And I reproued them, and cursed them, & smote certayne men of thee, and plucked them vp, and toke an ooth of them by God: *Ye shal not geue youre daughters vnto their sons, nether shal ye take their daughters vnto youre sons, or for youre selues.* *Dy whole, y kyng of Israel synne ther in?* & ye amonge many Heythen was there no kyng like him, & he was deare vnto his God, and God made him kyng ouer all Israel, and the outlandish wemen.

And one of the children of Ionia the sonne of Eliasib y hye prest, had made a cōtract wyth Sanballath the Horonite: but I chaced him fro me. O my God, thynke thou vpon them that are quyte of the presthode, and haue defyled the couenaunt of the presthode and of the Leuites. Thus clensed I them from all such as were outlandish, and appoynted the courses of the prestes and Leuites, euery one to his office, and to offre the wod at tymes appoynted, and the first frutes. Thynke thou vpon me (O my God) for the best.

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The ende of the seconde boke of Esdras, otherwyse called the boke of Nehemias.
### Chapter I.
Ahasuerus maketh a great feast to his lords and prynce, calleth for Vasti the quene, she commeth not, threfore is she deposed from the kyngdome.

### Chapter II.
Amonge the daughters, Hester pleaseth the kyng. Mardocheus geueth the kyng warnyng of his harme.

### Chapter III.
Amā is great with the kyng, hateth Mardocheus that wil not worshippe him, and commandeeth to slaye all the Iewes.

### Chapter III.
Greate heuynes amonge the Iewes.

### Chapter V.
Hester cometh before the kyng, and byddeth him and Aman to a feast. Aman maketh a galowe for Mardocheus.

### Chapter VI.
Mardocheus is recompensed for his frendshippe shewed vnto the kyng.

### Chapter VII.
Hester prayeth for hir people, Aman is hanged on the galowe that he had prepared for Mardocheus.

### Chapter VIII.
The kyng geueth Amās house vnto the quene, and at hir request he canseth Amās wrytinges to be called agayne.

### Chapter IX.
Amans sonnes are hanged also, and many enemyes slayne. The Iewes kepe a joyfull feast.

### Chapter X.
Of the auctorite of Mardocheus vnder the kyng.

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The first Chapter.

IN the tyme of Ahasuerus, which reigned from India vnto Ethiopia, ouer an hundreth and seuen and twentye londes, what tyme as he sat on his seate roiall in the castell of Susan in the thirde yeare of his regne, he made a feast vnto all his prynce and seruautes, namely vnto the mightie men of Persia and Media, to the Debites and rulers of his countrees, that he mighte shewe the noble riches of his kyngdome, and the glorious worshippe of his greatnesse, many dayes longe, euery an hundreth and four score dayes.

And when these dayes were expyred, the kyng made a feast vnto all the people that were in the castell of Susan, both vnto great and small, seuen dayes longe in the courte of the garden by the kynges palace; where there hanged whyte, reed & yalowe clothes, fastened with coardes of lynnens and seuerle in siluer rynges, vpon pylers of Marble stone.

The benches were of golde and siluer made vpon a pauement of grene, white, yalowe and black Marble. And drinke was carried in vessels of golde, and there was euery chaunge of vessell. And the kings wine was moche acordyng to the power of the kyng. And noman was appoynted what he shulde drinke; for the kyng had commaundde all the officers of his house, that euery one shulde do as it lyked him. And the quene Vasti made a
feast also for the wemen in the palace of Ahasuerus. And on the seventh daye when
the kyng was mery of the wine, he co-
maundet Meluham, Bishta, Harbona, Big-
th, Abagtha, Sethar and Charca, the seuer
chamberlaynes (that dyd seruyse in the
presence of kyng Ahasuerus) to fetch the quene
Vasthi with the crowne regall, that he might
shewe y people and prynces hir fairnesse: for
she was bewtiful. But the quene Vasthi
wolde not come at the kynges worde by his
chamberlaynes. Then was the kyng very
wroth, and his indignacio kyndled in him.

And the kyng spake to y wyse men that
had understandinge in the ordinaunces of
the londe (for the kynges matters must be hadled
before all soch as haue knowelge of the lawe
and judgment: And the nexte vnto him were,
Charsea, Sethar, Admatha, Tharsis, Meres,
Marsena and Memuchan, the seuer prynces
of the Persia, and Meedes, which sawe the
kynges face, and satt aboue in the kyngdome)
What lawe shulde be execute vpon the quene
Vasthi, because she dyd not acordyne to the
worde of the kyng by his chamberlaynes.
The saide Memuch before the kyng spake to
the prynces: The quene Vasthi hath not onely
done euell agaynst the kynge but also agaynst
all the prynces and all the people in all the
londes of kyng Ahasuerus, for this dede of
the quene shall come abrode vnto all wemen,
so that they shall despysse their husbands
before their eyes, and shall saye: The kyng
Ahasuers coamaundet Vasthi y quene to come
before him, but she wolde not. And so shal
the pryncesse in Persia and Media saye lyke
wyse vnto all the kynges prynces, when they
heare of this dede of the quene, thus shal
there arisse despetyfulnes and wrath ynomg.
Yf it please the kyng, let there go a kyngly
coamaundement from him, and let it be wryt-
ten acordynge to the lawe of the Persians and
Medians (and not to be transgressed) that
Vasthi come nomore before kyng Ahasuerus,
and let the kyng geue the kyngdome vnto
another that is better then she.

And y this wrytynge of the kyng which
shalbe made, be published thorow out all his
empyre (which is grete) that all wyues maye
holde their husbands in honoure, both amonge
grate and smal.

This pleased the kyng and the prynces,

and the kyng dyd acordyne to the worde of
Memuchan. Then were there letters sent
forth in to all the kynges londes, in to evry
lond acordyng to the wrytynge therof, and to
every people after their langua, y euer man
shulde be lorde in his awne house. And this
cauased he be spoken after the language of his
people.

The ii. Chapter.

AFTER these actes when the displeasure
of kyng Ahasuerus was layed, he thoughte vpon Vasthi, what she had done,
and what was concluded concernynge her.
Then sayde the kynges seruauntes: Let there
be fayre yonge virgins soughte for the kyng,
and let the kyng appoynte overseers in all y
londes of his empyre, that they maye brynge
together all fayre yonge virgins vnto the castel
of Susan to the Wemens buyldinge, vnder the
hande of Hegai the kynges chamberlayne,
that kepeth the wemen, and let him geue
them their apparell. And loke which damsell
pleaseth the kyng, let her be quene in Vas-
this steade. This pleased the kyng, and he
dyd so.

In the castell of Susan there was a Iewe,
whose name was Mardocheus, the sonne of
Iair, the sonne of Simei, the sonne of Cit, the
sonne of Iemini, which was caried awaye from
Ierusalem, \* when Iechonias the kynges of
Iuda was led awaye, (whom Nabuchodonosor
the kyng of Babilon caried awaye) and he
norished Hadassa (that is Hester) his vnclcs
daughter: for she had nether father nor
mother, and she was a fayre and beutyfull
damsell. And when hir father and mother
dyed, Mardocheus receaved her as his awne
daughter.

Now when y kynges coamaundement and
comyssion was published, y many dasels were
broughte together vnto the castell of Susan
vnder y hande of Hegai, Hester, was tak-
also vnto y kynges house vnder y hande of
Hegai y keper of y wemen, y the damsell
pleased him, y she founde grace in his sighte.
And he put her with hir maydes in y best
place of y Womcs buildinge. And Hester
shewed it not vnto hir people y hir kynd:
f for Mardocheus had charged her, y she shulde
car not tell it. And Mardocheus walked eve-
daye before y courte of y Womcs buylinge,
y he might knowe how Hester dyd, and what
shulde become of her.
And when the appoynted tyme of everie damsell came that she shulde come to \\*kynge Ahasuerus, after that she had bene twolue monethes in the deckyng of the wemen (for their deckyng must hane so moch tyme, namely sixe monethes with Balme & Myrrre, \\*sixe monethes with good spyces, so were the wemen beutified) then wente there one damsell vnto \\*kynge, and what so euer she required, \\*must be geuen her to go with her out of the Womens buyldinge vnto \\*kynges palace. And when one came in the euenyng, \\*same wete fro him on \\*morow in to \\*seconde house of wemen, vnder the hande of Saasgas the kynges chamberlayne, which kepte \\*con-cubines. And she must come vnto the kynges nomore, excepte it pleased the kyng, and that he caused her to be called by name.

Now when the tyme came of Hester the daughter of Abihail Mardocheus vncl (whom he had receuaued as his awne daughter) \\*she shulde come to the kyng, she desyred nothinge but what Hegai the kynges chamberlayne the keper of the wemen sayde.

And Hester founde fauoure in the sighte of all them that loked vpon her. And Hester was taken vnto kynges Ahasuerus in to the house royall, in the tenth moneth which is called Tebeth, in the seventhe yeare of his reigne.

And the kynges loued Hester aboue all the wemen, and she founde grace and mercy in his sighte before all the virgines: and he set the queenes croune vpon hir heade, and made her queene in stead of Vasthi. And the kynges made a greate feast vnto all his prynces and seruauntes (which feast was because of Hester) and let the londes be in quyettue, & gaue royall giftes.

And whan the virgines were gathered together the seconde tyme, Mardocheus sat in the kynges gate. And as yeet had not Hester shewed hir kynred and hir people, acordinge as Mardocheus had bydden her: for Hester dyd after the worde of Mardocheus, like as whan he was hir tutoire. At the same tyme whyle Mardocheus sat in the kynges gate, two of the kynges chamberlaynes, Bigthan and \(\text{Them} \) which kepte the dore, were wroth, and sought to lave their handes on the kynges Ahasuerus: Wherof Mardocheus gat knowl-\(\text{lege}, \) and tolde it vnto quene Hester, and Hester certified the kyng therof in Mardo-

The iii. Chapter.

AFTER these acts dyd the kyng pro-

mote Aman the sonne of Amadathi the Agagite, and set him hye, & set his seate above all \\*prynces that were with him. And all the kynges seruauntes that were in the gate, bowed their knees, and dyd reverence vnto Aman: for the kyng had so commaunded. But Mardocheus bowed not the knee, and worshipped him not. Then the kynges seruauntes which were in the kynges gate, sayde vnto Mardocheus: Why transgressest thou the kynges commandement? And whan they spake this daylie vnto him, and he folowed them not, they tolde Aman, that they mighte se whether Mardocheus matters wolde endure: for he had tolde them, \(\text{y} \) he was a Jewe. And wha Aman sawe, that Mardocheus bowed not the knee vnto him, ner worshipped him, he was full of indignacion \(\text{g} \) despyte, that he shulde laye hondes onely on Mardocheus: for they had shewed him \(\text{y} \) people of Mardo-

cheus, but he sought to destroye the people of Mardocheus, and all the people that were in the whole empyre of Ahasuerus.

In the first moneth that is the moneth Nissan, in \(\text{y} \) twelth yeare of kynges Ahas-

uerus, was there occasion and opportunyte sought by Aman, from one daye to another, and from the same moneth vnto the twelveth moneth, that is the moneth Adar. And Am\(\text{a} \) sayde vnto kyng Ahasuerus: There is a people scattered abrode and dispersed amongst all people in all the londes of thine empire, and their lawe is contrary vnto all people, and they do not after the kynges lawes, nether is it the kynges profit to suffre the after this maner. \(\text{Yf} \) it please the kyng, let him wryte, that they maye be destroyed, \(\text{g} \) so wil I weye downe ten thousands talents of siluer, vnder the handes of the workmen, to be brought in to the kynges chamber. Then toke the kynges rynge from his hande, and gaue it vnto Aman the sonne of Amadathi the Agagite the Iewes enemie. And the kynges sayde vnto Aman: Let the siluer be geuen the, and that people also, to do withall what pleaseth the.
Then were the kynges scrybes called on the thirteenth daye of the first moneth. There was wrytten (acordynge as Aman commanded) to the kynges prynces, and to the Debites euery where in the londes, and to the captaynes of euery people in the countrees euery syde, acordynge to the wyrtinge of euery nacion, and after their language in the name of kyng Ahasuerus, and sealed with the kynges rynges. And the wrytynges were sent by postes in to all the kynges lodes, to rote out, to kyll, and to destroye all Iewe, both yonge and olde, childre and wemen in one daye (namely vpon the thirteenth daye of the twolufe moneth, which is the moneth Adar) and to spoyle their goodes.

This was the summe of the wrytinge, that ther shulde be a commaundement geuen in all londes, to be published vnto all people, that they shulde be ready agaynst the same daye. And the postes wente in all the hast acordyne to the kynges commaundement. And in the castell of Susan was the commaundement deuyse. And the kyng \( \tau \) Aman sat \( \tau \) dranke. But \( \gamma \) cite of Susan was disquieted.

The iiiij. Chapter.

WHAN Mardocheus perceaued all that was done, he rerte his cloth, and put on a sack cloth, \( \alpha \) aszshes, \( \alpha \) wente out in to the myddes of the cite, and cried loude and lamentably, and came before the kynges gate: for there might no man entre within the kynges gate, that had a sack cloth on. And in all lodes \( \alpha \) places, as farre as the kynges worde and commaundement extended, there was greate lamentacion amonge the Ieues, and many fasted, wepte, mourned, \( \alpha \) laye in sack cloth \( \alpha \) in aszshes. So Hesters dasels, and hir chamberlaines, came and tolde it her. Then was the quene exceedingly astonnyed. And she sent rayment, that Mardocheus shulde put them on, and laye the sackclote from him. But Mardocheus wolde not take them. The called Hester Hathac one of the kinges chamberlaines (which stode before her) and gane him a commaundement vnto Mardocheus, that he might knowe what it were, and wherfore he dyd so. So Hathac wente forth to Mardocheus vnto the strete of the cite, which was before the kynges gate.

And Mardocheus tolde him of all \( \gamma \) had happened vnto him, and of the summe of siluer that Amah had promysed to weie downe in the kynges chamber because of \( \gamma \) Ieue for to destroye them, and he gae him the copye of the commaundement, that was deuyse at Susan to destroye them, that he mighte shewe it vnto Hester, and to speake to her and charge her, \( \gamma \) she shulde go in to the kyng, and make her prayer and supplicacion vnto him for hir people.

And wha Hatha came in, and tolde Hester the wordes of Mardocheus, Hester spake vnto Hathat, and commaundid him to saye vnto Mardocheus: All the kynges seruauntes, and the people in the londes of the kyng knowe, that who so euer commeth within the courte vnto \( \gamma \) kyng, whether it be man or woman, which is not called, the commaundement is that the same shall dye immediately, excepte the kyng holde out the goldel cepter vnto him, that he maye lyue. As for me, I haue not bene called to come in to the kyng now this thirtie dayes.

And wha Mardocheus was certified of Hesters wordes, Mardocheus bad saie againe vnto Hester: Thynke not to saue thine awne life, whyle thou art in \( \gamma \) kynges house before all Iewe: for \( \gamma \) thou holdest thy peace at this tyme, then shal the Ieues haue helpe and deluyerance out of another place, \( \tau \) thou \( \tau \) thy fathers house shalbe destroyed. And who knoweth whether thou art come to the kyngedome, for this tymes sake? Hester bad gene Mardocheus this aswere: Go thou thy waye then, \( \alpha \) gather together all \( \gamma \) Ieues \( \gamma \) are founde at Susan, \( \alpha \) fast ye for me, \( \gamma \) ye eate not \( \alpha \) drynke not in thre dayes, nether daye nor nighte. I \( \alpha \) my damselis wil fast likewyse, \( \alpha \) so wyl I go in to the kynges courtary to the commaundement: \( \gamma \) I perisse, I perische. So Mardocheus wente his waye, \( \alpha \) dyd all \( \gamma \) Hester had commaundid him.

The vi. Chapter.

And on the thirde daye put Hester on a hir royall apparell, and stode in the courte of \( \gamma \) kinges palace within ouer agaynst the kynges house. And \( \gamma \) kyng sat vp in his royall seate in \( \gamma \) kynges palace ouer agaynst \( \gamma \) dore of the house. And whan the kynges sawe Hester the queene stodinge in the courte, she founde grace in his sighte. And \( \gamma \) kyng helde out the goldel cepter in his hande towards Hester. So Hester stepte forth, and touched
the toppe of y cepter. Then sayde y kyngue vnto her: What wilt thou quene Hester? & what requeryest thou? axe euë the halfe of y empyre, æ it shall be geuë the. Hester sayde: Yf it please y kyngue, let y kyngue æ Aman come this daye vnto y banket Æ I haue prepared. The kyngue sayde: Cause Aman to make haist, Æ he maye do as Hester hath saide.

Now whan the kyngue æ Aman came to y banket Æ Hester had prepared, the kyngue sayde vnto Hester when he had dronken wyne: Hester, what is thy peticon? it shall be geuë the. And what requeryest thou? euën the halfe of the empyre, it shall be done.

Then answered Hester and sayde: My peticon and desire is, yf I haue founde grace in y sight of the kyngue, æ yf it please the kyngue to geue me my peticon, and to fulfill my request, then let the kyngue æ Aman come to the bancket Æ I shall prepare for the, and so wil I do tomarow as the kyngue hath sayde.

Then wente Aman forth the same daye joyfull and mery in his mynde. And when he sawe Mardocheus in the kyngues gate, Æ he stode not vp and kneeled before him, he was full of indignacion at Mardocheus. Neuertheless he refrained himselfe: and whan he came home, he sent, and called for his frendes, and Seres his wyfe, and tolde them of the glory of his riches, and the multitude of his children, all together how the kyngue had promted him so greatly, and how that he was taken aboue the prynces and seruauntes of the kyngue. Aman sayde morouer: Yee and Hester the quene let no man come with the kyngue vnto the bancket that she had prepared, excepte me, and tomarow am I bidden vnto her also with the kyngue. But in all this am I not satisfied as longe as I se Mardocheus the Jewe syttinge in y kynges gate. Then sayde Seres his wife and all his frendes vnto him: Let the make a galawe of fiftie cubites hie, æ tomarow speake thou vnto the kyngue, that Mardocheus maye be hanged theron, yf thou counest meraley with the kyngue vnto the bancket. Aman was well content withall, and caused a galowe to be prepared.

The b. Chapter.

The same night couldë not the kyngue slepe, and he commaunded to brynge y Cronicles and stories: which wha they were red before y kyngue, they happened on the place where it was wrytë, how Mardocheus had tolde, that the kyngues two châberlaynes (which kepë y tresholdes) sought to laie hondes on kynges Ahasuerus. And the kyngue saide: What worshippe and good haue we done to Mardocheus thersore? Then sayde the kyngues seruauntes that mynstred vnto him. There is nothinge done for him. And the kyngue sayde: Who is in y courte? (for Aman was gone in to y courte without before y kynges house, Æ he might speake vnto y kyngue to hange Mardocheus on y tre, Æ he had prepared for him.) And the kynges seruauntes saide vnto him: Beholde, Ama stödeth in the courte. The kyngue saide: Let him come in. And wha Ama came in, Æ kyngue saide vnto him: What shal be done vnto y ma, whom the kyngue wolde fayne brynge vnto worshippe? Æ But Hamã thought in his hert: Whom shulde the kyngue els be glad to brynge vnto worshippe, but me? And Aman sayde vnto the kyngue: Let the man vnto whom the kyngue wolde be glad to do worshippe, be broughte hither, that he maye be ariëd with the royall garmentes which the kyngue vseth to weere: and the horse that the kyngue rydeth vpon, and that the crowne royall maye be set vp his heade. And let this rayment and horse be deluyered vnder the hande of one of the kynges prynces, that he maye araye the man withall (whom the kyngue wolde fayne honoure) and Cary him vpon the horse thorow the strete of the cite, and cause it to be proclaimed before him: Thus shal it be done to euery man, whom the kyngue wolde fayne honoure.

The kyngue saide: Make haist, and take (as thou hast sayde) the rayment and the horse, and do euë so with Mardocheus Æ Jewe that sitteth before the kynges gate, and let nothinge fayle of all that thou hast spoken. Then toke Aman the rayment and the horse, and arayed him, and broughte him on horszbcke thorow the strete of the cite, and proclaimed before him: Euen thus shal it be done vnto euery man whom the kyngue is disposed to honoure. And Mardocheus came agayne to the kynges gate, but Aman gat him home in all the haist, mornynge with bare heade, and tolde Seres his wyfe and all his frendes, euery thyngue that had happened him. Then sayde his wise men and Seres his wyfe vnto him: Yf it be Mardocheus of the sede of the Jewes, before whë
thou hast begun to fall, thou canst do nothing unto him, but shalt fall before him. Whyle they were yet talkynge with him, came the kynges chamberlaynes, and caused Aman to make hauing to come vnto the bancket that Hester had prepared.

The viij. Chapter.

And when the kyng and Aman came to the bancket that quene Hester had prepared, the kyng sayde vnto Hester on the seconde daye whan he had droken wyne: What is thy petition quene Hester, that it maye be gueuen the? And what requyrest thou? Yee axe euene halfe of the empyre, and it shall be done. Hester spake and sayde: If I have grace in thy sighte (O kyng) and if it please the kyng, then graunte me my lyfe at my desyre and my people for my peticions sake: for we are solde to be destroyed, to be slayn, and to perishe. And wolde God we were solde to be bondmen and bondwemen, then wolde I holde my tongue, so shulde not the enmye be so hye to the kynges harme. The kyng Asaherus spake and saide vnto quene Hester: What is he that? Or where is he that darre presume in his mynde to do soch a thinge after that maner? Hester sayde: The enmye and adversary is this wicked Aman.

As for Ama, he was exceedingely afraid before They kyng and They quene. And the kyng arose fro the bancket fro wyne in his displeasure, and went in to the palace garden. And Aman stode vp, and besought quene Hester for his life: for he sawe that there was a mischaunce prepared for him of the kynges alreadie. And when the kyng came agayne out of the palace garden in to his parle where they had eaten, Aman had layed hym vpon the bed that Hester sat vpon. Then saide the kyng: Wyll he forse the quene also beside me in the house? As soone as that wordes wente out of the kynges mouth, they covered Amans face. And Harbona one of the chamberlaynes that stode before the kyng, sayde: Beholde, there stondeth a galowe in Amass hause fiftie cubytes hye, which he haued made for Mardocheus, that spake good for Thy kyng. The kyng spake: Hange him thron. So they hanged Aman on the galowe that he had made for Mardocheus. Then was the kynges wrath styled.

And it was wrytten (as Mardocheus commande) vnto the Iewes and to the prynces, to the Debies and captaynes in the londes from India vntyll Ethiopia, namely, an hundrith and seuen and twentye londes, vnto every one accordinge to the wrytinge therof, vnto every people after their speche, and to the Iewes accordinge to their wrytinge and language.

And it was written in the kyng Asasurues name, and sealed with the kynges ryng. And by postes that rode vpon sywte yonge Mules, sent he the wrytinges, wher in the
kynge granted the Iewes (in what cities so euer they were) to gather them selues together, and to stonde for their lyfe, and for to rote out, to slaye, and to destroye all the power of the people and londe that wolde trouble them, with children and wemen, and to spoyle their good vpone one daye in all the londes of kyenge Ahasuerus, namely vpone the thirieth daye of the twoluethe moneth, which is the moneth Adar.

Thus the Iewes smote all their enemies with a sore slaughter, and slewe and destroyed, y dyd after their wyll vpnto such as were their aduersaries. And at y castell of Susan slewe the Iewes and destroyed fyue huydred men: y slewe Parsandatha, Dalphon, Aspatha, Poratha, Adalia, Aridatha, Parmastha, Aristai, Aridai, Vaiserath, the ten sones of Aman y sone of Amadath y enemie of the Iewes: but on his goodes they layed no handes. At the same tyme was the kyenge certified of the nombre of those that were slaine at the castell of Susan. And the kyenge sayde vpnto quene Hester: The Iewes haue slayne and destroyed fyue huydred men at y castell of Susan, and the ten sones of Aman: What shal they do in the other londes of y kyenge? What is thy petition, that it maye be geuen the? y what requirest thou more to be done? Hester sayde: Yf it please the kyenge, let him suffre the Iewes todaye also to do acordinge vpnto this dayes commandement, that they maye hange Amans ten sones vpó y tre. And the kyenge charged to do so, and the commandement was deuyseyd at Susan, y Amans ten sones were hanged. And the Iewes gathered the selues together at Susan, vpone the fourtenth daye of the moneth Adar, and slewe thre hundredth men at Susan, but on their goodes they laied no hides.

As for the other Iewes in the kynges lodes, they came together, y stode for their lyues, y gatt rest fro their enemies: and slewe of their enemies fyue and seuentye thousande, howbeit they layed no hones on their goodes. This was done on the thirtieth daye of the moneth Adar, and on the fourtenth daye of the same moneth rested they, which (dayes) they ordeyned to be a daye of feastinge and gladnesse. But the Iewes at Susan were come together both on the thirtieth daye and on the fourtenth, and on the fiftieth daye they rested, and the same daye ordeyned they to be a daye of feastinge y gladnes. Therefor the Iewes that dwelt in the vylages and vn-walled townes, ordeyned y fourtenth daye of the moneth Adar, to be a daye of feastinge and gladnes, and one sent giftes vpnto another.

And Mardocheus wrote these actes, and sent the writeinges vpnto all the Iewes y were in all y londes of kyenge Ahasuerus, both nye and farre, that they shulde yearly receaue and holde the fourtenth and fiftieth daye of the...
The boke of Hester.

And the kynge Ahasuerus layed tribute vpon the londe, and vpon the Iles of the See. As for all the worke of his power and auctoryte, and the greate worshippe of Mardocheus, which the kynge gaue him, beholde, it is wryten in the Cronicles of the kynges of Media and Persia, For Mardocheus the Iewe was the seconde neste vnto kyng Ahasuerus, and greate amongethe Iews, and accepted amonge the multitude of his brethren, as one seketh the welth of his people, and speaketh the best for all his sede.

The ende of the seconde parte of the Olde Testament.
The boke of Job.

What this boke conteyneth.

Chap. I. II.
The prosperite of Job, and how God geneth Satan power over his body ad goodes, which he is content withinall.

Chap. III.
The flesh can not suffice: and here is described the vnpatient man, that grudgeth agaynst the judgment of God.

Chap. IIII.
Jobes frendes comforte him, and geue his synnes the blame of his punyshmët.

Chap. V.
That no man is without synne. A prayse off the allmightynes and louynge kyndnesse of God.

Chap. VI.
Job excuseth his owne vnpatience, layeth ypopcrisyie to his frødes charge, ad sayeth they are but dyssemblers.

Chap. VII.
A frendly contencion that Job maketh with God, shewing the myserable life and trauayle of man.

Chap. VIII.
Balad reproveh Job. The nature of ypopcrystes.

Chap. IX.
All men are synners in the sight of God, and righteousness commeth only of him. He punysheth also whom he wil.

Chap. X.
No man is without synne, nether maye eny man escape the honde of God.

Chap. XI.
Sophar reproveh Job of synne: and for so much as no man maye withstande God, he byddeth him be paciët.

Chap. XII.
All things come off the mightie ordinaunce of God. The wicked haue better dayes then the godly.

Chap. XIII.
Job speaketh as he thinketh, reproueth the ypopcrisy of his frendes, and comendeth the wisdome of God.

Chap. XIII.
The miserable life off man.

Chap. XV. XVI.
No man is innocët before God. The conversacion of the vngodly.

Chap. XVII.
Job declareth his mystery.

Chap. XVIII.
Balad reproueth Job as vngodly, and sheweth the punyshment off the wicked.

Chap. XIX.
Job sheweth his miserable estate, and reproueth his frendes, in that they increace his payne.

Chap. XX.
Punyshment off the proude, vngodly and ypopcrystes.

Chap. XXI.
Wicked men haue prosperite in this worlde. God punysheth acordinge to his owne will.

Chap. XXII.
They tell Job, that is punyshment commeth for his synnes.

Chap. XXIII. XXIII.
Job defendeth his innocëcy.

Chap. XXV.
No man is innocët before God.
### Chap. i. The boke of Job.

<table>
<thead>
<tr>
<th>Chap. XXVI.</th>
<th>God punyseth for synne, yet heareth he a meke prayer.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chap. XXVII.</td>
<td>God punyseth vs not acordinge to oure merites, but is mercifull and spareth euon the vngodly. Agayne, he chasteneth the most righteous (as lob was) with aduersite.</td>
</tr>
<tr>
<td>Chap. XXVIII.</td>
<td>The wisdome ad foreknowlege of God.</td>
</tr>
<tr>
<td>Chap. XXIX.</td>
<td>The prosperite that lob was in afore. His innocency and good dedes.</td>
</tr>
<tr>
<td>Chap. XXX.</td>
<td>He complayneth of his mystery: how the ignoraunt and symple people laugh him to scorne.</td>
</tr>
<tr>
<td>Chap. XXXI.</td>
<td>He rehearseth his innocet life.</td>
</tr>
<tr>
<td>Chap. XXXII.</td>
<td>Iobs frendes are angrie, and forsake him.</td>
</tr>
</tbody>
</table>

### Chap. xxxi. The first Chapter.

**A** As the lode of Hus there was a man called lob: an innocent and vertuous man, soch one as feared God, and eschued euell. This man had viij. sonnes, and iij. doughters. His substaunce was viij. M. shepe, iij. M. camels, v. C. yock of oxen, v. C. she asses, and a very greate housholde: so y he was one of the most principall men amoge all them of the east countrie. His sonnes now wente on euery man, and made banckettes: one daye in one house, another daye in another, and sent for their iij. sisters, to eate and drinke with them. So when they had passede over the tyme of their banckettinge rounde aboute, lob sent for them, and clenched them agayne, stode vp early, and offred for euery one a bretofferinge. For lob thought thus: peradventure my sonnes haue done some offence, and haue bene vn-thankfull to God in their hertes. And thus dyd lob euery daye.

**B** Now vpon a tyme, when the seruauantes of God came and stode before the LORDE, Sathan came also amonge them. And the LORDE sayde vnto Sathan: From whence commest thou? Sathan answered the LORDE, and sayde: I haue gone aboute the lode, and walked thorow it.

Then sayde the LORDE vnto Sathan: hast thou not considered my seruaunt lob, how that he is an innocet and vertuous man: soch one as feareth God, and eschuet euell, and that there is none like him in the londe? Sathan answered, and sayde vnto the LORDE: Doth lob feare God for naught? hast thou not preserved him, his house, and all his substaunce on euery syde? hast thou not blessed the workes of his hondes? Is not his possession encreaced in the londe? But laye theine honde vp o a little, touch once all that he hath, and (I holde) he shall curse the to thy face. And the LORDE sayde vnto Sathan: lo all that he hath, be in thy power: only vpon him self se that thou laye not thine honde. Then wente Sathan forth from the LORDE.

Now vpon a certayne daye when his sonnes

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* Gen. 22. d.  
* Job 42. c.  
* Iob 2. a.  
* 1 Pe. 5. b. 
and daughters were eatinge, and drynkinge wyne in their eldest brothers house, there came a messaunger vnto Iob, and sayde: Whyle the oxen were a plowinge, and the Asses goinge in the pasture besyde them: the Sabees came in violecly, and toke them all awaye: yee they have slayne the seruauntes with the swarde, and I only ranne my waye, to tell the.

And whye he was yet speakyng, there came another, and sayde: The fyre of God is fallen from heaven, it hath consumed & brest vp all the shepe and seruauntes: and I only ranne my waye, to tell the. In the meane season whye he was yet speakinge, there came another, and sayde: The Caldees made thre armies, and fell in vpon the camels, which they have caried awaye, yee and slayne the seruauntes with the swarde: and I only am gotté awaye, to tell the. Whyle he was speakinge, there came yet another, & sayde: Thy sonses and daughters were eatinge ad drynkinge wyne in their eldest brothers house, ad sodenly there came a mightie greate wynde out of the South, and smote the iiij. corners of the house: which fell vpon thy children, so that they are deed: and I am gotten awaye alone, to tell the.

Then Iob stode vp, and rente his clothes shaued his heade, fell downe vpon the grounde, worshipped, and sayde: "Naked came I out of my mothers wombe, and naked shall I turne thither agayne. "The LORDE gaue, and the LORDE hath taken awaye (the LORDE hath done his pleasure) now bessed be thy name off the LORDE. In all these things dyd Iob not offende, ner murmured foolishly agaynst God.

The ii. Chapter.

A
T happened also apon a tym, that when the seruauntes of God came a stode before the LORDE, Sathan came also amonge them, and stode before him. And the LORDE sayde vnto Sathan: From whence commest thou? Sathan answered and sayde: "I haue gone aboute the lode, and walked thorow it.

Then sayde the LORDE vnto Sathan: Hast thou not considered my seruaunt Iob, bow that he is an innocent & vertuous man soch one as feareth God, and eschueth euell, and that there is none like him in the londe? But thou mouestest me agaynst him, to punysh him: yet is it in vayne, for he contynueth still in his godlynesse.

Sathan answered the LORDE, and sayde: Skynnne for skynnne? yee a man will geue all y euer he hath, for his life. But laye thine honde vpon him, touch him once vpon the bone and flesh, and (I holde) he shall curse the to thy face. Then sayde the LORDE vnto Sathan: lo, there hast thou him in thy power, but spare his life.

So wente Sathan forth from the LORDE, and smote Iob with maruelous sore byles, from the sole off the fote vnto his crowne: so that he sat vpon the grounde in the asshes, and scraped of the etter off his sores with a potsherde.

Then sayde his wife vnto him: A Dost thou yet cōynme in thy perfecteness? curse God, & dye. But Iob sayde vnto her: Thou speakest like a foolish woma. Seinge we have receaued prosperite at the honde of God, wherfore shulde we not be content with aduersite also? In all these things, dyd not Iob synne with his lippes.

Now when Iobs frendes herde of all yt trouble, that happened vnto him, there came thre off them, every one from his owne place: namely, Eliphas the Theemanite, Baldad the Sulhite, and Sophar the Naamathite.

For they were agreed together to come, to shewe their compassion vpon him, and to comforte him. So when they lifte vp their eyes a farre off, they knewe him not.

Then they cried, and wepte: then euer one off them rente his clothes, and sprynckled dust vpon their heads in the ayre. They sat them downe by him also vpon the grounde, viij. dayes and viij. nights. Nether was there eny of them that spake one worde vnto him, for they sawe that his payne was very greate.

The iii. Chapter.

AFTER this opened Iob his mouth, and cursed his daye, and sayde: A lost be that daye, wherin I was borne: and the night, in the which it was sayde: there is a manchilde conceaued. The same daye be turned to darknesse, and not regarded of God from aboue, nether be shyned vp with light: but
be covered with darcknesse, and the shadowe of death. Let the damme cloude fall vpon it, and let it be lapped in with sorowe. Let the darckstorme overcomé v night, let it not be reckoned amongst the dayes off the yeare, nor counted in the monethes. Despyse be that night, and recommended: let them that curse the daye, gene it their curse also, even those that be ready to rayse vp Leuiathan. Let the starres be damme thorow darcknesse of it. Let it loke for light, but let it se none, nether the rysynge vp of the fayre mornynge: because it shut not vp the wombe that bare me, nvr hyd these sorowes fro myne eyes.

B Alas, why dyed I not in  thoyngh? Why dyd not I peryshe, as soone as I came out of my mothers wóbe? Why set they me vpó  sir knees? Why gaue they me suck with their brestes? Then shulde I now haue lynen still, I shulde haue sleepte, and bene at rest: like as the kynges ad lorde of  earth, which buylde them selues speciall places: As the prynces that haue greate substauncie of golde,  their houses full of syluer. O that I vterly had no beynge, or were as a thigne borne out of tymne (that is put asyde) ether as yonge children, which neuer sawe the light. There must the wicked cease from their tyrannie, there soch as are overlaboured, be at rest: there are those letten out fre, which haue bene in preson, so that they heare nomore the voyce of the oppressoure: There are small and greate: the bonde man, and he that is fre fró his master.

Wherfore is the light geuen, to him that is in mysery? and life vnto them, that haue heuy hertes? (Which longe for death, and it commeth not: for yf they might fynde their graue, they wolde be maruelous glad, as those that dygyge vp treasure) To the man whose waye is hyd, which God kepeth backe from him. This is the cause, that I syghge before I eate, and my roaringes fall out like a water floudes. For the thyenge that I feared, is come vpon me: and the thyenge that I was afrayed of, is happened vnto me. Was I not happy? Had I not quyetnesse? Was I not in rest? And now commeth soch mysery vpon me.

The  Chapter.

A THEN answered Eliphas of Theman and sayde vnto him: Yf we begynne to comon with the, peradventure thou wilt be mys-

content, but who can witholde himself from speakin? Beholde, thou hast bene a teacher of many, and hast comforted the weery hondes.

Thy wordes haue set vp those that were fallen, thou hast refresshed the weake knees. But now that the plage is come vpon the, thou shrekest awaye: now that it hath touched thyself, thou art faint harted. Where is now thy fear of God, thy stedfastnesse, thy pacience, and the perfectnesse of thy life? Considre (I praye the) who euer peryshed, beynge an innocent? Or, when were the godly destroyed? As for those that plowe wickednesse (as I have sene myself) and sowe myschefe, they reape  same. For whé God bloweth vpon them, they perysz, and are destroyed thorow the blast of his wrath. The roaringe of the lyon, the croyenge off the lyonnesse,  lyés whelpes are brokè. The greate lyon perysheth, because he ca get no pray and the lyons whelpes are seared abrode.

There is spoken vnto me a thyenge in counsell, which hath geuen a terrible sounde in myne eare, with a vision in the night, when men are fallen a slepe. Soch feare and drede came vpó me, that all my bones shoke. And when the wynyde passed outer by me, the hayres of my flesh stode vp.

Then stode there one before me, whose face I knewe not: an ymage there was, and the wether was still, so that I herde this voyce: Maye a man be justyfied before God? Maye there eny man be judged to be clene, by reason of his owne workes? Beholde, he hath founde vnfaithfulnessse amonge his owne seruauntes, and proude disobedience amonghis angels.

How much more theá shall they (that dwell in houses of claye, whose foundacion is but earth) be moth eaten? They shalbe destroyed from the mornynge vnto the evenynge: yee they shall perish, or euer they be awarre: and be taken awaye so clene, that none of the shall remayne, but be deed, or euer they be awarre off it.

The  Chapter.

NAME me one els, yf thou canst fynde eny: yee loke aboute the, vpon eny of the holy men. As for the foolish man displeasure kylleth him, and anger slayeth th
ignoraunt. "I haue sene my self, when the foolish was depe roted, that his bewty was sodayly destroyed: that his children were without prosperite or health: that they were slayyne in the dore, and no ma to deluyer them: "that his haruest was eaten vp off the hungrie: that the weapaned man had spoyled it, and that the thurstie had droncke vp his riches. It is not the earth that bryngeth forth trauayle, nether commeth sorow out of the groude: but it is man, that is borne vnto mysery, like as the byrde for to sle.

But now will I speake of the Lorde, and talke of God: which doth thinges, that are vnseeable, and marueles without nobre: Which geueth rayne vp on the earth, and poureth water vpon all thinges: which setteth vp them of lowe degre, and sendeth prosperite, to those that are in beuynesse: Which destroyceth the deuyces of the sotyll, so that they are not able to perfourme the thynges that they take in hode: which commasteth wyse in their owne craftynesse, and ouer-troweth the counsell of the wicked: 'In so mouch that they runne in to daarknesse by fayre daye, and grope aboute them at the noone daye, like as in the night.

And so he deluyereth the poore from the swearde, from their mouth, and from the hode of the cruell: that the poore maye haue hope, that the mouth of the oppressoure maye be stopped.

Behold, happie is the man, whom God punyseth: therfore, despys not thou of chast-tenyng of the Allmighty. For though he make a wondre, he geueth a medycyne agayne: though he smyte, his honde maketh whole agayne.

He deluyereth the out of sixe troubles, so that in the seventh there can no harme touch the. In the myldes of honger he saueth from death: and when it is warre, from the power of the swearde.

He shal kepe the from the perlous tonge so that when trouble commeth, thou shalt not nede to feare. In destruccon and derth thou shalt be mery, and shalt not be afrayed for the beastes of the earth: But the castels in the londe shal be confederate with the, the beastes of the felde shal geue the peace:

Yee thou shalt se, that thy dwellynge place shalbe in rest: thou shalt beholde thy substance, and be nomore punyshed for synne. Thou shalt se also, that thy sede shall encrease, and that thy posterite shalbe as the grass vpon the earth. Thou shalt come to thy graue in a faire age, like as y corne sheeues are brought in to the barne in due season. Lo, this is the matter, as we oure selues haue proued by experience. Therfore now that thou hearest it, take better hede to thy self.

The vi. Chapter.

I OB answered, and sayde: O that my misery were wedy, and my punished layed in the balauences: for then shulde it be huyeuer, then the sondre of the see. This is the cause, that my wordes are so soroufull.

For the allmighty hath shott at me with his arowes, whose indignacion hath droncke vp my spryte, and y terrible feares of God fight agaynst me. Doth the wilde asse roare when he hath graue? 'Or crieth the ox, of he hath foder enough? Maye a thyng be eaten vnseasoned, or without salt? What taist hath y whyte within the yoke an egg? The thynges that some tyme I might not awaye withall, are now my meate for very sorow. O that I might haue my desyre: O y God wolde graunte me the thynges, that I longe for: That he wolde begynne and smyte me: that he wolde let his honde go, and hew me downe. Thè shulde I haue some coftorte: yee I wolde desyre him in my payne, that he shulde not spare, for I will not be agaynst y wordes of the holy one.

What power haue I to endure? Or what is myne ende, that my soule might be pacièt? Is my strengthe the strengthe of stones? Or, is my flesh made of brasse? Am I able to helpe my self? Is not my strengthe gone fro me, like as yf one withdrew a good dede from his frende, and forsoke the feare of God? Myne owne brethren passe ouer by me as the water-broke, that hastily runneth thorow y valleys.

But they that feare the horefrost, the snowe shall fall vpon them.

When their tymé cometh, they shalbe destroyed and perishe: and when they be set on fyre, they shalbe remoued out of their place,
for the pathes they go in, are croked: they haist after vayne thinges, and shal perish. Considr the pathes off Theman, a the wayes off Saba, wherin they haue put their trust. Confounded are they, that put eny confidence in them: For whe they came to opteyne the thinges that they loked for, they were brought to confusion.

C Eu'e so are ye also come vnto me: but now that ye se my mystery, ye are afraied. Dyd I desire you, to come hyther? Or, to geue me eny off youre substauce? To delyuer me from the enemies honde, or to saue me from the power off the mightie? Teach me and I will holde my tonge: and yf I do erre, shewe me wherin.

Wherfore blame ye then the wordes, that are well and truly spoken? which of you can reprove them? Saynuye only that ye are sotyll to check mens sayenges, and can speake many wordes in the wynde. Ye fall vpon the fatherlesse, 3d go aboute to overthowe youre owne frende. Wherfore looke not only vpon me, but vpon youre selues: whether I lye, or no. Turne in to youre owne selues (I praye you) be indifferent judges, and consider myne vngyltinesse: whether there be eny vruightousnesse in my tonge, or vayne wordes in my mouth.

The bij. Chapter.

A Is not the life off ma vpon earth a very batayll? Are not his dayes, like the dayes of an hyred seruaunte? For like as a bonde seruaunt desyreth the shadowe, and as an hyrelinge wolde fayne haue an ende of his worke: Euen so haue I laboured whole monethes longe (but in vayne) and many a carefull night haue I tolde. When I layed me downe to slepe, I sayde: "O when shall I rye? Agayne, I longed sore for the night. Thus am I full off sorowe, till it be darcke. My flesh is clothed with wormes, fylthinesse and dust: my skynne is wethered, and crumpled together: my dayes passe ouer more spedly, the a weuer can weewe out his weebbe, and are strange, or I am aware. O remembre, that my life is but a wynde, ad that myne eye shall nomore se the pleasures therof, yee and that none other mans eye shall se me eny more. For yf thou fasten thine eyes vpon me, I come to naught. like as a cloude is consumed and vanished awaye, eu'en so he that goeth downe to hell, commeth no-more vp, nor turneth agayne in to his house, nether shall his place knowe him eny more.

Therfore I will not spare my mouth, but will speake in the trouble of my sprete, in bytternesse of my mynde will I talke. Am I a see or a whalfish, that thou kepest me so in preson? When I thynde: my bedd shall conforte me, I shall haue some refresshinge by talkyngye with myself vpon my couche: "Thee troublest thou me with dreams, ad makest me so afraied thorow visions, that my soul wyssheth rather to be hanged, and my bones to be deed.

I can se no remedy, I shall lyue nomore: O spare me then, for my dayes are but vayne. What is man, that thou hast him in soch reputacion, and settest so much by him? Thou takest diligent care for him, and sodely doest thou trye him.

Why goest thou not fro me, ner lettest me alone, so longe till I swallow downe my spetel? I haue offended, what shal I do vnto y, O thou preseruer off men? Why hast thou made me to stonde in thy wyve, and am so heuy a burden vnto my self? Why doest thou not forgue me my syne? Wherfore takest thou not awaye my wickednesse? Beholde, now must I slepe in the dust: and yf thou sekest me tomorow in the mornyng, I shalbe gone.

The bij. Chapter.

THEN answered Baldad the Subite, and sayde: How longe wilt thou talke of soch thinges? how longe shall thy mouth speake so proude wordes? Doth God peruerse the thinges that is laulfull? Or, doth the Allmightie destroye the thynge that is right? Wh thy sonnes synned against him, dyd not he punysh the for their wickednesse? Yff thou woldest now resorte vnto God by tymes, and make thine humble prayer to his Allmightie: yf thou woldest lyue a pure and a godly life: shulde he not wake vp vnto the immediatly, geue the the bewtie of rightuousnesse agayne? In so much, that where i so euer thou haddest little afore, thou shuldest now haue greate abundance. Enquire of them that haue bene before the, search diligently amonge thy forefathers: Namely, y we
are but of yesterdaye, and considre not, that oure dayes vpon earth are buth a very shadow. *They shall shewe the, they shall tell the, yee they will gladly confesse the same.

Maye a resshe be grene without moystnesse? maye the grasse growe without water? No: but (or euer it be shot forth, and or euer it be gathered) it wythereth, before eny other herbe. Euen so goeth it with all them, that forget God: and euen thus also shall the yppcrystes hope come to naught. His confidence shalbe destroyed, for he trusteth in a spiders webbe.

He leeneth vp his house, but he shal not stonde: he holdeth him fast by it, yet shal he not endure. Oft tymes a thinge doth flourish, and men thinke that it maye abyde the Sonneshyne: it shuteth forth the branche in his garden, it taketh many rotes, in so much that it is like an house off stones. But yf it be taken out off his place, euery man denyeth it, sayenge: I knowe the not. Lo, thus is it with him, that rejoyseth in his owne doinges: and as for other, they growe out of the earth.

Beholde, God will not cast awaye a vertuous man, nether wil he helpe the vngodly. Thy mouth shall be fyll with laughyng, ad thy lyppes with gladnesse. Thate that hate the, shalbe confounded, y dwellings of y vngodly shal come to naught.

The ir. Chapter.

IOB answered, and sayde: *As for I knowe it is so of a treuh, y a man compared vnto God, can not be justified. Yf he wil argue with him, he shall not be able to answere him vnto one amonge a thousande. He is wyse of hert, and mightie in strength. Who euer prospered, that toke parte agaynst him? He translacteth the moueynes, or euer they be awarrre, ouerthroweth them in his wrath. He remoueth the earth out of his place, that hir pilers shake withall. He commandeth the Soene, y ryseth not: he closeth vp the starrs, as it were vnder a signet. He himself alone spredezeth y heauen, and goeth vp vpon the wavses of the see. He maketh the wavses of heauen, the Orions, the starrs and the secrete places of the south. He doth greate thinges, such as are unsearchable, yee and wonderes without nombre.

Yf he came by me, I might not loke vpó him: yf he wente his waye, I shulde not perceauie it. Yf he be haisty to take eny thinge awaye, who wil make him restore it agayne? Who wil saye vnto him: what doest thou? *He is God, whose wrath no man maye withstode: but the proudest of all must stoupe vnder him. How shulde I then answere him? or, what wordes shulde I fynde out agaynst him? Yee though I be righteous, yet will I not geue him one worde agayne, but mekely subynyte my self to my judge. All be it that I call vpoun him, and he heare me, yet am I not sure, y he hath herde my voyce: he troubleth me so with the tempest, and woundeth me out of measure without a cause. He will not let my sprete be in rest, but fylleth me with byternesse.

Yf men will speake of strength, he is the strogest of all: yf me will speake of rightousnes, who darre be my recorde? yf I will justifie my self, myne owne mouth shall condemen me: yf I wil put forth my self for a perfecte man, he shal prowe me a wicked doer: For that I shulde be an innocent, my conscience knoweth it not, yee I my self am weery of my life.

This one thighe wil I saye: *He destroyeth both the rightous and vngodly. And though he slaye sodenly with the scourge, yet laugheth he at the punishement of the innocent. As for the worlde, he geueth it ouer in to the power of the wicked, soch as the rulers be, whereof all loundes are full. Is it not so? where is there euy, but he is soch one?

My dayes haue bene more swifte, then a runner: they are gone sodenly, and haue sene no good thinges. They are passed awaye, as the shippes that be good vnder sale, and as the Aegle that haisteth to the pray. When I am purposed to forget my complaunynge to chaunge my countenaunce, and to coforte my self: then am I afraied of all my workes, for I knowe, thou fauoureast not an euell doer. Yf I be then a wicked one, why haue I laboured in vayne? Though I washed my self with snowe water, and made myne hondes neuer so clene, yet shuldest thou dyppe me in y myre, my owne clothes shulde defyle me. For he y I must geue answere vnto, and with whom I go to lawe, is not a man as

* Psal. 143. a.  
8 Amos 3. a.
I am. Nether is there eny dayes man to reprooue both the partes, or to laye his hode betwixte vs. Let him take his rod awaye fro me, yee let him make me nomore arayed of him, and then shal I answere him without eny feare. For as longe as I am in soch fearfulnesse, I can make no answere: And why? it greueth my soule to lyue.

The vi. Chapter.

NEWERTHELESSE, now will I put forth my wordes: I wil speake out of the very heynynesse off my soule, and will saye vnto God: Ó do not condemne me, but shewe me the cause, wherfore thou judgest me on this maner. Thinkest thou it well done, to oppresse me, to cast me of (beinge a worke of thy honde) and to manteyne the councell of the vngodly? Hast thou flessshys eyes then, or doest thou loke as man loketh? Are thy dayes as the dayes of man, and thy yeares as mans yeares? that thou makest soch inquiry for my wickednesse, and searchest out my synne? where as (notwithstandinge) thou knowest that I am no wicked person, ò that there is no man able to delyuer me out of thine honde. ò Thy hondes haue made me, ò fashioned me altogether rounde aboute, wilt thou then destroye me sodely? O remembre (I beske the) how that thou madest me of the mould of the earth, and shalt brynge me to earth agayne.

Hast thou not milked me, as it were mylck: and turned me to cruddes like chese? Thou hast coumered me with skynne and flesh, and joyned me together with bones ò synowes. Thou hast graunted me life, and done me good: and the diligent hedle that thou tokest vpon me, hath preserved my sprete.

Though thou hydest these things in thine hert, yet am I sure, that thou remembrest the all. Wherfore didest thou kepe me, when I synned, and hast not clenched me fro myne offence? Óf I do wickedly, wo is me therefore: Òf I be righteous, yet darre I not lift vp my heade: so full am I of confusion, and se myne owne misery.

Thou huntest me out (byenge in heynynesse) as it were a Lyon, and troublest me out of measure. Thou bringest fresh witnesses agaynst me, thy wrath increasest thou vpon me, very many are the plagues that I am in. Wherfore hast thou brought me out of my mothers wombe? Ó that I had perished, ò that no eye had sene me. Óf they had caried me to my graue, as soone as I was borne, then shulde I be now, as though I had nuer bene.

Shall not my short life come soone to an ende? O holde the fro me, let me alone, that I maye ease myself a little: afore I go thyther, from whence I shal not turne agayne: Namely, to that londe of dareknesse ò shadowe of death: yee in to that darek cloudye londe ò deadly shadowe, where as is no ordre, but terrible feare as in the dareknesse.

The vi. Chapter.

THEN answered Sophar the Naamathite, and sayde: Shulde not he that maketh many wordes, be answered? Shulde he that bableth moch, be commended therin? Shulde men gune care vnto the only? Thou wilt laugh other men to scorne, ò shal no body mocke the agayne? Wilt thou saye vnto God: The thinges that I take in honde, is perfecte, ò I am cleene in thy sight? Ó that God wolde speake, and open his lippes agaynst the, that he might shewe the (out of his secrete wysedome) how manyfolde his lawe is: then shuldest thou knowe, that God had forgotten the, because of thy synnes.

Wilt thou tynde out God with thy sekyng? wilt thou attayme to the perfectnesse of the Allmightie? He is hyer thè heauë, what wilt thou do? Deper thè hell, how wilt thou then knowe him? His length exceadeth the length of the earth, and his breth ò breth of the see. Though he turne all things vp syde downe, close them in, or thrust thè together, who darre checke him therafore?

For it is he, that knoweth the vanite of men: ò he seyth their wickednesse also, shulde he not then considere it? A vayne body exalteth him self, and the sonne of man is like a wylde asses foale. Óf thou haddest now a right herte, ò liftest vp thine hondes towarde him: òf thou woldest put awaye the wickednesse, which thou hast in honde, so that no vngodlynesse dwelld in thy house: Then mightest thou lift vp thy face without shame, the shuldest thou be sure, and haue no nede to feare.

Then shuldest thou forget thy misery, and thynke nomore vpon it, then vpon the waters

* Gen. 1. d. Psalm 118. k. 
+ Job 3. b. Iere. 20. d. 
+ 1 Re. 16. b. Iere. 17. d.
that runne by. Then shulde thy life be as cleare as the noone daye, and spryng forth as the morninge. Then mightest thou haue comforth, in the hope that thou hast: ye slope quetyly, when thou art buried. Then shuldest thou take thy rest, and no ma to make the afrayed, yee many one shulde set monch by the. As for the eyes of the ungodyly, they shal be consumed, and not escape: their hope shalbe misery and sorow of mynde.

The rij. Chapter.

A So Job answered, and sayde: Then (no doubt) ye are the men alone, and wyzsdome shal perish with you. But I have vnderstodinge as well as ye, and am no lesse then ye. Yee who knoweth not these things? Thus he that calleth vpô God, and whom God heareth, is mocked of his neibighoure: the godly q innocent man is laughed to scorne. Godlynesse is a light despayed in v hertes of the rich, q is set for them to stamble vpon.

The houses of robbers are in wealth and prosperitie, q they that maliciously medle against God, dwel without care: yee God geneth all thynge richly with his honde.

B Axe the catell, q they shal enfourme the: the foules of the ayre, and they shall tell y: Speake to the earth, and it shall shewe the: Or to the fyshes of the see, and they shall certifie the. What is he, but he knoweth, that y hode of the LORDE made all these?

*In whose honde is the soule of euery lyuynge thinge, and the breth of all men. Haue not the eares pleasure in hearinge,* and the mouth in tastinge the thynge that it eateth? Amonge olde personnes there is wyzsdome, and amonge the aged is vnderstodinge. Yee with God is wyzsdome and strength, it is he that hath counsell q foreknowledge.

Yf he breake downe a thynge, who can set it vp agayne? Yf he shut a thynge, who wil open it? Beholde, yf he wilholde the waters, they drye vp: Yf he let the go, they destroye the earth. With him is strength and wyzsdome: he knoweth both the disseauer, and him that is disseaced.

C He carieth awaye the wyse men, as it were a spoyle, and byngeth the iudges out of their wyttes. He lowseth the gyrdle of kynges, and gyrdeth their loynes with a bonde, he ledeth awaye the prestes in to captiuyte, and turneth the mightie vp syde downe. He taketh the vervite from out of the mouth, q disapoynteth y aged of their wyzsdome. He poureth out confusion vpon prynces, and cforroweth them that haue bene oppressed. Loke 'what lyeth hyd in darckenesse, he declared it opely: and the very shadowe of death bringeth he to light. He both increaseth the people, and destroyeth them: He maketh them to multiplie, and dryueth them awaye. He chaungeth the herte of the prynces and kynges of the earth, and disapoynteth them: so that they go wâdringe out of the waye, and grope in the darcke without light, stackeringe to and fro like droncken men.

The riiij. Chapter.

Lo, all this haue I sene with myne eye, a herde with myne eare, q vnderstonde it. Loke what ye knowe, that same do I knowe also, nether am I inferior vnto you. Neuertheless I am purposed to talkie with the Allmightie, and my desire is to comon with God. As for you, ye are workmasters of lyes: and vnprofitable Phisicians alltogether. Wolde God ye kepe youre tonge, that ye mighte be taken for wyse men? Therfore heare my wordes, and pondre the sentence of my lippes. Will ye make answere for God with lyes, and mateyne him with disecate? Wil ye accepte y persone of God, and intreate for him? Shal that helpe you, when he calleth you to rekenynge? Thyne ye to begyle him, as a man is begyled? Punysh ye shall he and reprouue you, yf ye do secretly accepte eny personne. Shall he not make you afrayed, when he sheweth himself? Shal not his terrible feare fall vpô you? youre remembranue shalbe like the dust, q youre pryde shalbe turned to claye.

Holde youre tongues now, and let me speake, for there is some thynge come in to my mynde. Wherfore do I bare my flesh in my teeth, and my soule in myne hondes? Lo, there is nether corte ne hope for me, yf he wil slaye me. But yf I shew and reprouue myne owne wayes in his sight, he is even the same, that maketh me whole: and why? there maye no Ypocritye come before him, Heare my wordes, and pondre my sayenges with youre eares. Beholde, though sentence were geuen vpon me, I am sure to be knowen for vulgility. What is

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Luc. 12. a. Pr. 17. d. Ps. 31. a. Luc. 15. c.
he, that will go to lawe with me? For yf I holde my touge, I shal dye. Neuerthelesse graunte me ij. thinges, and then will I not hyde my self from the.

Withdrawe thine honde fro me, & let not the fearfull drede of the make me afrayed. And then sende for me to the lawe, y I maye answere for my self: or els, let me speake, and gene thou the answere. How great are my myszydede synnes? Let me knowe my trasgressions & offences. Wherefore hydest thou thy face, and holdest me for thine enemye? Wilt thou be so cruelly extremo unto a flyenge leaf, and folowe vpon drye stubble? that thou layest so sharply to my charge, and wilt ytterly vnfoo me, for y synnes of thyough? Thou hast put my fote in the stockes: thou lokest narrowly vnto all my pathes, & markest the steppes of my fete: where as I (notwithstandinge) must consume like as a foule carion, and as a cloth that is moth eaten.

The riiiij. Chapter.

A MAN that is borne of a woman, hath but a shorte tyme to lyue, and is full of dyuerse miseries. He cometh vp, and fallith awaye like a floure. He flyeth as it were a shadowe, and neuer continueth in one state. Thinkest thou it now well done, to open thine eyes vpon soch one, and to bryngye me before the in judgument? Who can make it cleane, that commeth of an vnclene thinge? No body. The dayes of man are shorte, y nombre of his monethes are knowne only vnto the. Thou hast apoynted him his boundes, he can not go beyonde them. Go from him, that he maye rest a litlle: vntill his daye come, which he loketh for, like as an hyrelinge doth.

Yf a tre be cutt downe, there is some hope yet, that it will sproutte and shute forth the braunches againe: For though a rote be waxen olde and deed in the grounde, yet wher the stocke getteth the sent of water, it will budde, and bryngye forth bowes, like as when it was first planted. But as for man, when he is deed, perished and consume awaye, what becommeth of him? The floudes when they be dryed vp, the ryuers when they be emptie, are fyllen agayne thorow the flowinge waters of the see: but when man slepeth, he ryseth not agayne, vntill the heauen perish: he shal not wake vp ner ryse out of his slepe. O that thou woldest kepe me, and hyde me in the hell, vntill thy wrath were stilled: a to appoynte me a tyme, wherein thou mightest remembre me. Maye a deed man lyue agayyne? All the dayes of this my pilgrimage am I lokynge, when my chaunginge shal come. Yf thou woldest but call me, I shulde obeite the: only despys ye not the worke of thine owne hondes.

For thou hast nombred all my goynges, yet be not thou to extreme vpon my synnes. Thou hast seald vpon myne offences, as it were in a bagge: but be mercifull vnto my wickednesse. The mountaynes fall awaye at the last, the rockes are remoued out of their place, the waters pearse thorow the very stones by litle and litle, the floudes waszshe awaye the grauell a earth: Euen so destroyest thou the hope of man in like maner. Thou praynest agaynst him, so that he passeth awaye: thou chaungeth his estate, and puttest him from the. Whether his children come to worshipe or no, he can not tell: And yf they be men of lowe degre, he knoweth not. Whyle he luyeth, his fleshe must haue trauyyle: and whyle the soule is in him, he must be in sorowe.

The riiij. Chapter.

THEN answered Eliphas the Themanie, and sayde: Shulde a wyse man geue soch an answere (as it were one that spake in the wynde) and fyll his stomache with anger? Thou reprouwest with wordes, that are nothing wroth: and speakest the thinges, which can do no good. As for shame, thou hast set it asyde, els woldest thou not make so many wordes before God: but thy wickednesse teacheth thy mouth, and so thou hast chosen the a craftie tonge. Thine owne mouth condemmeth the, and not I: yee thine owne lippes shappe the answere. Art thou the first man, that euer was borne? Or, wast thou made before the hyles? hast thou herd the secrete counsell of God, that all wyszdome is to little for y? What knowest thou, y we knowe not? What vnderstondest thou, but we can the same? With vs are olde and aged men, yee soch as haue lyued longer then thy forefathers.

Dost thou nomore regarde the comforte of God? but thy wicked wordes wil not suffre the. Why doth thine herte make the so proud? Why stondenst thou so greatly in

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\(^a\) Psal. 24. c. Iob 33. a. \(^b\) Eccs. 1. a. \(^c\) Esra. 51. b. \(^d\) Gen. 47. b. Psal. 118. c. \(^e\) Psal. 157. b.
thine owne conceate? Where vnto loke thine eyes, y thy mynde is so pught vp agaynst God a lettest soch worordes go out of thy mouth? What is man, that he shulde be vneclean? what hath he (which is borne of a woman) wherby he might be knowne to be righteous? Behold, he hath founde vnaughtfulness amóre his owne sancetes: yee the very heauens are vneclene in his sight. How much more then an abominable and yyle ma, which drymcketh wickednesse like water? I will tell the, heare me: I will shewe the a thinge, that I knowe: which wyse men haue tolde, q hath not bene hyd from their fathers: vnto whom only the londe was geten, that no straunger shulde come amonge them.

The vngodly despayrth all the daies of his life, s the nombre of a tyrant Budapest thes is vnkowne. A fearfull sounde is euer in his eares, q when it is peace, yet feareth he destruction: He beleueth noter to be delyuered out of darknesse, the swearde is allwaye before his eyes. When he goeth forth to get his lyninge, he thinketh planely, that the daie of darknesse is at honde. Sorow and carefullnesse make him auyrayed, c cómpasse him ronnde aboute, like as it were a kinge with his host redy to the battayll. For he hath stretched out his honde agaynst God, q armed himself agaynst Allmightie. He runmeth proudly vpon him, q with a stiff necke sighteth he agaynst him: where as he couereth his face with fatnesse, and maketh his body well lykyng. Therfore shall his dwelllyng be in desolate ciies, q in houses which no mā inhabiteth, but are become heapes of stones.

He shall not be rich, nother shall his substaunce continue, ner encrese vpon earth. He shal neuer come out of darknesse, the flame shal drye vp his branchoes, with y blast of the mouth of God shal he be takē awaie. He wil nether applye himself to faithfulnes ner treuth, so sore is he diseauned with vanite.

He shall perish, afor his tymbe be worne out, and his honde shal not be grene. He shal be pluckle of as an vtynymale grape from y vyne, and shal let his flour fall, as the olyue doth. For the congregate of Ypocrates is vnfruitful, q the fyre shal consume the houses of soch, as are gredy to receiue gifts. c He conceaueith travaile, he beareth mychefe, q his body bryngeth forth discate.

a Job 4. b. 2 Pet. 2. d. 2 Gen. 4. b.

JOB answered, and sayde: I haue oft tymes a horde soch thinges. Miserable geners of comforte are ye, all the sorte of you. Shall not thy vayne worordes come yet to an ende? Or, hast thou et eny more to saye? I coude speake, as ye do also. But wolde God, that youre soule were in my soules steade: then shulde I heape vp worordes agaynst you, and shake my heade at you. I shulde comforte you with my mouth, and release youre payne with y talkinge of my lyppes. But what shall I do? For all my worordes, my sorrow wil not cease: and though I holde my tōge, yet wil it not departe frō me. And now that I am full of payne, and all that I haue destroyed (wherof my wryncles beare wytnesse) there stōdeth vp a dyssembler to make me answere with lyes to my face. He is angrie at me, he hateth me, and gnasseth vpon me with his teth. Myne enemy skouleth vpon me with his eyes. They have opened their mouths wyde vpon me, 2 and smyttēn me vpon the chke despitely, they haue eased the selues thorow myne aduersite. God hath geuen me ouer to the vngodly, and delyuered me in to the hones of y wicked. I was somtyme in wealth, but sodenly hath he brought me to naught. He hath taken me by the neck, he hath rente me, and set me, as it were a marck for him to shute at. He hath compassed me round aboute with his darters, he hath wounded my loynes, q not spared. My bowels hath he pōrēd vpon the grounde. He hath geuē me one wounde vpon another, and is fallē vpon me like a giaunte. I haue sowe a sack cloth vpon my skynne, and lye with my strength in the dust.

My face is swolē with wepeinge, q myne eyes are waxen dymme. Howbeit there is no wickednesse in my hones, and my prayer is clene. O earth, couer not my bloude, and let my e rienge fynde no rowme. For lo, my witnesse is in heauen, and he that knoweth me, is aboue in the heyth. My frendes laugh me to scorne, but myne eye poureth out teares vnto God. Though a body might pleate with God, as one man doth with another, yet the nombre of my yeares are come, q I must go the waye, from whence I shal not turne agayne.

c Psal. 7. b. Essa. 59. a. d 3 Re. 22. d. Mar. 14. g.
M y breth fayleth, my dayes are shortened, I am harde at deathes dore. I haue disceawn no man, yet must myne eye cõtinue in heuynesse. O deluere me, and set me by the, who shall then be able to thrust my hondes together? Thou hast with holde their hertes from vnderstödinge, therfore shall they not be set vp an hye. He promiseth his frēdes parte of his good, but his owne children spende it. He hath made me as it were a byworde of the comon people, I am his gestinge stocke amōge thē. My countenance is heuy for very anger, τ the members of my body are become like a shadowe. Vertuous mē therfore shall wel cōsidre this, and the innocent shal take parte agaynst the Ypocrīte.

The rviij. Chapter.

A  

The rviij. Chapter.

M y breth fayleth, my dayes are shortened, I am harde at deatthes dore. I haue disceawn no man, yet must myne eye cõtinue in heuynesse. O deluere me, and set me by the, who shall then be able to thrust my hondes together? Thou hast with holde their hertes from vnderstödinge, therfore shall they not be set vp an hye. He promiseth his frēdes parte of his good, but his owne children spende it. He hath made me as it were a byworde of the comon people, I am his gestinge stocke amōge thē. My countenance is heuy for very anger, τ the members of my body are become like a shadowe. Vertuous mē therfore shall wel cōsidre this, and the innocent shal take parte agaynst the Ypocrīte.

B  

The rviij. Chapter.

A  

The rviij. Chapter.

A

B

Then answered Baldad the Suhite, and sayde: when wil ye make an ende of youre wordes? Marecke well, and considre, we wil speake also. Wherfore are we counted as beastes, γ reputed so vyle in youre sight? Why destroyest thou selve with anger? Shal γ earth be forsaken, or the stones remoued out of their place because of γ? Shal not the light of the vngodly be put out? yee the flame of his fyre shal not burne. The light shalbe darcke in his dwellinge, γ his candle shalbe put out with him. His presumptuous goinges shal be kepte in, and his owne counseell shal cast him downe. For his fete shalbe taken in the nett, and he shal walke in the snaire. His fote shalbe holden in the gilder, and the thurstie shal catch him. The snare is layed for him in the grounde, and a pyfall in the waye.

Fearfulness shal make him afrayed on every syde, that he shall not knowe, where to get out. Honeg shalbe his substante, and his fortune shal hange vp on him. He shall cate his owne skynne, yee his owne armes shal be deouere, beyng a firstborne of death. All his comforte and hope shal be roted out of his dwellynge, very fearfulness shal bryngy him to the kyngge. Other men shall dwel in his house (which now is none of his) and brymstone shalbe seatered vp on his habitation. His rotes shalbe dryed vp beneth, γ aboue shall his haruest be cut downe. His remembrance shall perish from the earth, γ his name shall not be prayed in the streites: he shalbe dryuen from the light in to darknesse, and be cast cleane out of the worlde. He shall nether haue children ner kynzsfolkes amonge his people, no ner eny posterite in his countre: yonge γ olde shalbe astonished at his death. Soch are now the dwellynges of the wicked, and this is γ place of him that knoweth not God.

Iob answered, γ sayde: How loge wil ye vexe my mynde, γ trouble me with wordes? Lo, ten tytimes haue ye reprouéd me: are ye not ashamed, for to laughe me so to scorne? yf I go wronge, I go wronge to my self. But yf ye wil enhauence youre selues agaynst me, γ accuse me to be a wicked personne because of the shame that is come vpon me: knowe this then, γ it is God, which hath handled me so violently, γ hath compassed me aboute with his scourges. Beholde, though I crie, yet violéce is done vnto me, γ I can not be herde: Though I complaine, there is none to gene sentéce with me. He hath hedged vp my path, I cā not get awaye, he hath set darcknesse in my gate.

He hath spoyled me of myne honoure, γ taken the crowne awaye fro my head. He hath destroyed me on every syde, and I am vnDone: My hope hath he taken awaye fro me, as it were a tre pleyte vp by the rote. His wrath is kyndled agaynst me, he taketh me, as though I were his enemy.

His men of warre came together, which made their waye ouer me, and beseged my
The boke of Job.

Chap. x

T

THEN answered Sophar the Naamathite, and sayde: For the same cause do my thoughtes compelle me to answere. And why? my mynde is tossed here and there. I haue sufficiently herde the checkynge a reprofe, therfore am I purposed to make answere after my understoirdinge. Knowest thou not this, namely: that from the begynninge (ever since the creacion of man vpon earth) the pryse of the vngodly hath bene shorte, and that

I. Chapter.

A

O that my wordes were written, O that they were put in a boke: wolde God they were grauc with an yron pene in leade or in stone. For I am sure, that my redeemer lyueth, and that I shall ryse out of the earth in the latter daye: that I shall be clothed againe with this skynne, and se God in my flesh. Yee I my self shal beholde him, not with other but with these same eyes. My reynes are consumed within me, when yee saye: Why do not we persecute him? we haue founde an occasion agaynst him. But beware of the swarde, for the swarde wyllbe avenged of wickednesse, and be sure, that there is a judgment.

W. Chapter.

D

dwellings rounde aboute. He hath put my brethren farre awaye fro me, and soch as were of myne acquantainece, are become strangers vnto me. Myne owne kyngs folkes haue forsaken me, and my fremes haue me out of remembrance. The seruaunte and maydens of myne owne house take me for a strainger, and I am become as an aleaunt in their sight.

C

When I call vpon my seruaunt, he geneth me no answere: no though I praie him with my mouth. Myne owne wyfe maye not abyde my breth, I am fayne to speake fayre vnto the children of myne owne body. Yee the very desereth foules despys me, and when I am gone from them, they speake euell upon me. All soch as were my most familliers, abhorre me: and they whom I loued best, are turned agaynst me. My bone hangeth to my skynne, and the flesh is awaye, only there is left me the skynne aboute my teth. Haue pite vpon me, haue pite vpon me (o ye my frendes) for the hande of the LORDE hath touched me. Seynge God persecuteth me, wil ye vexe me also? Haue ye not yet ynoth of the trouble of my flesh?

B

Then avenged he haue put me vnto the cloudes: yet he perisht at the last like donge: In so much I they which haue sene him, saye: Where is he? He vanysht as a dreame, so that he can no more be founde, & passeth awaye as a vision in y night. So that the eye which sawe him before, gette now no sight of hym, & his place knoweth him nomore. His childre go a beginge, there handes bringe the to sorow and heynysses.

The fouthe chapter of the boke of Job.

From his youth his bones are ful of yvee, which shall lie downe with him in y earth. Whiche wickednesse is sweate in his mouth, he hydeth it vnder his tonge. That he fanoureth, that wyll he not forsake, but kepeth it close in his throte. The meate that he eateth, shalbe turned to the payson of serpentes within his body. The riches he demoureth, shall he perbreake agayne, for God shall drawe them out of his boly. The serpentes head shall sucke him, and the adders tonge shall slaye him: so that he shall nomore se the ryuers and brokes of hony and butter: But laboure shal he, & yet haue nothinge to eate. Greate travayle shal he make for riches, but he shall not enioye them. And why? he hath oppressed the poore, and not helped them: houses hath he spoyled, and not buylded them. His boly could neuer be fylld, theryfore shall he perish in his couetousnesse. He demoured so greedly, he left nothinge behynd, theryfore his goodes shall not prosper. Though he had pleinteousnesse of every thinge, yet was he poore, & theryfore he is but a wretch on every syde.

For though ye wicked haue neuer so much to fyll his bely, yet God shal sende his wrath vpon him, and cause his battayll to rayne over him: so that ye he fle the yron weapons, he shall be shott with the stele bowe. The arrowe shal be taken forth, goe out at his bace, and a glisteringe swarde thorow y gall of him, feare shall come vpone him. There shall no darcnes be able to hyde him. An vnkynded fyre shal consume him, and loke what remayneth in his house, it shall be destroyed. The heauen shall declare his wickednesse, the earth shal take parte agaynst him. The substance that he hath in his house, shalbe taken awaye and perish, in the daye of the LORDES wrath. This is the

Ps. 37. b. Eccls. 5. 6.

Iob 27. b.
porcion that ye wicked shal haue of God, and the heretage that he maye loke for of the LORDE.

The 39. Chapter.

I OB answered, and sayde: O hearre my wordes, and amende youre selues. Suffre me a little, that I maye speake also, and the laugh my wordes to scorne, ye ye will. Is it with a man, that I make this disputacion? Which ye it were so, shulde not my sprete be the in sore trouble? Marek me well, be absazshed, and laye youre hade ypon youre mouth. For whe I pondre I considre this, I am afraied, and my fleshe is smytten with feare. Wherfore do wicked me lyue in health and prosperite, come to their olde age, increase in riches? Their children children lyue in their sight, their generacion before their eyes. Their houses are safe from all feare, for the rodd of God doth not smyte the. Their bullocke gendreth, and that not out of tym: their cow calueth, and is not vnfruitefull.

They sende forth their children by flockes, and their sonnes lede the daunce. They beare with them tabrettes and harpese, and have instrumentes of musick at their pleasure. They spende their days in welsynthese: but sodenly they goe downe to hell. They saye vnto God: go from vs, we desyre not the knowledge of thy wayes. What maner of felowe is the Allmightie, that we shulde serue him? What profit shulde we haue, to submitte oure seluys vnto him? Lo, there is vterly no goodness in them, therefore will not I haue to do with the counell of the vngodly. How oft shal the candle of ye wicked be put out? how oft commeth their destrucion vpon them? O what sorowe shall God geue them for their parte in his wrath? Yee they shal be euen as chaffe before the wynde, and as dust that the storme cariehat awaye.

And though God saue their childe from soch sorowe, yet wil he so rewarde the seluys, that they shal knowe it. Their owne destruccion and misery shal they se with their eyes, and drynke of the fearfull wrath of the Allmightie. For whath careth he, what become of his housholde after his death? whose monethes passe awaye swifter then an arowe.

In as mouch the as God hath ye hyest power of all, who can teach him eny knowlege? One dyeth now when he is mightie a at his best, rich and in prosperite: euene when his bowles are at the fattest, and his bones full of mary. Another dyeth in sorrowe and heynesse, and neuer had good daies. Now slepe they both a like in the earth, the worms couer them. But I knowe what ye thinke, ye and what ye ymagin against me vnrighteously. For ye saye: where is the prynees palace? where is the dwellynge of the vngodly: Axe eny man that goeth by the waye, and (ye ye will not regarde their tokens) he shal tell you, that the wicked is kepte vnto the daye of destruccion, and that the vngodly shalbe brought forth in the daye of wrath. Who darre reprove him for his wyays to his face? who rewardeth him for the vngraciousnesse that he doth? Yet shal he be brought to his graue, and watch amonghe the heape of the deed. The shal he be faune to be buried amoge the stones by the broke syde. All men must folowe him, there are innumerable gone before him. O how vayne is the comforte ye ye geue me? Are not youre answeres cleane contrary to right and treuth?

The 39. Chapter.

S O Eliphas the Themanae gaue answere, and sayde: Maye a man be copared vnto God in wyszdome, though he seme to him self, for to be like him? What pleasure hath God in ye thou art righteous? Or what doth it profite him, thy waies are perfecte? Is he afraied to reprove the, to steppe forth with the in to judgment? Cemeth not this for thy grete wickednesse, for thine vngracious dedes which are innumerable? Thou hast taketh the pledge from thy brethren for naught, robbe the naked of their clothinge: 'To soch as were weery, hast thou gene no water to drinke, thou hast withdraue bred fro the hungrie: Shulde soch one the as vseth violente, wringe oppression (doinge all thinges of parcialyte, haunge respecte of persones) dwell in the lode? Thou hast sent wyddowes awaye emptie and oppressed the poore fatherlesse.

Therfore art thou compased aboute with snares on euery syde, sodely vexed with
That I might knowe, what answere he wolde gene me: that I might vnderstone, what he wolde saye vnto me. Wil he plaeate agaynst me with his grete power & strength, or wyll he leane him selfe utterly vpon me? Noo, let him not do so with me. But let hym gene me like power to go to lawe, then am I sure to wynne my matter. For though I go before, I fynde him not: yf I come behynde, I ca get no knowleage of hym: Yf I go on the right syde to pondre his workes, I can not atteyne vnto them: Agayne, ye fy go on the right syde, he hydeth himself, yf I can not se him. But as for my wae, he knoweth it: he trieth me as y golde in y fyre.

Neertheles my fete kepe his path, his hye strete haue I holden, and not gone out of it. I haue not forsaken the cōmanndemēt of his lippes, but loke what he charged me with his mouth, that haue I shutt vp in my herte. It is he himselfe alone, who will turne him back? He doth as him listeth, and bryngeth to passe what he wil. He rewardeth me in to my bosome, with many other things mo doth he, as he maye by his power. This is y cause, that I shrenke at his presence, so that when I considire him, I am afrayed of hym. For in so muche as he is God, he maketh my herte soft; and seynge that he is Allmightie, he puttheth me in feare. Thus can not I get out of darknesse, the cloude hath so covered my face.

**The riiij. Chapter.**

**CONSIDERINGE** then that there is no tymede hyd from the Allmightie, how happeneth it, that they which knowe him, wil not regarde his dayes? For some me there be, that remoue other mee londe marke: that robbe them of their catell, and kepe the same for their owne: that dryewe awaye the asse of the fatherlesse: that takē wyddowes oxe for a pledge: that thrust the poore out of the waye, oppresse the symple of the worlde together. Beholde, the wilde assēs in y deserte go by tymes (as their maner is) to spoyle: Yee the very wilCREASE ministrēth foode for their children. They reape the cornē feldē that is not their owne: and gather the grapes out of his vynyardē, whom they haue oppresse by violence. They are the cause y so many men are naked and bare, hanynghe no clothes.
to couer them and kepe them from colde:
So that when the showers in the mountaynes
hau rayned vpon them,  
they be all wet, they haue none other succour, but to kepe
them amone the rocks.
They spoyle the suckinge fatherlesse children,
and put the poore in preson: In so much
that they let them go naked without clothinge,
and yet the hungrie beare the sheeues. The
poore areayne to laboure in their oyle myles,
yee and to treade in their wyne presses,
and yet to suffre thyrst. *The whole cite crieth
vnto the LORDE with sighinge, the soules of
the slayne make their complainyte: But
God destroyeth them not for all this, where as
they (not with stódinge) are rebellious and
disobedient enemies: which seke not his light
and waye, ner turne agayne in to his path.
*Tymely in the morninge do they arysse, to
murthur the symple and poore,  
in the night they go a stealing.
The eye of the vnGodly is like the adouer-
ter, that wayeth for the darknesse, and
sayeth thus in him self: Tush, there shal no
mâ se me,  
sô he dysgyseth his face. In the
night season they search the houses, and hyde
them selues in the daye tyme, but wil not
knowe  
y light. For as soone as the daye
breaketh, the shadowe of death commeth vpô
them, and they goe in horrible darknesse.
The vnGodly is very swyft: O  
ô his porciô
also vpô earth were swyfter then  
y runnynge
water, which suffreth not  
y shipmâ to beholde
the fayre  
pleasaût vniardes. O  
y they (for
the wickednesse which they haue done)
were drawn to the hell, sooner thê snowe melteh
at the heate. O  
y all  
copasion vpon thô
were forgotô:  
y their daintyes were womes:
that they were clene put out of remembrance,  
ô vterly bewe downe like an vnfrutefull tre.
For they manteyne the baren,  
och maketh them
ô they can not beare,  
ô vnto wyllydowes they
do no good. They plucke downe the mightie
with their power,  
ô when they them selues are
gotten vpô, they are never without feare, as
longe as they lye. And though they might
be safe, yet they wil not receaue it, for their
eyes loke vpon their owne wayes. They
are exalted for a litle, but shortly are they gone,
brought to extreme pouerette,  
ô take out of the
waye: yee  
ô vterly plute of as the eares of
corne. Is it not so? Who wil the reproue
me as a lvar,  
y saye  
y my wordes are nothinge
worth?

Then answered Baldad the Subite,  
ô A
sayde: Power  
ô feare is with hym aboue,
that maketh peace (sittinge) in his hynessse,
whose men of warre are innumerable, and
whose light arysteth ouer all.  
ô But how maye
a man copared vnto God, be iustified?  
ô Or,
how can he be clene, that is borne of a woman?
Beholde, the Moone shyneth no thinge in
comparison to hym,  
ô the starres are vuelyne
in his sight. How much more thê, mâ, that
is but corrupcion:  
and the sonne of man, which is but a worme?

OB answered, and sayde: O how helpest
ô thou the weake? what comforte geuest
thou vnto hym that hath no streth?  
ô Where is  
ô cotuck  
ô thou shuldest geue hym, which
hath no wyszdome?  
ô Wilt thou so shewe
thine excellent righteouynes?  
ô Before whom
hast thou spoken those wordes?  
ô Who made
the breth to come out of thy mouth?  
ô The
giayntes  
ô worthies  
ô are slayne,  
ô ly e vnder
ô worlde with their  
ô copampions: yee  
ô all they
which dwell beneth in the hell are not hyd
ô fro him,  
ô the very destruccion it self câ not
be kepte out of his sight. He
stretcheth out
ô north ouer the emptie,  
ô hâgeth  
ô earth
vpo nothinge. He byndeth  
ô water in his
cloudes, that they fall not downe together.
He
holdeth back his stole, that it câ not be
sene, and spreadeth his cloudes before it.
Ô He hath copased the waters with certayne
boundes, vntill the daye  
ô night come to an
ende. The very piler of  
ô heauë  
ô treble  
ô quake at his reprofe.  
Ô He stilleth the see
with his power,  
ô thorow his wyszdome hath
he set forth  
ô worlde. With his sprete hath he
garnished the heauës,  
ô with his hande hath
he wounded the rebellious serpeô.
This is now
a shorte summe of his doynges. But who is
able sufficiently to rehearse his workes?  
ô Who
can perceiver and vnderstande  
ô thondre of his
power?

OB also proceeded and wete forth in his
communicacion, sayêge: As truly as God
The boke of Job.

Chap. 38.viiij.

There are places where syluer is molte, a where golde is tryed: b where yron is dyugged out of the grounde, c stones resolued to metall. The darknes shal once come to an ende, he can seke out the grounde of all things: the stones, the darke, c the horrible shadowe, with the ryuer of water parteth he a sunder the straungeth people, y knoweth no good neighbourheade: such as are rude, vnmanerly c boysteous. He bryngeth foode out of the earth, c y which is vnder, consumeth he with fyre. There is founde a place, whose stones are clene Saphirs, and where y clottes of the earth are golde. There is a waye also that the byrdes knowe not, that no vulnus eye hath sene: wherein y proude c hye mynded walke not, c where no lyon commeth. There puttheth he his honde vpon the stony rockes, c ouerthroweth the mountaines. Ryners flowe out of the rockes, c loke what is pleasing, his eye seyth it. Out of drappers bryngeth he greate floudes together, c the thinges that is hyd bryngeth he to light. How commeth a man then by wyssdoome? d Where is the place that men fynde vnderstondinge? Verely no man can tell how worthy a thinge she is, nether is she fouide in the lode of the liuyngne. The depe sayeth: she is not in me. The see sayeth: she is not with me. She can not be gotten for the most fyne golde, nether maye the prye of her be bought with any moneye. No wedges of golde of Ophir, no precious Onix stones, no Saphirs maye be compared vnto her. No, nether golde ner Christall, nether sweate odours ner golden plate. There is nothinge so worthye, or so excellët, as once to be named vnto her: for parfecte wyssdome goeth farre beyonde the all. The Topas that cometh out of Inde, maye in no wyse be lickened vnto her: yee no maner of apparell how pleasing and fayre so euer it be.

From whiche then commeth wyssdome? e Where is the place of vnderstondinge? She is hyd from the eyes of all men, yee f ro the foules of the ayre. Destruccion g death saie: we haue herde tell of her with oure eares. But God seyth hir waie, g knoweth hir place. For he beholdeth the endes of the worlde, and loketh vpon all that is vnder the heau. When he wyed the wyndes, g measured y
waters: when he set the rayne in ordre, and
gawe the mightie floudes a lawe: Then dyd
he se her, the declared he her, prepared her
and knewe her. And vnto man he sayde:
"Beholde, to feare the LORDE, is wyszdome:
& to forsake euell, is vnderstandinge.

The xxxr. Chapter.

SO Iob proceeded and wete forth in his
communicacion, sayenge: O I was as
I was in the monethes by past, a in the dayes
whé God preserued me: when his light shyned
vpon my heade: whé I wente after the same
light a shyne eué thorow the darcknesse. As
it stode with me, whé I was welthy a had
ynough: whé God prospered my house: when
the allmightie was with me: when my hous-
holde folkes stode aboute me: whé my wayes
ranne ouer with butter, a when the stony
rockes gawe me ruyers of oyile: when I wente
thorow the cite vnto the gate, a whé they set
me a chayre in y strete: whé the yonge me
(as soone as they sawe me) hyd the selues, a
when the aged arose, a stode vp vnto me:
whé the princes left of their talkinge, a laied
their hade to their mouth: whé the mightie
keptle still their voyce, and whé their tonges
cleued to the rose of their mouths. When
all they y herde me, called me happie: a
when all they y sawe me, wysshed me good.
For I deluyered y poore whé he cried, a the
fatherlesse y wanted helpe. He y shulde
haue bene lost, gawe me a good worde, a y
widowes hert praised me. And why? I
put vpon me rigrightounes, which couered me
as a garmé, a equite was my crowne. I was
an eyne vnto the blynde, a a fote to the lame.
I was a father vnto the poore, a who I knew
not their cause, I sought it out diligently.
I brake the chaftes of y vnrighteous, a plucete
the spoyle out of their teth.

Therfore, I thought verely, y I shulde haue
dyed in my nest: y my dayes shulde haue
bene as many as the sondes of the see. For
my rote was spred out by the waters syde, a
dew laye vpó my corne. My honoure
ecreased more a more, and my bowe was
euer the stronger in my hande. Vnto me
men guae eare, me they regarded, a with
sylence they taried for my couiell. Yf I had
spoken, they wolde haue it none other wayes,
my wordes were so well taken amonige thē.

They wayted for me, as the earth doth for the
rayne: a gaped vpon me, as the groûde doth
to receaue the latter shower. When I laughed,
they knew well it was not earnest: a this
testimony of my sayenge pleased the
nothing at all. * When I agreed vnto their
waye, I was the chefe, a sat as a kyng amonige
his seruauntes: Or as one that comforteth
such as be in heuynesse.

The xxxr. Chapter.

BUT now they that are my inferiors a a
yonger then I, haue me in derision: yee
eué they, whose fathers I wolde haue thought
scorne to haue set with the dogges of my catell.
The power a strēgh of their hâdes might do
me no good, a as for their age, it is spê a
past awaye without eyn profit. For very
misery a honger, they wente aboute in the
wildernesse like wretches a beggers, pluckyng
vp herbes from amonge the buszhes, a the
junipers rote was their meate. And when they
were dryuen forth, men cried after them, as it
had bene after a thefe. Their dwellinge was
beside foule brokes, yee in the caues a dennes
of the earth. Vpó the drye heeth wete they
aboute cuienge, a in the brome hilles they
gathered them together. They were the
children of fooles a vylanes, which are deed
awaye fró the worlde. * Now am I their
songe, a am become their iestinge stocke. they
abhorre me, they fle farre fro me a stayne my
face with spetle. For y LORDE hath opened
his quyner, he hath hytt me, a put a byrdle
in my mouth. Vpon my right hâde they rose
together agaynst me, they haue hurte my fete,
make a waye to destroye me, a my path haue
they clene marred. It was so easy for them
to do me harme, that they needed no man to
helpe thē. They fell vpon me, as it had
bene y breakyng in of waters, a came in by
heapes to destroye me. Fearfulness is turned
agaynst me. Myne honoure vanishe was
more swiftly then wynde, a my prosperite
departeth hece like as it were a cloude.
Therfore is my mynde poured full of heuyn-
nesse, a y dayes of trouble haue takē holde
vpon me. My bones are pearsed thorow in y
night season, a my synewes take no rest.
With all their power haue they chaunged my
garmē, a gyrded me therwith, as it were with
a coate. I am eué as it were claye, a am

* Psal. 110. b. Pro. 1. a. 9. b. Eccl. 1. c.
become like asashes a dust. Whē I crie vnto the, thou dost not heare me: a though I stonde before the, yet thou regardest me not. Thou art become myne enemie, a with thy violent hāde thou takest parte agaynst me. In tymes past thou didest set me vp an hye, as it were abone ý wynde, but now hast thou geue me a very sore fall. Sure I am, ý thou wilt deleyuer me vnto death: where as a lodging is prepared for all mē lyungi. Now vse not mē to do violēce vnto thē, ý are destroyed allready: but where hurte is done, there vse thei to helpe. Dyd not I wepe in ý tyme of trouble? Had not my soule cópassion vpó ý poore? Yet nevertheless where as I loked for good, euell happened vnto me: and where as I waited for light, there came darknese. My bowels seeth with in ý take no rest, for ý days of my trouble are come vpó me. Mekely a lowly came I in, yee ý without eny displeasure: I stode vp in ý cógregacion, ý commooned with thē. But now I am a cópanyon of dragons, a a felowe of Estriches. My skynne vpó me is turned to black, ý my bones are breít with heate: my harpe is turned to sorow, ý my pipe to wepinge.

The 111. Chapter.

I MADE a couenaunt with myne eyes, ý I wolde not "lake vpó a dæsell. For how greate a porciō shal I haue of God frō aboue? a what enheritancē frō ý Almightye on lyfe? As for the vngodly ý he ý ioynych himself to ý cópani of wicked doers shall not destruction ý misery come vpon hym? "Doth not he se my wayes, ý tell all my goinges? Yf I haue cloeaed vnto vanite, or yf my fete haue runne to discawe: lete me be weyed in an euens balauce, that God maye se my innocency. Yf so be that I haue ouerleade my fete oue of the right waye, yf my hert hath folowed myne eye sight, yf I have stayned or defyled my hōdes: O then is it reason that I sowe, and another eate: yee that my generacion and posterite be clene rote out. Yf my hert hath lawsted after my neighbours wife, or ýf I haue layed wayte at his dore: O then let my wife be another mans harlot, and let other lye with her. For "this is a wickednesse and synne, that is worthy to be punyshed, yee a fyre that utterly shulde consume, a rote out all my sub-

staunce. Dyd I euer thynke scorne to do right vnto my seruaites and maydens, when they had eny matter agaynst me? "But seynge that God wil sytt in judgument, what shal I do? And for so moch as he wil nedes vyste me, what answere shal I geue him? He that fashioned me in my mothers wombe, made he not him also? were we not both shappen aluye in oure mothers bodies? When the pōre desyred eny thinge at me, haue I denyed it them? Haue I caused ý wyddowe stonde waytinge for me in vayne? Haue I eaten my porcion alone, that the fatherles hath had no parte with me? (for mercy grewe vp with me frō my youth, a compassion frō my mothers wombe.) Haue I sene eny man perish thorrow nakedenes a want of clothinge? Or, eny pōre man for lack of rayment, whose sydes thanked me not, because he was warmed with ý woll of my shepē?

Dyd I euer lyft vp my honde to hurte the fatherlesse? Yee in the gate where I sawe my self to be in auctorite: Thē let myne arme fall frō my Sheldon, a myne arme hōles be broken from the ioyntes. For I haue enuer feared ý vengeaunce a punnishmet of God, ý knew very well, ý I was not able to beare his burthē. Haue I put my trust in golde? Or, haue I sayde to the fynes golde of all: thou art my confidence? Haue I reioysed because my substaunce was greate, and because my honde gat so moc? "Dyd I euer greatly regarde the risyng of the Šonne? Or, had I the goinge downe of ý Moone in greate reputacion? Hath my hert medled pruely with eny discawe? Or, dyd I euer kyssye myne owne honde (that were a wickednesse worthy to be punyshed, for then shulde I haue denied the God that is aboue.) Haue I euer reioysed at the hurte of myne enemy? "Or, was I euer glad, ý eny harme happened vnto hym? Oh no, I neuer suffred my mouth to do soch a sinne, as to wysh him euell. Yet they of myne owne housholde saye: who shall let vs, to haue oure bely ful of his flesh? I haue not suffred a strauenger to lye with out, but opened my dores vnto hym. Haue I euer done eny wicked dede where thourow I shamed my self before men: Or eny abhominacion, ý I was fayne to hyde it? For ýf I I had feared eny greate multitude of people: Or ýf I had
bene dispysed of y symple, Oh then shulde I haue bene afrayed. Thus haue I quyely spent my lyfe, and not gone out at y dore. O that I had one which wolde heare me. Lo, this is my cause. Let y Allmightie geue me answere: y let him that is my contray party, sue me with a lybell. Then shall I take it vpon my shulder, y as a garlade aboute my head. I haue tolde the nombre of my goinges, and deluyed them vnto him as to a prynce. But yf case be that my londe crie agaynst me, or y the forowes therof make eny complaynte: yf I have eaten the frutes therof vnpayed for, yee yf I haue greued eny of the plow men: Than, let thistles growe in stead of my wheate, y thornes for my barlye.

Here ende the wordes of Iob.

The rxiij. Chapter.

SO these three men wolde strenue nomore with Iob, because he helde himself a righteous man. But Eliu the sonne of Barachel the Bussite "of the kynred of Ram, was very sore displeased at Iob, that he called himself just before God. And with Iobs thre fredes he was angrie also, because they had founde no reasonable answere to overcomme him. Now taried Eliu till they had ended their communicacion with Iob, for why? they were elder then he. So when Eliu y sonne of Barachel y Bussite sawe, that these thre men were not able to make Iob answere, he was myscontent: so that he gaue answere himself, and sayde: "Consideringe y I am yonge, y ye be men of age, I was afrayed, y durst not shew forth my mynde, for I thought thus within my self: "It becometh olde men to speake, y the aged to teach wyszdome. Euerie ma" (no doubt) hath a mynde, but it is the inspiracion of the Allmightie that geneth vnderstondinge. All men are not wyse, neither doth euery aged man vnderstonde the things that is lauffull. Therfore wil I speake also (in so farre as I maye be herde) y wil shewe yow myne opinyon. "For whé I had wavyld till ye made an ende of youre talkyng, y herde youre wyszdome, what argumètes ye made in youre communicacion: yee when I had diligently pondred what ye sayde, I founde not one of you that made eny good argument agaynst

Iob, or that directly coude make answere vnto his wordes: lest ye shulde praye youre selues, to haue founde out wyszdome: because it is God that hath cast hym out, y no man. Neuerthelesse, seyenge he hath not spoken vnto me, therfore will not I answere him as ye haue done (for they were so absasshed, that they coude not make answere, ner speake one worde) but in so much as ye wil not speake, stondinge still like dome men y makinge no answere: I haue a good hope for my parte to shappe hym answere y to shewe hym my meanyng. For I am full of wordes, y the sprete that is within me, cópellethe me. Beholde, I am as the new wyne which hath no vnte, y bursteth the new vessels in sunder. Therfore wil I speake, that I maye haue vête: I wil open my lyppes, and make answere. I will regard no maner of personne, no man wil I sparse. For yf I wolde go aboute to please mē, y knowe not how soone my maker wolde take me awaye.

The rxiij. Chapter.

WHEREFORE, heare my wordes (O Iob) y herken vnto all, that I will saye: Beholde, I wil open my mouth, y my tonge shal speake out of my chawes. My hert shall ordre my wordes a right, y my lyppes shal talke of pure wyszdome. The sprete of God hath made me, y the breth of the Allmightie hath geue me my life. Yf thou cast, then geue me answere: prepare thy self to stode before me face to face. Beholde, before God am I euyn as thou, for I am fashioned and made eué of the same mould. Therfore, thou nedest not be afrayed of me, nether nedest thou to feare, that my auctorite shal be to heuy for the. Now hast thou spoken in myne eares, y I haue herde y voyce of thy wordes: I am clene without eny fawte, y I am innocent, y there is no wickednesse in me. But lo, he hath pyked a quarell agaynst me, y taketh me for his enemy: he hath put my fote in the stockes, y loketh narowyly vnto all my pathes. Beholde, vnto these unreasonables wordes of thynke wil I make answere.

Shulde God be reproued of man? Why doest thou then strenue agaynst hym, because he geueth the no accomptes of all his doinges? For whé God doth once commaunde a thinge, there shulde no man be curious, to search

whether it be right. *In dreames and visions of the night season (when slombryng e cōmeth vp6 mē, t̄ that they fall a slepe in their beddes) he rounmeth them in thee, he informeth them, g sheweth the planely, that it is he, which withdraweth man from euell, deluyereth him from pryde, kepeth his soule from destruction, g his life from y swarde, he chasteneth him with sickenesse, g bringeth him to his bed: he laieth sore punyshmēt vpō his bones, so that his life maye awaye with no bred, g his soule abhorrēth to eate any dayntie meate: In so moch, that his body is cleene consumed awaye, g his bones appeare no more. His soule draweth on to destruction, g his life to death. Now yf there be an angel (one amongst a thousande) sent for to speake vnto mā, and to shewe him the right waye: the the LORDE is mercifull vnto him, g sayeth: He shalbe deluyed, yf he fall not downe to destruction, for I am sufficiently recōciled. Than his flesh (which hath bene in misery g trouble) shalbe, as it was in his youth. For yf he submitte himself vnto God, he is gracious, g sheweth him his countenance joyfully, g rewardeth man for his rightouesnes. Such a respecte hath he vnto mē. Therfore let a man cōfesse, (as saye:) I offended, but he hath chastened g reformed me: I dyd vnrightuously, neuertheless he hath not recōpēned me therafter. Yee he hath deluyed my soule from destruction, g my life, that it seth yf light. Lo, thus worketh God all waie with mā, that he kepeth his soule from perishing, g laeteth him enjoye the light of y lynginge. Marke well (O Job) y saye: heare me: holde the still, vntill I haue spoken. But yf thou hast any thinge to saye, then answere me and speake, for thy answere pleaseth me. Yf thou hast nothinge, then heare me, and holde thy tonge, so shal I teach the wyszdome.

The rvxriu. Chapter.

E LIU proceeded forth in his communica- tion, g saye: Heare my wordes (O ye wyse men) herken vnto me, ye y haue vn- rightuously. For like as the mouth tasteth the meates, so the eare proueth g discerneth the wordes. *As for the iudgment, let vs secte it out amonge our selues, ywe maye knowe what is right. And why? * Job hath sayde: I am righteous, but God doth me wronge. I must nedes be a lyar, though my cause be right: g violently am I plagued, where as I made no fawte. where is there soch one as Job, y drinketh yp scornewulnes like water? which goeth in y company of wicked doers, g walketh with vngodly mē? For he saith: Though a mā be good, yet is he naught before God. Therfore herkē vnto me, ye y haue vn- rightously.

Farre be it from God, that he shulde medle with wickednesse: and farre be it from the Allmightie, y he shulde medle with vnrightuous dealynges: but he rewardeth the workes of man, d and causeth every man to fynde accordinge to his waies. For sure it is, that God cōdemneth no man wrongeously, and the iudgment of the Allmightie is not vnrigh¬ tuous. Who ruleth the earth in his stead? Or, whom hath he set to governe the whole worlde? To whom hath he geuen his herte, for to drawe his spryte and breth vnto him? y All flesh shall come together vnto naught, g all mē shall turne agayne vnto earth. Yf thou now haue vnrighto¬ dinge, heare what I saye and herken to the voyce of my wordes.

Maye he be made whole, that loueth no right? Yf thou were a very innocent man, shuldest thou then be punyshed? For he is euene the same, y knoweth the rebellious kynges, g sayeth to princes: Vngodly men are ye. He hath no respecte vnto the personnes of y lordly, g regardeth not the rich more then the poore. For they be all the worke of his hondes. In the twinkelinge off an eye shall they be slayne: and at myndnight, when the people g the tyrants rage, then shall they perish, and be taken awaye without hondes. *And why? his eyes loke vpon the waies of man, and he seth all his goinges. There is no dareknes ner thicke shadowe, y can hyde the wicked doers from him. For no mā shallbe suffred to go in to iudgment with God.

Many one, yee innumerable doth he punysehe and setteth other in their steades. For he knoweth their euell g darke workes, therfore shal they be destroyed. They that were in y steade of Seers, dealt like vn¬ godly mē. Therfore turned they back traytorously and unfaithfully frō hi, g wolde not receaue his waies. In so moch that they haue caused
God, doth not he heare him? Doth not the Allmightie accepte his crye? Wha thou speakest then, shulde not he pardon the, yff thou open thy self before him, and put thy trust in him? Then vseth he no violence in his wrath nether hath he pleasure in curious and depe iniquisitions. Therefore hath Ioeb opened his mouth but in vsayne, ad fulisly hath he made so many wordes.

The 1776. Chapter.

E LIU proceeded forth in his talkinge, sayde: holde the still a little, and I shal shewe the, what I haue yet to speake on Gods behalfe. I wil open vnto you yet more of myne understandinge, and proue my maker rightuously. True are my wordes, q no lye: and the knowlege wherwithall I argue againste, is perfecte. Beholde, God casteth not awaye you sightie, for he himself is mightie in power and wisdome.

As for the vn godly, he preserueth the not but helpeth the poore to their right. He turneth not his eyes awaye from the rightuous he setteth vp kynges in their Trone, and correcteth them, so that they alwaye syt therin. But yff they be layed in preson and chyne, or bounde with the bondes of pouertie: then sheweth he them their worke ad dedes and the synnes wherwith they haue vsed cruel violence.

He with punishinge and nurturinge off them, rounneth them in the eares, warneth them to leaue of from their wickednesse, and to amend. Yf they now will take hede and be obedient, they shall weere out their dayes in prosperite, and their yeares in pleasure ad ioye. But yff they will not obeye, they shall go thorow the swarde, q perish or euer they be aware. As for soch as be fayned, dyssemblers and yporcrites, they heape vp wrath for them selues: for they call not vpon him, though they be his presoners. Thus their soule perisheth in foolishnesse, and their lyfe with vnderstandinge. The poore delyuereth he out of his straynesse, and comforteth soch as be in necessite and trouble. Euen so shall he kepe the (yf thou wilt be content) from the bottomlesse pytte that is beneth: ad yf thou wilt holde the quyte, he shall fyll thy table with plenteousnesse.

Neuertheless, thou hast condemned the
Cf the 13th. Chapter.

At this my hert is astonnied, and mowed out of his place. Heare then the sounde of his voyce, and the noyse y goeth out of his mouth. He gouerneth euery thing vnder the heauen, and his light reacheth vnto the ende of the worlde. A roaringe voyce foloweth him: for his glorious majesty geueth soch a thundre clappe, that (though a man heare it) yet maye he not perceauie it afterwaides. It geueth an horrible sownde, when God sendeth out his voyce: great things doth he, which we can not cōprehende. 4 When he commaundeth the snowe, it falleth vpon the earth: As soone as he geueth the rayne a charge, Immediatly the showers haue their strengthe and fall downe. He sendeth feare vpon euery man, that they might knowe their owne

workes. The beastes crepe in to their dennes, and take their rest. Out of the south commeth the tempest, and colde out of the north.

At the breth of God, the frost commeth, and the waters are shed abrode. The cloudes do their laboure in geuynge moystnesse, the cloudes poure downe their rayne. He distributeth also on euery syde, acordinge as it pleaseth him to deale out his worke, that they maye do, what so eu er he comman deth the thorow the whole worlde: whether it be to punysh eny londe, or to do good vnto them, that seke him.

Herken vnto this (o Iob) stonde still, and considere the wondrouser worke of God. Art thou of coicel with God, when he doth these thinges? When he causeth the light to come forth of his cloudes? Art thou of his coucell, when he spredeth out the cloudes? Hast thou the perfecte knoweledge of his wonders? and how thy clothes are warme, whē the lōde is still thorow the south wynde? Hast thou helped him to spred out the heauen, which is to loke vpō, as it were cast of cleare metall? Teach vs what we shal saye vnto hi, for we are vnmete because of darcknes. Shal it be tolde him, what I saye? Shulde a man speake, or shulde he kepe it backe? For euery ma seith not the light, vpē he kepeth cleare in the cloudes, which he cleneth when he maketh the wynde to blowe. Golde is brought out of the north, but the praye and honoure off Gods feare commeth frō God himself. It is not we that can fynde out the allmichtie: for in power, equite and righteousnesse he is hyer then can be expressed. Seinge then that euery body feareth him, why shulde not all wyse men also stōde in feare of hi?

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when all the angels of God reioysed? *Who shutt the see with dores, when it brake forth as a childle out off his mothers wombe? When I made the cloues to be a coueringe for it, and sweeld it with ý darcke? a when I gaue it my comyaumente, makynge dores & barres for it, sayenge: Hither to shalst thou come, but no further, and here shalt thou laye downe thy proude and lye wawes. Hast thou geuen the monynge his charge (as soone as thou wast borne) and shewed the dayspringe his place, ý it might take holde of the corners of the earth, ý ý the vngodly might be shake out? Their toké & weape haast thou turned like claye, ý set the vp agayne as the chaung-inge of a garment. Yee thou hast spoyled the vngodly off their light, ý broke the arme of the proude. Camest thou euer in to the grounde of the see, Or, hast thou walked in ý lowe corners of ý depe? Haue the gates of death bene opened vnto the or haast thou sene the doore of euerlastinge treasse? Hast thou also perceaued, how brode ý earth is? Now ýf thou hast knowledge of all, thé shew me where light dwelleth, and where darcknes is: ý thou mayest bringe vs vnto their quarters, ýf thou cast tell the waye to their houses. Knewest thou (when thou wast borne) how olde thou shuldst be?

Wentest thou euer in to the treasures off the snowe, or hast thou sene ý ý secrete places of the hale: which I have prepared agaynst the tyme of trouble, agaynst the tyme of batell ý warre? By what waye is the light parted, ý the heate dealt out vpon earth? Who deuydeth the abundance of waters in to ryuers, or who maketh a waye for the stormy wether, ý it watereth ý moystureth ý drye ý baren grounde: to make the grasse growe in places where no body dwelleth, ý in the wildernes where no mä remayneth? Who is the father of rayne? Or, who hath begotten the droppes of dew? Out of whose wobe came the yse? who hath gendred the coldnes of ý ayre? ý the waters are as harde as stones, ý lye congeeld aboue the depe. Hast thou brought ý vij, starres together? Or, art thou able to breake the Circle of heaué? Cást thou bringe forth the monynge starre or the euynynge starre at coudenient tyme, ý coueye thé home agayne? Knowest thou the course off heaué, ý thou mayest set vp the ordinace therof vpô earth? Moroner, cást thou lift vp thy voyce to ý cloudes, ý they maye poure downe a greate rayne vpô the? Canst thou thôdre also ý they maye go their waye, ý be obediënt vnto the, sayenge: Io, here are we? Who geueth sure wisdome, or stedfast unnder-stödinge? who nombreth the cloues in wis- dome? who stilleth ý vehement waters of the heaué? who turneth the clottes to dust, ý the to be clottes agayne? Hunteth thou the praye fro the Lyon, or fedest thou his whelps lyége in their dënes ý lurkinge in their couches? who prouydeth meate for the rauen, whé his yonge ones crie vnto God, ýd fle aboute for want of meate?

K NOWEST thou the tyne when the wilde gotes brige forth their yóge amóge the stony rockes? Or layest thou wayte when the hindes vse to fawne? Rekenest thou the monethes after they ingendre, ý thou knowest the tyne of their bearinge? Or when they lye downe, when they cast their yonge ones, ý when they are delyuered off their trauayle ý payne? How their yóge ones growe vp ý waxe greate thorow good fedinge? who leteth the wilde asse go fre, or who lówseth the bodes of the Móole? Vnto whó I haue geuen the wyldernes to be their house, ý the vntilled londe to be their dwellinge place. That they maye geue no force for the multitude off people in the cities, nether to regarde the crienge of the dryuer: but to seke their pas- ture aboute the mouáynes, ý to folowe vpon the grene grasse. Wyll the vicorne be so tame as to do ý seruyce, or to abyde still by thy cribbe? Cást thou bynde ý yok aboute him in thy forowes, to make him ploewe after the in ý valleis? Mayest thou trust hi (because he is stróge) or cómitte thy laboure vnto hi? Mayest thou beleue hi, ý he wil brige home thy corne, or to cary eny thinge vnto thy barne? The Estrich (whose fethers are fayrer the ý wynges of the sparow hauke) whé he hath layed his egges vpon the grounde, he bredeht them in the dust, and forgetteth them: so that they might be troden with fete, or broken with somme wilde beast.

So harde is he vnto his yong ones, as though they were not his, and laboureth in vayne without eny feare. And that because

* Iere. 5. d.  + Psalm. 32. b. 103. b.  Luc. 8. c.  Ê Exod. 9. c. Isou. 10. c.  

65
God hath taken wisdome from him, and hath not geuen him vnderstandinge. When his tyme is, he flyeth vp an hye, and careth nether for horse nor man.

Hast thou geuen the horse is strength, or lerned him to bowe downe his necke with feare: that he letteth his selue be dryuen forth like a greshopper, where as the stoutte nynge that he maketh, is fearfull? he breaketh thy grounde with the hoffes of his fete cheerfully in his strength, and runneth to mete the hardest men. He layeth asyde all feare, his stomack is not abated, nether starteth he a backe for euery swerde. Though the quyueres rattle vpon him, though the speare and shilde glister: yet russhe he in fearesly, and beateth vp on the grounde. He feareth not the noyse of the trompettes, but as soone as he heareth the shawmnes blowe, tush (sayeth he) for he smellethe the batell a farre of, thy noyse, the captaynes and the shoutinge.

Commeth it thorow thy wysdome, that the goshabit flyeth towarde the south? Doth the Aeagle mounte vp and make his nest on hye at thy commandement? He abydeth in the stony rockes, and vpon the huye toppes of harde mountaynes, where no man can come. From thence maye he beholde his praye, and loke farre aboute with his eyes. *His yonge ones are fed with bloude, and where euery deed bodie lyeth, there is he immediately.

Morouer, God spake vnto Job and sayde: Can he that stryueth with the Almightie, be at rest? Shulde not he which disputeth with God, gene him an answere? Job answered the LORDE, sayenge: Beholde, I am to vyle a persone, to answere the, therefore will I laye my haunde vpon my mouth. Once or twyse haue I spoken, but I will saye nomore.

The 11. Chapter.

THEN spake the LORDE vnto Job out of the storme, and sayde: *gyrde vp thy louynes like a man, and tell me the thinge that I will axe the. Wilt thou disanule my judgement? Or, wilt thou condemne me, thy selue mayest be made righteous? Is thine arme then like the arme of God? Maketh thy voyce soche a soilde as his doth? Then arme thy selue with thine owne power, vp, decke the in thy ioly araye, pour out the indignation of thy wrath: se that thou cast downe all thy proude, loke well, that thou makest all soch as be stubborne, to obeye: treade all the vngodly vnder thy fete, cast the dowe in to the myre, and couer their faces with darknesse: Then will I confesse also, that thynge owne right honde hath saued the.

Beholde, the cruell beaste (whom I made with the) which eateth haye as an oxe: lo, how stronge he is in his louynes, and what power he hath in the nauell of his body. He spreeth out his tale like a Cedre tre, all his vayne are stiff. His shynnes are like pipes off brass, his rygge bones are like staves of yrô. First when God made him, he ordened the wyldernesse for him, thy mountaynes shulde gene him grasse, where all the beastes off the felde take their pastyme. He lyeth amôge the redes in the Mosses, the fennes hyde him with their shadowe, and the wyloses of the broke couer him rounde aboute. Lo, without euery laboure might he drynke out the whole floude, and suppe off Iordan without euery trauelle. Who darre laye honde vpon him openly, and vndertake to catch him? Or, who darre put an hoke thorow his nose, ad laye a snare for him?

Darrest thou drawe out *Leuiaathan with an angle, or bynde his tonge with a snare? Canst thou put a rynge in the nose of him, or bore his chaftes thorow with an aule? Wyll he make many fayre wordes with the (thynkest thou) or flatre the? Wyll he make a covenante with the? Or, art thou able for to compell him to do the contynuall servyce? Wilt thou take thy pastyme with him as with a byrde, or gene him vpto thy maydens, that thy companyons maye hew him in peces, to be parted amonge the marchaunt men? Canst thou fyll the nett with his skynne, or thy fysh pânyer with his heade? Darrest thou laye honde vpon him? It is better for the to considere what harme might happen the there thorow and not to touch him. For when thou thynkest to haue holde vpon him, he shall begyle the: Every man also that seyth him, shall goe backe. And why? there darre none be so bolde, as to rayse him vp.

The 12. Chapter.

*WHO* is able to stonde before me? Or, *who hath geuen me eny thynges afore hande, that I am bounde to rewardre him*
The boke of Job.

The 111. Chapter.

A THE Job answered the LORDE, and sayde: "I knowe that thou hast power of all things, and that there is no thought hyd vnto the. For who can kepe his owne counsell so secrete, but it shall be knowne? Therfore haue I spoken unwysely, seynge these things are so hye, and passe myne understondinge. O herken thou vnto me also, and let me speake: answere me vnto the thinges that I will axe the. I haue geuen diligent eare vnto the, and now I se with myne eyes. Wherfore I geue myne owne self y blame, and take repentaunce in the dust and ashes.

Now whē the LORDE had spoken these wordes vnto Job, he sayde vnto Eliphas \( \gamma \) Themanite: I am displeased with the \( \varpi \) thy two frendes, for ye haue not spoken the thing \( \gamma \) is right before me, like as my seruant Job hath done. Therfore take vij. oxen and seuen rammes, and go to my seruant Job,\(^{1a} \) ofre vp also for youre selues brenofferynge, and let my seruant Job praye for you. Him will I accepte, and not deale with you after youre foolishnes: in that ye haue not spokē \( \gamma \) thinges which is right, like as my seruant Job hath done.

So Eliphas the Themanite, Baldad \( \gamma \) Sophar and Sophar the Naamathite wete their waye, and did acordynge as the LORDE commaundde them. The LORDE also \( \varpi \) accepted the persone off Job, and the LORDE turned him vnto Job, whē he prayed for his frendes: "Yee the LORDE gaue Job twayne as moch as he had afore.

And thē camē there vnto him all his brethren, all his sisters with all them that had bene off his acqūatauce afore, and ate bred with him in his house, wondringe at him, ad comfortinge him over all the trouble, that the LORDE had brought vpon him. "Every mā gaue him a shepe and a Jewell of golde.

And the LORDE made Job richer then he was before: for he had xiiij. M. shepe, vi. M. camels, a M. yock oxē, and a M. asses. He had children also: vij. sonnes and iij. daughters.

The first he called Daye, the seconde, po-uerē: the thirde, All plenteousses. In all the londe were none founde so fayre, as the daughters of Job, \( \xi \) their father gaue them enheritaunce amonge their brethren. After this lyued Job xλ. yeares, so that he sawe his children, \( \xi \) his children children vnto the fourth generacion.\(^{11} \) And so he dyed, beinge olde \( \omega \) of a perfecte age.

\( \xi \) Esai. 29. c. 1 Re. 16. b. \( \xi \) Matt. 5. c. \( \xi \) Gen. 4. a.
\( \xi \) Matt. 19. d. Luc. 18. c. \( \xi \) Pro. 10. c. Eccl. 11. b.

\( \xi \) Gen. 50. d. Tob. 14. a. Psal. 127. a
The Psalter.

The first psalm.

O BLESSED is y man, y goeth not in the councell of y vugodly: y abydeth not in the waye off synners, x ytteth not in y seate of the scornefull. But delyeth in the lawe of y LORDE, y exeryseth himself in his lawe both daye and night. Soch a mā is like a tre plaited by y water syde, y brigeth forth his frute in due season.

His leuces shall not fall off, ad loke what socuer he doth, it shal prosper. As for the vngodly, it is not so with them: but they are like the dust, which y wynde seatereth awaye from of the grounde. Therefore the vngodly shall not be able to stonde in the judgmet, nether the synners in the congregacion off the rightuous. For the LORDE sloweth y wave of the rightuous, but the wave of the vngodly shal perishe.

The iij. A psalme of Dauid.

WHY do the Heithen grudge? why do the people ymagyn vayne things? The kynges of the earth stōde vp, and the rulers are come together, agaynst the LORDE ad agaynst his anoynted. Let vs breake their bondes a sunder, and cast a wave their yocke from vs. Neuertheless, he that dwelleth in heauen, shall laugh the to scorne: yee euen the LORDE himself shall haue them in desrion. Then shal he speake vnto them in his wrath, and vexe them in his sore displeasure.

Yet haue I set my kyng vp in my holy hill of Sion. As for me I will preache the lawe, wherof the LORDE hath sayde vnto me: Thou art my sonne, this daye haue I begotten the. Desyre off me, and I shall geue the the Heithen for thine enheritaunce, Yee the vttmost partes of the worlde for thy possession.

Thou shalt rule them with a rodde of yron, and breake the in peces like an erthen vessell.

Be wyse now therfore (o ye kynges) be warned, ye that are judges of the earth. Serue the LORDE with feare, and reioyse before him with reuerence. Kyss ye sonne, lest the LORDE be angrie, and so ye perish from the right wave. For his wrath shalbe kindled shortly: blessed are all they that put their trust in him.

The iij. A psalme of Dauid.

WHY are they so many (o LORDE) y trouble me? a greate multitude are they, that ryse agaynst me. Yee many one there be that saye off my sonle: there is no helpe for him in God. Sela. But thou (o LORDE) art my defender, my worship, ad the lifter vp of my heade. I call vpon the LORDE with my voyce, and he heareth me out of his holy hill. Sela. I layed me downe and slepte, but I rose vp agayne, for the LORDE susteyned me. I am not afrayed for thousandes of the people, that copasse me rounde aboute. Vp LORDE, and helpe me, o my God: for thou smytest all myne enimies vpon the cheke bones, and breakest the teth of the vngodly. Helpe belongeth vnto the LORDE, therfore let thy blessyng be vpon thy people.

The iijj. A psalme of Dauid.

HEARE me whē I cal, o God of my rightuousnes, thou that comfortest me in my trouble: haue mercy vpon me, and herken vnto my prayer. O ye sonnes of men: how longe will ye blasphe myne honoure? why haue ye soch pleasure in vanyte, q seke after lyes? Sela. Knowe this, that the LORDE dealeth maruelously with his saynte: and when I call vpon the LORDE, he heareth me. Be angrie, but synne not: comô with youre owne herties vpô youre beddes, q remembroure selues. Sela. Offre y sacri-

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Psalme vii.

The Psalter.

Bauce of righteousnes, & put youre trust in LORDE. There be many y saye: who will do vs eny good? where as thou (o LORDE) hast shewed vs the light of thy countenaunce. Thou reioyset myne herte, though their en
crease be greate both in corne & wyne. Therefore wil I laye me downe in peace, & take my rest: for thou LORDE only settest me in a sure dwellynge.

The b. A psalme of Davuid.

A H EARE my wordes (o LORDE) considere my callyng. O marke the voynce of my peticion, my kyng & my God: for vnto the wil I make my prayer. Hearre my voyce by tymes (o LORDE) for early in the morning wil I gett me vnto the, yee & with diligent. For thou art not the God y hath pleasure in wickednesse, there maye no vn
godly personne dwel with the. Such as be cruell maye not stonde in thy sight, thou art an enemie vnto all wicked doers.

Thou destroyest the lyers: the LORDE abhorreth the bloute thurstie and deceitfull. But as for me, I wil come in to thy house, euen vpon the multitude of thy mercy: ad in thy feare wyll I worshippe towarde thy holy temple. Lede me (o LORDE) in thy right
uousnesse, because of myne enemie, & make thy waye playne before me. For there is no faithfullnesse in their mouthes: they dissem
ible in their hertes: their throte is an open sepulchre: with their tongues they deceave. Punysh them (o God) that they maye perish in their owne ymaginacions: cast them out because of the multitude of their vn
godlinessse, for they rebell agaynst the. Agayne, let all them that put their trust in the, reioyse: yee let them euer be geuynge of thankes, because thou defendest them: that they which lone thy name, maye be ijofull in the. For thou LORDE geuest thy blessinge vnto the right
ous: and with thy favoruable kyndnes thou defendest him, as with a shylde.

The b. A psalme of Davuid.

A O H LORDE, rebuke me not in thine anger: * Oh chasté me not in thy heuy displeasure. Haue mercy vpon me (o LORDE) for I am weake: o LORDE heale me, for all my bones are vexed. My soul also is in greate trouble, but LORDE how longe? Turne the (o LORDE) dyuel thy soule: Oh saue me, for thy mercies sake. For in death no man remembreth the: Oh who will geue the thankes in the hell? I am weery of grynyng: Euer night washe I my bedde, * water my couche with my teares. My countenaunce is changed for very inwarde grefe, I consume awaye, I have so many enemies. *Aways fr thee all ye wicked doers, for the LORDE hath herde the voyce off my wepinge. The LORDE hath herde myyne humble peticio, the LORDE hath receauned my prayre. All myn enemies shalbe coended & sore vexed: yee they shalbe turned backe and put to shame, and that right soone.

The b. A psalme of Davuid.

O LORDE my God, in y do I trust: A saue me fr all the y persecute me, & dyuel me. Lest he hantch vp my soule like a lyon, teare it in peces, whyle there is none to helpe. O LORDE my God, yf I have done eny soch thinge: yf there be eny vn
rightuousnesse in my haides: * Yf I have re
warded euell vnto the y dealt friendly with me or hurte th y without eny cause are myne enemies: Then let myne enemie persecute my soule, * take me: yee let hí treade my life downe in the earth, laye myne honour in the dust. Sela. Stode vp (o LORDE) in thy wrath, lift vp thyself over the furious indignació of myne enemies: aryse vp (for me) in the vengeaunce that thou hast pro
mysed. *That the congregation of the peo
ples maye come aboute the, for their sakes thensore lift vp thyself agayne. The LORDE is iudge over the people: Auenge me then (o LORDE) accordinge to my rightuousnes & innocency. Oh let the wickednesse of the vn
godly come to an ende: but manteyne the iust, thou rightuous God, y triest the very hertes & the reynes. My helpe cometh of God, * which preserueth them y are true of herte. God is a rightous iudge, & God is euer threateninge. Yf men wil not turne, he hath whet his swearde: he hath bent his bowe & made it ready. He hath prepayred him the weapons of death, & ordered his arowes to destroye. *Beholde, he traunyleth with mys
chefe, he hath coecaued vnhappynes, and


brought forth a lye. He hath grauated and dyged vp a pytte, but he shall fall himselfe in to y pytte y he hath made. For his vnhappyynes shall come vpon his owne heade, & his wickednes shall fall vpon his owne pate. As for me, I will geue thankes vnto the LORDE for his rightoune. And praye the name of the LORDE the most hyest.

The bii. A psalme of Dauid.

LORDEoure gouernoure: how wonderfull is thy name in all the worlde? how excellent is thy glory aboue the haueuens? Out of the mouth of the very babes & sucklinges thou hast ordened praye, because of thine enemys, thou mightest destroye the enemie and the auenger. For I condider thy haueuens, euene the workes off thy fyngers: the Moone and the starrs which thou hast made. Oh what is man, that thou art so myndfull of him? that thou visitest him? After thou hast for a season made him lower the the angels, thou crownest him with honoure & glory. Thou hast set him aboue the workes off thy handes: thou hast put all things in subieccion vnder his fete. All shape and oxen, yee and the beastes of the feld. The foules of the ayre: the fysh of the see, and what so walketh thorow the wayes of the see. O LORDEoure gouernoure, how wonderfull is thy name in all the worlde?

The ir. A psalme of Dauid.

WIL geue thakes vnto the (o LORDE) with my whole herte. I wil speake of all my marvelous workes. I wil be glad & reioyse in the, yee my songs wil I make of thy name, o thou most hyest. Because thou hast dryue myne enemies abacce, they were discorft, and perished at thy presence. For thou hast manteyned my right and my cause: thou sutttest in the Throne that ar the true judge. Thou rebukest the Heithen, and destroyest the vngodly, thou puttest out their name for euer and euer. The enemies swerdes are come to an ende, thou hast ouerthrown their cities, their memoriall is perished with th. But y LORDE endureth for euer, he hath prepared his seate vnto iudgmët. He governeth y worlde with rightouneynes & ministreth true iudgmët vnto the people. The LORDE is a defence for the poore, a defence in the tyme of trouble. Therfore they y knowe thy name, put their trust in th: for thou (LORDE) neuer faylest the, that seke the. O praye the LORDE, which dwelleth in Sion, shewe y people of his doinges. And why? he makest inquysicion for their bloude, and remembreth them: he forgetteth not the complaynte of the poore. Haue mercy vpo me (o LORDE) consider the trouble that I am in amoge myne enemies, thou that lifttest me vp from y gates of death. That I maye shewe all thy prayses within the portes off the daughter Sion, and reioyse in thy saynynge health. As for the Heithen, they are suncke downe in the pytte that they made: in the same nette, which they spred out priuely, is their owne fote také. Thus y LORDE is knowne to execute true judgment, whë the vngodly is trapped in the workes of his owne handes. Sela. The wicked must be turned vnto hell, and all the Heithen y forget God. But the poore shal not allwayes be out of remembrance, he that is trouble shall not perish for euer. Vp LORDE, let not man haue the vpper häde, let the Heithë be condemned before the. O LORDE, set a scolemaster ouer the, that the Heithë maye knowe them selues to be but me. Sela.

Here the Hebrues beginne the x. psalme.

WHY art thou gone so farre of, o LORDE? wilt thou hyde thyself in tyme of trouble? Whyle vngodly hath the ouer hande, the poore must suffere persecucion: O that they were taken in the ymaginacioons which they go aboute. For the vngodly maketh boost of his owne hertes desyre, the cuvetous blesseth him self, and blasphemeth the LORDE. The vngodly is so proud and full of indignacio, that he careth not: nether is God before his eyes. His wayes are allwayes full of sinne, he destroyeth all his enemies. For he saith in his herte: Tush, I shall neuer be cast downe, there shall no harme happen vnto me. His mouth is full of cursynge, fraude and disceate: vnder his toge is trouaile & sorow. He sitteth lurkygne in the gardens,
that he maye pryuely murthur the innocent, his eyes are set vpō the poore. He lyeth waryntinge secretly, as it were a lyon in his denne. He lurketh that he maye rauysh the poore, yee to ruauysh the poore, when he hath gotten him to his nett. Then smytteth he, then oppressteth he casteth downe the poore with his auctorite. For he sayeth in his herte: Tush, God hath forgotten, he hath turned a waye his face, so he will never se it. Aryste o LORDE God, lift vp thine honde, and forget not the poore. Werherof shulde the wicked blaspheme God, and saye in his herte: Tush, he careth not for it? This thou seist, for thou considerst the sordour and sorrowe: The poore genueth himself' ouer in to thy hande, and committeth hym vnto the, for thou art the helper of the frowndlesse. Breake thou y arme off the vngodly and malacious, search out the wickednesse which he hath done, that he maye perish. The LORDE is kyng for euere, ye Haithen shall perish out of his londe. LORDE, thou hearest the desyrous longinge off the poore: their herte is sure, that thine eare herkeneth therto. Helpe the fatherlesse and poore vnto their right, that the vngodly be nomore exalted vpō earth.

The rij. A psalme of Dauid.

IN the LORDE put I my trust: how will ye then saye to my soule: that she shulde be a byrdé vpon youre hill? For lo, the vngodly haue bēt their bowe, and made redy their arowes in the quyuer: that they maye priuely shute at them, which are true of herte. The very foundacion haue they cast downe, what cā the rightousshū the do withall? But the LORDE is in his holy temple, the LORDES seate is in heauen: He considereth it with his eyes, his eye lyddes beholde the children of men. The LORDE seith both the rightoussh and vngodly, but who so de- leth in wickednes, him his soule abhorreth. Vpon the vngodly he shal rayne suare, fyre, brymostone, storme and tempest: this rewarde shal they haue to drinke. For the LORDE is rightoussh, ad he loueth rightousshnes, his countenaunce beholde thy righte y is iust.

The ri. A psalme of Dauid.

HELPE LORDE, for there is not one saynte more: very fewe faithfull are there amonge the children off men. Every man tellet hys to his neighbour, they do but flater with their lippes and dissemble in their herte. O that the LORDE wolde rote out all discaftfull lippes, ad the tongue that speaketh proude thinges. Which saye: Oure tōge shulde preuayle: we are they that ought to speake, who is lorde ouer vs? Now for the troubles sacke off the oppressed, ç because of the complayne of the poore, I wil vp (sayeth the LORDE) I wil helpe thē, and set thē at rest. The wordes of the LORDE are pure wordes: (euē as) sylyuer, which from earth is tried and purified vij. tymes in the fyre. Kepe thē therfore (o LORDE) and preserue vs frō this generacion for euere. And why? when vanite and ydylnes getteth the ouer hande amongethe children of men, all are full of y vngodly.

The rij. A psalme of Dauid.

HOW longe wilt thou forget me, o LORDE? for euere? how longe wilt thou hyde thy face fro me? Oh how longe shall I seke counsell in my soule? how longe shall I be so vexed in my herte? how longe shall myne enemie triumphe ouer me? Considre, ad heare me, o LORDE my God: lightyne myne eyes, that I slepe not in death. Lest myne enemie saye: I haue preuayled agaynst hī, for yf I be cast doun, they that trouble me will reioyse at it.

But my trust is in thy merci, and my hert is ioyfull in thy sauynghe health. I wil synge of the LORDE, that dealeth so lonyingly with me. (Yee I wil praye the name of the LORDE the most hyest.)

The rijj. A psalme of Dauid.

THE foolish bodies saye in their hertes: Tush, ther is no God. They are corrupte, ad become abominate in their doynges, there is not one y doth good. T The LORDE loked doun frō heauē vpō the children of men, to se yf there were any, that wolde vnderstondē y seke after God. But they are all gone out of the waye, they are alltogether become vnprouitable: there is none that doth good, no not one. Their throte is an open sepulcre, with their tonges they haue diseauned, the poysyn of Aspes is
A

LORDE, who shall dwell in thy tabernacle? who shall rest vpó thy holy hill? Even he ý ledeth an vncorrupte life: that doth the thing which is right,  at that speaketh the truth from his herte. He ý vseth no disceat in his tounge: he that doth no euell to his neigbour, ý slamadreth not his neigbours. He ý setteth not by the vngodly but maketh mouch of the that feare the LORDE: he ý sweareth vnto his neigbour ý dispointeth him not. He that geneth not his money vpon vsury, and taketh no rewarde against the innocet. Who so doth these thinges, shall neuer be removed.

The rii. A psalme of Dauid.

PRESERUE me (o God) for in the do I trust. I haue sayde vnto ý LORDE: thou art my God, my goodes are nothing vnto the. All my delyte is vpó the sancetes that are in the earth, and vpon soch like. But they ý runne after another, shall haue greate trouble. Their drynковerynges of bloude wil not I offre, nether make mencion of their name in my mouth. The LORDE himself is my good and my porcion, thou manteynest my enheritance. The lott is fallen vnto me in a fyare grounde, yee I haue a goodly heretage. I wil thanke the LORDE for genyng me warnyngke: my reynes also haue chastened me in the night season. Afore honde sawe I God alwayes before me, for he is on my right honde, that I shulde not be moued.

The ri. A psalme of Dauid.

H

EARE ý right (O LORDE) cosidre A my cploynte: herken vnto my prayer, that goeth not out of a fayned mouth. Let my sentence come forth fro thy presence, and loke vpon the thinges that is equal. Thou hast proued ý visited myne herte in the night season: thou hast tried me in the fyre, ý hast founde no wickednes in me: for I vverterly purposed, that my mouth shulde not offende. Because of the wordes of thy lippes, I haue kepe me fro the workes of men, in ý waye off the murthurer. Oh ordre thou my gonynges in thy pathes, that my fote steppes slippe not. For vnto the I crye, heare me o God: enclyne thine eares to me, and herké vnto my wordes. Shewe thy marvelous louinge kindnesse, thou that sauest them which put their trust in the, from soch as resist thy right honde. Kepe me as the apple of an eye, defende me vnder the shadowe of thy wynges. From the vngodly that trouble me, fro myne enemies which compasse my soule rounde aboute.

Which manteyne their owne welthynes with oppression, ý their mouth speakeith proude thinges. They lye waytinge in oure waye on enery syde, turnynge their eyes downe to the grounde. Like as a lyon that is greyd of his pray, ý as it were a lyons welpe furckynge in his denne. Vp LORDE, dispointe him ý cast him downe: deluyer my soule with thy swerde from the vngodly. Fro the men of thy honde (o LORDE) from the men off the worlde, which haue their porcion in this life: whose belies thou fyllest with thy treaure.

They haue children at their desyre, and leaue the reste of their substanç for their babes.

But as for me, I will behold thy presence in rightousnes: and when thy glory appear-eth, I shall be satisfied.

The rūṣ. A psalme of Daviud when he was deluyered from the honde off Saul.

I WIL love the (o LORDE) my stræght. The LORDE is my succoure, my refuge, my Saniume: my God, my helper i whò I trust: my buckler, ý horne of my health, ý my proteccion. I will praye ý LORDE ý call vpon him, "so shal I be safe fro myne enemies. The sorowes of death ñòpased me, ý the brokes of vngodlynes made me afayed. The paynes of hell came aboute me, the shares of death toke holde vpö me. Yet in my trouble I called vpo the LORDE, ý còplaynt vnto my God. So he herde my voyce out of his holy têple, ý my còplaynte came before hi, yee euë in to his eares. Thë the earth trembled ý quaked, the very fofidaciões of the hilles shoke ý were remoued, because he was wrothe. There wëte a smoke out of his nos-trels, ñd a cósumyng fyre out of his mouth, so ý coales were kyndled at it. He bowed the heauës ý came downe, ý it was dårcke vnnder his fete. He rode vpö the Cherubins ý dyd ñle: he came fylyng with the wynges of the wynde. He made dårcknes heis pàuyloun rounde aboute hi, with dårcke water ý thicke clouds to couer him. At the brightnes off his presence the cloudes remoued, with hale stones ý coales of fyre. The LORDE also thondred out of ý heauë, ý the heyth gaue his thondre with hale stones ý coales of fyre. He sent out his arowes ý scatred thë, he cast sore lighteninges ý destroyed thë. The springes of waters were sone, ý the foundaciouns of the roïde worlde were discouered at thy chiding (o LORDE) at the blastinga ý breth of thy displeasure. He sent downe fò the heyth to fetch me, ý toke me out of greate waters. He deluyered me fro my stronge enemies, and fro my foes which were to mightie for me. They prevneted me in the tyme of my trouble, but ý LORDE was my defence. He brought me forth also in to lyboure: ý deluyered me, because he had a favoure vnto me. The LORDE shall rewarde me after my rightuous dealyng, ý acordinge to the clenesse of my hòdes shal he reçòpense

me. For I haue kepe the wayes of the LORDE, ý haue not behaued myself wickedly agaynst my God. I haue an eye vnto all his lawes, ý cast not out his commandemëtës fro me. Vncorrupte will I be before hi, ý wil escue myne owne wickednes. Therfore shal ý LORDE rewarde me after my rightuous dealinge, ý acordinge vnto ý clenesse of my hòdes in his eye sight. With the holy thou shalt be holy, ý with ý innocët thou shalt be innocët. With the clene thou shalt be clene ý with the frowarde thou shalt be frowarde. For thou shalt saue the poore oppresed, ý bringe downe the hye lokës of the proude. Thou lightest my cáde, o LORDE my God: thou makest my darknesse to be light. For in the I can disçòfet an hoost of mé: yee in my God I çi leape ouer the wall.

The waye of God is a perfecte waye: the wordes of the LORDE are tried in the fyre: he is a shylde of defence, for all them that trust in him. ý For who is God, but the LORDE? ý Or, who hath eny strength, but oure God? It is God that hath gyrded me with stræght and made my waye vncorrupte. He hath made my fete like hartes fete, and set me vp an hye. ý He teacheth myne hondes to fight, and maketh myne armes to breake euën a bowe off stele. Thou hast geû me the defence of thy health, thy right hande vpholdeth me, and thy louynge correccion maketh me greate. Thou hast made rowme ynoongh vnder me for to go, that my fote steppes shulde not styde. I will folowe vpon myne enemies, and take them: I will not turne till they be discomfitted. I will smyte them, they shall not be able to stonde, but fall vnder my fete. Thou hast gyrded me with strength vnto ý batell, thou hast throwe them all downe vnder me, that rose vp agaynst me. Thou hast made myne enemies to turne their backes vpon me, thou hast destroyed thë ý hated me. They cried, but there was none to helpe thë: ý yee euën vnto the LORDE, but he herde thë not. I will beate them as small as the dust before the wynde, I will cast them out as ý claye in the stretes. Thou shalt deluyer me from the stryuinges of the people, thou shalt make me the head of the Heithë. A people whom I haue not knowne, shall serue me.

a 2 Re. 22. a 5 Psal. 114. a 6 Matt. 27. f. a 2 Re. 22. d 5 Pro. 6. b 6 Psal. 18. b. 113. c. 6 Psal. 143. a 9 Pro. 1. c.
As soone as they heare of me, they shall obeye me, but the straunge childred dyssemble with me. The straunge children are waxe olde, and go haltinge out of their pathes. The LORDElyueth: âd blessed be my helper, praysed be the God of my health. Euè ã God which seyth that I be auenged, and sub-dueth the people vnto me. It is he that deluyereth me fro my cruell enemies: thou shalt lift me vp from them that ryse agaynst me, thou shalt ryd me from the wicked man.

For this cause I wil gene thanks vnto ã (o LORDE) amonge the Gentiles, and synge prayses vnto thy name. Greate prosperite gueueth he vnto his kynde, and sheweth louinge kyndnesse vnto Dauïd his anoynted, yee ã vnto his sede for euermore.

The riuï. A psalme of Dauïd.

The very heauës declare the glory off God,âd the very firmamët sheweth his hâdye worke. One daye telleth another, and one night certifieth another. There is nether speach ner falsague, but their voyces are herde amõge the. Their soule is gone out in to all londes,â and their wordes in to the enedes of the worlde.

In the hath he sett a tabernacle for ã Sone, which cometh forth as a brydegrome out of his chambre, ã reioyseth as a giaunte to rûne his course. It goeth forth fro the one ende of the heauen, and rummeth aboute vnto the same ende agayne, ã there maye no mä hyde himself fro the heate thereof. The lawe of the LORDE is a perfecte lawe, it quickeneth the soule. Ñ the testimony of ã LORDE is true, ã gueueth wisdome euen vnto babes. The statutes of the LORDE are right, ã reioyseth the herte: ã cómaundëmet of ã LORDE is pure, and gueueth light vnto the eyes.

The feare of the LORDE is cleane, ã endureth for euere: the judgnetes of the LORDE are true and righteous altogether. More pleasant are they then golde, Ñ yee then moch lyne golde: sweeter then hony ã the hony combe. These thy seruauët kepeth, ã for kepinge of them there is greate rewarde. Who can tell, how oft he offendeth? Oh close thou me fro my secreete fautes. Kepe thy seruaüte also from presumptuous synnes, lest they get the dominion ouer me: so shal I be vndefyled ã innocët fro the greate offence. Yee the words of my mouth ã the meditacion of my herte shall be acceptable vnto the, o LORDE, my helper and my redeemer.

The rï. A psalme of Dauïd.

LORDE, how ioyfull is the kyng in thy strength? O how exceedinge glad is he of thy sauuyge health? Thou hast geuen him his hertes desyre, ã hast not put him fro the request of his lippes. Sela. For thou hast pruëd him with liberall blessinges, ã set a crowne of golde vpon his heade. He asked life of the, ã thou gauest him a longe life, euè for euere. His honoure is greate in thy sauuyge health, glory and greate worshipes shal the laye vpon him. For thou shalt geue him euerlastinge felicite, ã make him glad with the loye of thy conënaice. And why? because the kyng putteh his trust in the LORDE, ã in the mercy of the most hiest he shal not mysca. Let all thine enemies fele thy honde, let thy right honde fynde out all the Ñ hate the. Thou shalt make the like a fyre ouen in tyme of thy wrath: the LORDE shal destroye the in his displeasure, ã the fyre shall consume them. Their frute shalt thou rote out of the earth, ã their sede fro amõge the childred of men. For they intëdéd myscheue against the, ã ymagined soch deuyces, as they were not able to perfourme. Ther-

* Ro. 15. a. 2 Ro. 23. c. 2 Ro. 1. c. 4 Ro. 10. c.
fore shalt thou put the to flight, & with thy stringes thou shalt make ready thine arrowes agaynst the faces off them. Be thou exalted (LORDE) in thine owne strength, so wil we syngye and praysye thy power.

The 115. A psalme of Dauid.

A My God, my God: why hast thou forsaken me? a thy wordes of my cØplaynute are farre fro my health. O my God, I cri in the daye tyme, but thou hearest not: and in the night season also I take no rest. Yet dwellest thou in the Sanctuary, o thou worshippe of Israel. Oure fathers hoped in the, they trusted in the, ad thou dydest deluyer them. They called vpon the, and were helped: they put their trust in the, and were not cofounded. But as for me, I am a worme and no man: a very scorne of men & the outcast of the people. All they se me, laugh me to scorne: they shute out their lippes, & shake their heades. He trusted in God, let him deluyer him: let him helpe hi, yf he wil haue him.

But thou art he that toke me out of my mothers wobre: thou wast my hope, when I hanged yet vpon my mothers breastes. I haue bene left vnto the euer sence I was borne, thou art my God, euë fro my mothers wombe. O go not fro me the, for trouble is harde at honde, and here is none to helpe me. Greate bulles are come aboute me, fatt oxen close me in on euerie syde. They gape vpon me with their mouthes, as it were a rampinge and roaringe lyn.

I am poured out like water, all my bones are out of joynt: my hert in the mydiest off my body is euë like meltinge waxe. My strength is dried vp like a potsherde, my tunge cleueth to my goones, and thou hast brought me in to the dust of death. For dogges are come aboute me, the coucell of wicked hath layed sege against me. They pearsed my hondes and my fete, I might haue tolde all my bones: as for them, they stode staringes and lokinge vpon me. They haue parted my garmentes amongst them, ad cast lottes vpon my vesture.

But be not thou farre fro me, o LORDE: thou art my succoure, haist the to helpe me. Deluyer my soule from the swearde, my dearlinge from the power of the dogge. Saue me from the lyons mouth, and heare me fro amongethe horns off the vnicornes. So wil I declare thy name vnto my brethren, in the mydiest off the congregation will I praysye the. O praysye the LORDE ye that feare him: Magnifie him all ye sede of Iacob, ad let all y sede of Israel feare hi. For he hath not despysed nor abhorred the myserable estate of the poore: he hath not hyd his face fro me, but whë I called vnto him, he herde me. I wil praysye the in the greate congregation, and perfourme my vowes in the sight off all the that feare the. The poore shal eate ad be satisfied: they y seke after y LORDE shal praysye him: youre herte shal lyue for euer.

All the endes of the worlde shal remembre them selues, ad be turned vnto the LORDE: and all the generaciones of the Heithen shal worshippe before him. For the kyndgome is the LORDES, and he shal be the gouernoure of y Heithen. All soch as be fat vp© earth, shal eate also and worshippe: All they that lye in the dust, and lyue so hardly, shall fall downe before him. The sede shall serve him, and preach of the LORDE for euer. They shal come, ad declare his rughtuousnes: vnto a people that shal be borne, whò the LORDE hath made.

The 116. A psalme of Dauid.

The LORDE is my shepherde, ad I can a wante nothinge. He fedeth me in a grene pasture, ad ledeth me to a fresh water. He quickennoth my soule, ad bringeth me forth in the waye of rughtuousnes for his names sake. Though I shulde walke now in the valley of the shadowe of death, yet I feare no euell, for thou art with me: thy staffe ad thy shephecote me. Thou preparrest a table before me against mine enemies: thou anoynest my heade with oyle, ad fyllest my cuppe full. Oh let thy lonyge kyndnes ad mercy folowe me all the dayes off my life, that I maye dwell in the house off the LORDE for euer.

The 117. A psalme of Dauid.

The earth is the LORDES, ad all that thern is: the copase of the worlde, ad dwell therin. For he hath foûdet it wp©

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the sees, a buyled it vpon the fluides. Who shal go vp in to the hill off the LORDE? Or, who shal remayne in his holy place? Euè he y hath innocet hodes y a clene herte: which lifteth not vp his mynde vnto vanite, y swereareth not to disceane. He shal receaue the blessinge fró the LORDE, ad mercy fró God his souiere. This is y generacio of the y seke him, of the y seke thy face, o Iacob. Sela. Open youre gates (o ye prynces) let the euerlastinge dores be opened, y y kyngye of glory maye come in. Who is this kyngye of glory? It is the LORDE ströge and mightie, euen the LORDE mightie in batell.

Open youre gates (o ye prynces) let the euerlastinge dores be opened, y the kyngye of glory maye come in. Who is this kyngye of glory? It is the LORDE of hoostes, he is the kyngye of glory. Sela.

The 111. A psalme of Dauid.

VNTO the (o LORDE) I lift vp my soule. My God, I trust in y: Oh let me not be confounded, lest myne enemies triupe ouer me. For all they y hope in y shall not be ashamed: but soch as be scornewfull despyssers with out a cause, they shall be put to cöfucio. Shewe me thy wayes (o LORDE) y teach me thy pathes. Lede me in thy trueth and lerne me, for thou art the God off my health, and in the is my hope all the dave longe.

Call to remembrance, O LORDE, thy tender mercyes y thy lounyng kyndnesse, which haue bene euuer of olde. Oh remeber not y synnes y offences of my youth, but acordinge vnto thy mercy thynke vpon me (O LORDE) for thy goodnesse. O how fredly y rightuous is the LORDE, therfore wil he teach synners in the waye. He ledeth the symple a right, and soch as be meke the lerneth he his wayes. All the wayes of the LORDE are very mercy y faithfulness, vnto soch as kepe his testament and couenaunt. For thy names sake, O LORDE, be mercifull vnto my synne, for it is greate. What so euere he be that feareth the LORDE, he shal sheweth him the waye that he hath chosen.

His soule shall dwell at ease, and his sede shall possesse the londe. The secrete of the LORDE is amonge them that feareth him, and he sheweth them his couenaunt. Myne eyes are euer lokynge vnto the LORDE, for he shal plucke my fete out of y nett. Turne the vnto me and haue mercy vpon me, for I am desolate and in misery. The sorrowes of my herte are greate, O brynge me out of my troubles.

Loke vpon my aduersite and misery, and forewe me al my synnes. Consider how myne enemies are many, and beare a malicious hate agaynst me. O kepe my soule, and deluyer me: let me not be confounded, for I haue put my trust in the. Let innocency and rightuous dealinge wayte vpon me, for my hope is in the. Deluyer Israel (O God) out of all his trouble.

The 116. A psalme of Dauid.

BE thou my judge (O LORDE) for I a walke innocently: my trust is in the LORDE, therfore shall I not fall.

Examen me O LORDE, and prowe me: trie out my reynes and my hert. For thy lounyng kyndnesse is before myne eyes, and I walke in thy trueth. I syt not amõge vayne personnes, and bane no fellisheipe with the deceatfull. I hate the congregacion of the wicked, and I will not syt amonge the vngoodly.

I waszhe my sondes with innocency O LORDE, and so go I to thine aultcr. That I maye shewe the voyce of thy prayse, and tell of all thy wonderous worke. LORDE, I loue the habitacion of thy house, and y place where thy honoure dwelleth. O destroeye not my soule with the synners, ner my life with the bloudthurstie. In whose sondes is wickednesse, and their right sonde is full of giftes. But as for me I will walke innocently: O deluyer me, and be mercifull vnto me. My fot stondeth right: I wil prayse the (O LORDE) in the congregacions.

The 116. A psalme of Dauid.

THE LORDE is my light and my a health: whom then shulde I feare? the LORDE is the strength of my life, for whom the shulde I be afrayed? Therfore when the wicked (euern myne enemies y my foes) came vpon me, to eate vp my flesh, they stombled and fell. Though an hoost of men were layed against me, yet shal not my hert be afrayed: and though there rose vp

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warre against me, yet wil I put my trust in him. \nThe thinge haue I desired of the LORDE, which I wil require: namely, that I maye dwell in the house of the LORDE all the dayes of my life, to beholde the fayre beutie of the LORDE, and to vsyet his temple.

For in the tyme of trouble he hath hyd me in his tabernacle, yee in the secrete place of his dwellinge hath he kepeth and set me vp vpon a rocke of stone. And now hath he lift vp my heade aboue myne enemies, that copassad me rounde aboute. Therfore wil I offre in his dwellinge, the oblation of thaksgivinge: I wil both syng α speake prayers vpnto the LORDE. Herke vnto my voyce (O LORDE) when I cri vnto the: haue mercy vpon me α heare me. My hert spekeath vnto the, my face seketh thee, yee LORDE, thy face wil I seke. O hyde not thou thy face fro me, cast not thy seruanout of displeasure. Thou art my succoure, leaue me not, nether forsake me, O God my Sauioure. For my father and my mother haue forsaken me vp. Shewe me thy waye O LORDE, and lede me in the right path, because of myne enemies. Delyuer me not in to the wylles of myne aduersaries, for there are false wyntesses rysen vp against me, and they ymagyn myschefe. Nueertheless, I beleue verelye to se the goodnesse of the LORDE in the londe of the lyuyng. O tary thou Æ LORDES leysure, be stronge, that thine hert be of good conforte, and wayte thou still for the LORDE.

A A VNTO the wil I cry, o my stronge defence: thinke no scorne of me, lest (yf thou make the as though thou herdest not) I become like them, that go downe in to Æ pytte. Heare the voyce of my humble peticion, when I cri vnto the, and holde vp my hondes towarde thy holy temple.

O plucke me not awaye amonge the vngodly and wicked doers, \nwhich speake frendly to their neibourhe, but ymagyn myschefe in their hertes. Rewarde them acordinge to their dedes and wickednesse of their owne intencions. Recompence them after Æ workes of their hodes, paye them that they haue de-

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Psalm CXXII.

A psalm of David.

In the, O LORDE, is my trust: let me never be put to confucion, but delyuer me in thy righteousnesse. Bowe downe thine ear to me, make haist to delyuer me: be thou my stronge rocke and a house of defence, that thou mayest saue me. For thou art my stronge holde: O be thou my gyde, lede me for thy names sake. Drawe me out of the nett that they have layed pruely for me, for thou art my streth.

In to thy bondes I commend mine sprete: thou hast delyuered me O LORDE thou God of treuth. I hate them that holde of vanities, and my trust is in the LORDE. I will be glad and rejoyce in thy mercy: for thou hast considred my trouble, thou hast knowne my soule in aduersite. Thou hast not delyuered me ouer in to the hodes of the enemie, but hast set my fete in a large rowme. Haue mercy vpon me, O LORDE, for I am in trouble, myne eye is consumed for very heuynesse, yee my soule and my body. My life is waxen olde with heuynesse, and my yeaeres with mornynge. My streth fayleth me because of my aduersite, and my bones are corrupte. I am become a very reprofe amonge all myne enemies, myne neighbours they of myne owne accouantenance are afraied of me: they se me in the strete, couere them selues fro me. I am clene forgotten and out of mynde, as a deed man: I am become like a broken vessell.

For I haue herde the blasphemy of the multitude: every man abhorreth me: they haue gathered a council together against me, and are purposed to take a waye my life.

But my hope is in O LORDE, I saye: thou art my God. My tyme is in thy honde: delyuer me from the honde of myne enemies, from them persecute me. Shewe thy servaunt the light of thy countenaunce, helpe me for thy mercies sake. Let me not be confounded (O LORDE) for I call vpon the: let the vngodly rather be put to confusion, and brought vnto the hell. Let the lyenge lippes be put to sylence, which cruelly, disdainedely despitefuly speake against the righteous. O how greate and manifolde is thy good, which thou haist hyd for them that feare thy? O what thinges bringest thou to passe for them, that put their trust in the, even before the sounes of men?

Thou hydest them priuely by thine owne presence from the proude men, thou kepest them secretly in thy tabernacle, from the strife of tonges. Thanks be to the LORDE, for he hath shewed me maruelous greate kyndnesse in a stronge cite. For when the sodane feare came vpon me, I saye: I am cast out of thy sight. Neuerthelesse, thou herdest myne humble prayer, when I cried vnto the. O loue the LORDE (all ye his sayntes) for the LORDE preserueth the faithfull, and plentuously rewardeth he the proude doer. Be strome therfore take a good herte vnto you, all ye that put your trust in the LORDE.

Psalm CXXIII.

A psalm of David.

BLESSED are they, whose vnrighteousnesse is foruen, and whose synnes are couered. Blessed is the man, vnto whom the LORDE imputeth no synne, in whose spryte there is no gyle. For whyle I helde my tongue, my bones consumed awaye thowre my daylie complaynynges. And because thy
hande was so heuy vpon me both daye and night, my moysture was like the drouth in Sommer. Sela.

Therefore I confessed my synne vnto the, and hyd not myne vnrightuousnesse. c I saide: I will knowlege myne offence, and accuse my self vnto the LORDE, and so thou forgannest me the wickenednesse of my synne.

Sela. d For this shal every saynte make his prayer vnto the in due season, therefore shall not the greate water floudes come nye him. Thou art my defence in the trouble that is come aboute me, O còpasse thou me aboute also with the ioye of delyuerauence.

Sela. e I wil enforce the, and shewe the the waye wherin thou shalt go: I will fasten myne eyes vpon the. f Be not ye now like horses g mooles, which haue no understanding: Whose mouthes thou must holde with bytt g brydle, ye they will not obie the.

Greate plages shall ye vngodly haue, but who so putteth his trust in the LORDE, mercy shall compass him euery syde. Be glad (o ye righteous) and reioyse in the LORDE, bejoyfull all ye that are true of herte.

The 119. A psalme of Dauid.

REIOYSE in ye LORDE (o ye righteous) for it becommeth well the iust to be thanfullk. Praye the LORDE with harpe: h synge psalmes vnto him with the lute and instrument of ten strynges. Singe him a new songe, yee synge lustely vnto him g with a good corage. For the worde of ye LORDE is true, and all his workes are fauithfull. He loueth mercy a judgment, g earth is full of the gredinesse of the LORDE. k By the worde of the LORDE were the heauens made, g all the hoostes of them by ye breth of his mouth. He gathereth ye waters together as it were in a bottel, k laieth vp the depe in secrete. Let all the earth feare the LORDE, and let all them that dwell in the worlde, stode in awe of him. For loke what he sayeth, it is done: aand loke what he comaineth, it stondeth fast. k The LORDE bryngeth the councell of the Heithen to naught, and turneth the deuyces of the people.

But the councell of the LORDE endureth, and the thoughts of his hert from generacion to generacion. "Blessed are the people that holde the LORDE for their God, g blessed are the folke whom he hath chosen to be his heretage. "The LORDE loketh downe from heauen, g beholdeth all the children of men: from his stronge seate he considreth all them y dwell in the worlde. h He only hath fashioned all the hertes of them, g knoweth all their works. A kynde is not helped by his owne greate boost, nether is a giaunte saued thorow the might of his owne stréght.

A horse is but a vayne thynge to saue a man, it is not the power of his stréght that can delyuer him. i Beholde, the eye of the LORDE loketh vnto them that feare him, a put their trust in his mercy. That he maye delyuer their soules from death, and to fede them in the deare tynme. Let oure soule paciently abyde the LORDE, for he is oure helpe and shilde. So shal oure herte reioyse in him,because we haue hoped in his holy name. Let thy mercifull kyndnesse (o LORDE) be vpon vs, like as we put oure trust in the.

WIL allwayne geue thankes vnto the LORDE, his prayshe shal euere be in my mouth. My soule shall make his boaste in the LORDE: the poore oppresed shal heare thereof, and be glad. O prays ye LORDE with me, and let vs magnifie his name together. k I sought the LORDE, and he herde me, yee he delyuered me out of all my feare. They that haue an eye vnto him, shalbe lightened, g their faces shall not be ashamed. This poore man cried vnto the LORDE, and he herde him, yee and delyuered him out of all his troubles. "The angell of the LORDE pitcheth his tente rounde aboute them that feare him, and delyuere them.

O taist and se how freundly the LORDE is, 'blessed is the man ye trueth in him. O feare the LORDE, ye ye be his sayntes: "for they that feare him, lacke nothing. The rich shal want and suffre hunger, but they which seeke the LORDE, shal wat no maner of thinge, that is good. Come hither (o ye children) herken vnto me, I wil teach you the feare of the LORDE. l Who so listeth to
lye, & wolde flaye se good dayes. Let him refrayne his tongue from euell, and his lippes that they speake no gyle. Let him eschue euell, and do good: Let him seke peace σ ensue it. For the eyes of the LORDE are over the righteous, and his cares are open vnto their prayers. But the face of the LORDE beholdeth them that do euel, to destroye the remembrance of them out of the earth.

When the righteous crie, the LORDE heareth them, and deluyereth the out of all their troubles. The LORDE is vnte to them y are contrite in hert, σ wil helpe soch as be of an hũle sprete. "Greate are τ troubles of the righteous, but the LORDE deluyereth them out of all. He kepeth all their bones, so τ not one of them is broken. But misfortune shal slaye the vnsgodly, and they that hate τ righteous shall be gilte. The LORDE deluyereth the soules of his seruautes, and all they that put their trust in him, shal not offende.

The 333. A psalme of Dauid.

STRYUE thou with them (ο LORDE) that stryue with me, fight thou agaynst them that fight agaynst me. Laye honde vpon the skylde and speare, and stonde vp τ to helpe me. Drawe out thy swarde, and stoppe the waye agaynst them that persecute me, saye vnto my soule: I am thy helpe. Let them be cofounded and put to shame, that seke after my soule: let the be turned back and brought to confusion, that ymagin myscchefe for me. "Let the be as τ dust before the wynde, and the angell of the LORDE scaterynge the. Let their waye be darcke and slippery, and the angell of the LORDE to persecute them. For they haue pruely laied their nett to destorye me without a cause, yee and made a pitte for my soule, which I neuer deserued. Let a sodane destruccion come vpon him vnawarres, τ and τ nett that he hath layed pruely, catch him selfe, that he maye fall in to his owne myschefe.

But let my soule be joyfull in the LORDE, and reioyse in his helpe. All my bones shall saie: LORDE, who is like vnto the? which deluyerest τ poore from those that are to stronge for him, yee the poore and the nedy from his robbers.

False witnesses are ryse τ vp, τ laye to my charge things that I knowe not. "They rewarde me euell for good, to the greate discomforth of my soule. Neuertheles, when they were sick, I put on a sack cloth: I humbled my soule with fastinge, and my prayer turned in to myne owne bosome. I behaued my self as though it had bene my frende or my brother, I wete heuely, as one τ mourneth for his mother. "But in my aduersite they reioyse, and gather them together: yee τ very lame come together agaynst me vna warres, makyng mowes at me, σ caesse not.

With τ greedye τ scornefull ypocrites, they gnaszshed vpon me with their teth. LORDE, whan wilt thou loke vp τ this? O restore my soule from τ wicked rumoure of the, τ my dearlinge from the lyons. "So wil I geue τ thanks in the greate congregacion, τ praye the amonge many people. O let the not triuphe over me, that are myne enemies for naught: O let them not wyncke with their eyes, that hate me without a cause. "And why? their comonynge is not for peace, but they ymagin false wordes agaynst τ outcastes of the londe. They gape vpon me with their mouthes, sayenge: there there: we se it with oure eyes. This thou seist, o LORDE: holde not thy tongue the: go not farre fro me, o LORDE. Awake (LORDE) and stonde vp τ: auenge thou my cause, my God, and my LORDE. Judge me (ο LORDE) my God) acordinge to thy righteousnesse, τ they triuphe not ouer me. O let the not saie in their hertes: there there, so wolde we haue it. O let them not saie: we haue overcome him.

Let them be put to confusion and shame, that reioyse at my trouble: let the be clothed with rebuke and dishonoure, that boost the selues agaynst me. Let them also be glad and reioyse, that fauoure my righteous dealings: yee let them saye allwaye: blessed be τ LORDE, which hath pleasure in the prosperite of his seruaunt. And as for my touge, it shall be talkyng of thy righteousnes and of thy praye, all the daye longe.

The 376. A psalme of Dauid.

MY hert sheweth me the wickednesse of the vnsgodly, that there is no feare of God before his eyes. For he dyssemblith
before his face, so longe till his abominable synne be founde out. The wordes of his mouth are vnrighteousnesse and disceate, he wil not be lerned to do good.

He ymagineth myschief vpon his bedde, he will come in no good waye, nor refuse the thinges that is euell. *Thy mercy (O LORDE) reacheth vnto the heauen, and thy faithfulnesse vnto the cloudes. Thy righteousnesse stondeth like the stronge mountaynes, *thy judgment like the greate depe. Thou LORDE preseruest both me *and beastes. *How precious is thy mercy (O God) that the children of men maye put their trust vnder *thy shadowe of thy wynges? They shalbe satisfied with the pieteoussenesse of thy house, and thou shalt geue them drynke of the ryuer of thy pleasures. *For by the is *thy well of life, *in thy light, shall we se light. O spede forth thy lounge kyndnesse vnto them that knowe thee, *thy righteousnesse vnto the that are true of hert. O let not the fote of pryde overtakke me, O let not the hande of *thy vnghodly cast me downe. As for wicked doers, they fall, they are cast downe, *they are not able to stode.

The 170th. A psalme of Dauid. Frett not thy self at the vnghodly, be not thou envious against the euell doers. For they shall soone be cut downe like *thy grasse, *thy wythered euens as *thy greene herbe. Put thou thy trust in *LORDE, *be doinge good: so shalt thou dwell in the londe, *verely it shal fede the. Delyte thou in the LORDE, *he shal geue the thy hertes desire. *Comitte thy waye vnto *LORDE, set thy hope in him, and he shal brynge it to passe. Yee he shal make thy righteousnesse as cleare as the light, *thy iust dealinge as the noone daye. Holde the still in *LORDE, and abyde paciety vpon him: but greue not thy self at one that hath prosperite, and lyneth in abominacion. Leaue of from wrath, let go displeasure, let not thy gelousy moue the also to do euell. For wicked doers shal be roted out, but they that paciety abyde the LORDE, shal enheret the londe.

Suffre yet a little whyle, *thou vnghodly shal be cleene gone: thou shalt loke after his place, *he shal be awaye. *But the meke spreted shal possesse the earth, *hauie pleasure in moch rest. The vnghodly layeth wayte for the iust, *gnazsheth vpon him with his teth. But *LORDE laugheth him to scorn, *for he seeth *his dayes is comminge. The vnghodly draweth out the swerde *and bendeth their bowe, to cast downe *they symple *poore, and to slaye soch as go *righte waye. Neuertheles, their swerde shal go thorow their owne hert, and their bowe shalbe brokè. *A small thinge *the righteous hath, is better then greate riches of the vnghodly. For the armes of *vnghodly shalbe broken, but the LORDE vpholdeth the righteous. The LORDE knoweth the dayes of the godly, *theh their enhertiace shal endure for euere. *They shal not be cofounded in *thy perous tyne, *in *thy dayes of derth they shal haue ynowh. As for *vnghodly, they shal perise: *whiche *enemies of *LORDE are in their floures, they shal cosine, yee euens as the smoke shal they cosine awaye. The vnghodly *boroweth and piaieth not agayne, but the righteous is mercifull, *he lode *gently, therfore shal his sede be blessed. Fle fro euell, *do *thiinge that is good, so shal thou dwell for euere.

For *LORDE loueth *thiinge *is right, he forsketh not his sayntes, but they shal be preserued for euermore: as for the sede of the vnghodly, it shalbe roted out. Yee the righteous shal possess *lode, *dwell therin for euere. *The mouth of the righteous is exercised in wyszdome, *his tège talketh of judgment. The lawe of his God is in his hert, therfore shal not his fote steppes slyde. The vnghodly setteth the righteous, *goeth aboute to slaye him. But the LORDE wil not leave him in his hodes, nor cödemne him when he is iudged. Hope thou in the LORDE, *he kepe his waye: *he shal so promtne the, that thou shal haue the lode by enhertiace,


Psalm 119

The 119. A psalm of David.

I

SAYDE: I wil kepe my waies, that I a offended not in my tounge. And so I shut my mouth, while the vngodly layed wayte for me. I helde my tounge, I was domme, I keppe sylence, yee eue from good wordes, but it was payne and grefe to me. My hert was hote within me, a whyle I was thus musynge, the fyre kyndled: so that I spake with my tounge. "LORDE, let me knowe myne ende, and the nombre of my dayes: that I maye be certified what I wante. "Beholde, thou hast made my dayes a spanne longe, and my life is as it were nothinge before the. O howayne are all men lyuyng? Sela. Yee euer man walketh as it were a shadowe, and disquieteth himself in vayne: he heapeth vp riches/ and can not tell to whom he gathereth them. And now LORDE, wherin shall I conforte me? my hope is in the. Delyuer me from all myne offences, and make me not a scorne vnto the foolish. I kepe sylce, and open not my mouth, for thou hast done it. Turne thy plages awaye fro me, for I am consumed thorow the feare of thy hōde. When thou punyshest man for symne, thou chastenest him: so that his beutie consumeth awaye, like as it were a mothe. O howayne are all men?  

Sela. Heare my prayer o LORDE, and considire my callinge: shewe not thy self as though thou sawest not my teares. For I am a straunger and pilgrymme with the, as all my forefathers were. Oh spare me a little, that I maye refreshe my selfe, before I go hence, and be n子more sene.

The 119. A psalm of David.

I

WAYTED paciently for the LORDE, a which enclyned himself vnto me, and herde my callinge. He brought me out of

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*a* Iere. 10. 4.  *b* Psal. 6. a.  *c* Psal. 54. b.  
*d* Psal. 89. b. 118. l.  *e* Job 7. a. 8. a.  
*f* Luc. 12. b.  *g* 1 Par. 30. c.
Psalm 114. The Psalter. Fol. 268b.

_Bolesed_ is he, y considereth y poor: *y LORDE shall deliver him in the time of trouble. The LORDE shall preserve him, and kepe him aliyne: he shall make him to prosper vpon earth, and shall not deluyer him in to y wil of his enemies. The LORDE shall refresh him, when he lyeth sick vpon his bed, yee thou makest his bed in all his sicknesse. I sayde: LORDE be mercifull vnto me, heale my soule, for I haue synned against the. Myne enemies speake euell vpo me: when shall he dye, and his name perishe? Though he came in to se, yet meane he falsely in his hert, heapinge myschefe vpon himself. All they that hate me, runne together against me, and ymagin euell against me. They haue genen a wicked sentence vpon me: when he lyeth, he shall ryse vpon no more. Yee euell myne owne famillier frende, whom I trusted, which dyd eate my bred, hath lift vp his hele agaynst me. But be thou mercifull vnto me (o LORDE) rayse thou me vp, and I shall revearde them. By this I knowe thou fauourest me, that my enemie shall not triumphe over me. Thou hast vpheolden me because of my innocencie, and set me before thy face for euere. O blessed be y LORDE God of Israel, from hec forth and for euermore. Amen, Amen.

The rii. A psalme of the childre of Corah.

LIKE as the hert desyreth the water brokes, so longeth my soule after the, o God. My soule is a thurstre for God, yee euell for the lyuyngne God: who shall I come, o beholde the face of God? My teares are my meate daye and night, whyle it is daylie sayde vnto me: where is now thy God? Now when I thinke there vp6, I pour out my hert by my self: for I wolde fayne go hence with the multitude, and passe ouer with them vnto the house of God, in ye voyce of prayse, o thankesgeyng, amonge such as kepe holy dayes. Why art thou so ful of heuynes (o my soule) why art thou so vnquieten within me? O put thy trust in God, for I wil yet geue him thanks, for the helpe of his countenaunc. My God, my soule is vexed within me: therfore I remembre the londe of Iordane, o the little hill of Hermonim.

The Psalter.

Psalme 56.

One depe calleth another with the voyce of thy whistles, "all thy wavies water floudes are gone ouer me. The LORDE hath promised his louynge kyndnesse daylie, therfore wil I prasse him in the night season, and make my prayere vnto y God of my life. I will saye vnto God my stony rocke: why hast thou forgotten me? why go I thus heenely, whyle the enemie oppresseth me? Whyl my bones are broken, y whyle myne enemies cast me in the thethe, daylie savenge vnto me: where is now thy God? Why art thou so heuy (o my soule) y why art thou so disquieted within me? O put thy trust in God, for I wil yet thanke him for the helpe of his countenaunce, and because he is my God.

The rlii. Psalme.

A GUE sentence vpon me (o God) a defende my cause agaynst the vnholie people: Oh deluyer me from the disceatfull wicked man. For thou (o God) art my strength: why hast thou shot me from the? Why go I then so heenely, whyle the enemie oppresseth me? Onde sende out thy light y thy trueth, y they maye lede me a brynge me vnto thy holy hill and to thy dwellings.

That I maye go in to the aulter of God, euen vnto the God which is my ioye a pleasure, y vpon the harpe to geue theikes vnto y, o God, my God. Why art thou so heuy (o my soule) y why art thou so disquieted within me? O put thy trust in God, for I wil yet geue him theikes for y helpe of his countenaunce, and because he is my God.

The rlii. A psalme of the children of Corah.

W Haue herde with oure eares (o God) ooure fathers haue tolde vs, what thou hast done in their tyme, of olde.

How thou hast droyned out the Heithen with they honde, a plaide the in: how thou hast destroyed the nacionis a cast the out. For they y gat not the londe in possession thorrow their owne swerde, nether was it their owne arme that helped them. But thy right hyde, thynne arme a the light of thy countenaunce, because thou haddest a favoure vnto them.

'Thou art y kinge a my God, thou sendest helpe vnto Iacob. Thowor y, wil we overthowe oure enemies: a in thy name wil we treade them vnder, that ryse vp agaynst vs.

For I will not trust in my bowe, it is not my swerde y shall helpe me. But it is thou that sauest vs frō oure enemies, and puttest them to confucion that hate vs. We will allwaye make oure boast of God, and prasse thy name for euer. Sela. But now thou forsaketh vs, a puttest vs to confucion, and goest not forth with oure hoostes. 'Thou makest vs to turne oure backes vpon oure enemies, so that they which hate vs, spoile oure goodes. aThou lettest vs be eaten vp like shepe, a searest vs amONGe the Heithen.

Thou sellest thy people for naught, a taketh no moneye for them. Thou makest vs to be rebuked of oure neibouris, to be laughed to scorne and had in derision, of them that are rounde aboute vs. aThou hast made vs a very byword amonge the Heithen, a that the people shake their heads at vs. My cōfucion is daylie before me, a the shame of my face couereth me. For the voyce of the slanderer a blaspheemer, for the enemie and auenger. All this is come vpon vs, a yet haue we not forgotten the, ner behaued oure selues vnfaithfully in thy covenaut. Oure hert is not turned backe, nether oure steppes gone out of thy waye. That thou smytest vs so in the place of the serpēt, a couerest vs with y shadowe of death. Yf we had forgotten the name of oure God, a holdē vp oure hondes to eny straughe God: Shulde not God fynde it out? for he knoweth the very secretes of the hert. But for thy sake we are ykilled all the daie longe, 'and are counted as shepe apoynted to be slayne. Vp LORDE, why slepest thou? Awake, and cast vs not of for euer. 'Wherfore hydest thou thy face? wilt thou clene forget oure misery and oppressio? For oure sole is brought lowe euen vnto the dust, and oure bely cleueth vnto the grounde. Arise o LORDE, helpe vs, and deluyer vs for thy mercie sake.

The rlii. A psalme of the children of Corah.

My hert is dytinge of a good matter, I a speake of that, which I haue maide of the kynges: My tongue is y penne of a ready wryter. Thou art the fayrest amonge the children of mc, full of grace are thy lippes, therfore God blesseth the for euer.

Gyrde the with thy swerde vpon thy thee
(o thou mightie) with worshippe and renowne. 
Good lucke haue thou with thine honour, ryde on with the treuth, meneasses right-
ousnes: thy right hode shal teach woderfull things. Thy arowes are sharpe, the people shalbe subdued vnto the, even in
the myddest amonge the kynges enemies.

The thee (o God) endureth for euer: the
cepter of thy kyngdome is a right cesper.
Thou hast loued righteousnesse, hated
iniquitie: wherfore God (which is thy God)
hath anoynted the with the oyle of gladnes
aboute thy felowe. All thy garments are
like myrre, Aloes & Cassia, when thou comest
out of thine yuerie palaces in thy beutifull
glory. Kynges daughters go in thy goodly
array, vpon thy right honde stondeth the
quene in a vesture of the most fyne golde.
Herken (o daughter) consider, enlyne thine
eare: forget thine owne people, thy fathers
house. So shal the kyngle haue pleasure in
thy beutie, for he is thy Lorde, thou shalt
worshippe him. The daughters of Tyre shal
be there with gifts: the riche amonoge the
people shal make their supplication before the.
The kynges daughter is all glorious within,
hir clothinge is of wrought golde. She shalbe
brought vnto the kyngle in rayment of nedle
worke, and maydens after her: such as be
next her shalbe brought vnto the. With ioye
and gladnesse shal they be brought, and go in
to the kynges palace. In stead of thy fathers
thou hast gotten children, whom thou shalt
make prynces in all londes. I wil remembere
thy name from one generacion to another:
therfore shal the people greue thankes vnto
the, worlde without ende.

The r6. A psalme of the children of Corah.

IN oure troubles and aduersite, we haue
founde, that God is oure refuge, oure
strength and helpe. Therfore wil we not
fear, though the earth fell, and though the
hilles were caried in to the myddest of the see.

Though the waters of the see raged were
neuer so troublous, though the mountaynes
shoke at the teps of the same. Sela.

For there is a floude, which with his ryuers
reioyseth thy cite of God, the holy dwellynge of
the most hyest. God is in myddest of her,
therefore shal she not be renoumed: for God
helpeth her, y right early. The Heithen are

madd, the kyngdomes make much adoo: but
whè he sheweth his voyce, earth melteth
awaye. The LORDE of hoostes is with vs,
the God of Iacob is oure defence.

Sela. O come hither, beholde thy workes of
the LORDE, what destructions he hath
brought vpon thy earth. He hath made warres
to cease in all the worlde: he hath broken
the bowe, he hath knapped the speare in
sonder, he brèt the charrettes in the fyre. Be
still the I confess I am God: I wil be
exalted amonge the Heithé, I wil be exalted
vpon earth. The LORDE of hoostes is with
vs, the God of Iacob is oure defence. Sela.

The rbi. A psalme of the children of Corah.

CLAPPE your hodes together (all ye people) O syng vnto God with the
voyce of thakesgenyeunge. For the LORDE
the most hyest is to be feared, he is the
greate kyngle vpon all thy earth. He shal
subdue the people vnder vs the Heithé vnder oure
fete. He choseth vs for an heretage, the
beutie of Iacob whom he loued. Sela. God
is gone vp with a mery noyse, the LORDE
with the sounde of the tröpet. O syng
pryses, syng syng syng vnto God: O syng
pryses, syng pryses vnto oure kyngle.

For God is kyngle of all the earth, O syng
pryses vnto him with vnderstandinge.

God is kinge ouer the Heithé, God sitteth
in his holy seate. The prynces of the people
are gathered together vnto the God of Abra-
ham: for God is farre farre hyer exalted, then
the mightie lordes of the earth

The rbi. A psalme of the children of Corah.

GREATE is thy LORDE thy hylie to be
prayed, in thy cite of oure God, euè vpon
his holy hill. The hill of Sion is like a fayre
plate, whereof all the londe reioyseth: vpon
the north syde lyeth the cite of the greate kyngle.

God is well knowne in hir palaces, he is the
defence of the same. For lo, kynges are
gathered, and gone by together. They mar-
veled, to se soch thinges: they were astonnied,
sodely cast downe. Feare came there vpon
the, soare as vpò a woman in hir trauyle.
Thou shalt breake thy shippes of the see, thorow
the east wynde. Like as we haue herde, so
we in the cite of the LORDE of hoostes,
in the cite of oure God: God vpholdeth the

a Heb. 1. b. 5 Es. 23. c. Eze. 27. 28. 6 Psal. 92. a.

b Hebr. 7. d. 7 Psal. 75. a. 5 2 Par. 20. a.
same for ever. Sela. We wayte for thy louyng kyndness (o God) in the myisdost of thy temple. O God, acordinge vnto thy name, so is thy pryse vnto the worldes ende: thy right hode is full of rightousnes.

*Oh let the moût Sion reioyse, τι daughter of Iuda he glad because of thy iudgmetes. Walke aboute Sion, go rounde aboute her, and tell hir towres. Marke well hir walles, set vp hir houses: that it maye be tolde them ṭ come after. For this God is oure God for euer τι euer, and he shal alwaie be oure gyde.

A

HEARE this, all ye people: pondre it well, all ye that dwell vpó the earth.

Hye τι lowe, riche τι poore, one with another.

My mouth shal speake of wyszdome, and my hert shal muse of vnderstandinge. I wil encline myne eare to the parable, τι shewe my dareke speach vpon the harpe. Wherfore shulde I feare the euell days, whě the wickednesse of my heles copaseth me rounde aboute? They that put their trust in their good, τι boost them selues in the multitude of their riches. No man maye deliuer his brother, ner make agrement for him vnto God.

B

*For it costeth more to redeeme their soules, so that he must let that alone for euer. Yee though he lyne lôge, τι se not ṭ graue. *For it shal be sene, ṭ soch wyse mē shal dye τι perishe together, as well as the iignoraunt and foolish, τι feaue their goodes for other. Loke what is in their houses, it cotinueth still: their dwellinge places endure from one generacion to another, τι are called after their owne names vpon the earth. *Neuerthelesse mā abydeth not in soch honoure, but is copared vnto ṭ brute beastes, τι becommeth like vnto thē.

This waie of theirs is very foolishnesse, τι yet their posterite praye it with their mouth.

Sela. They lye in the hell like shepe, death shal gnaue vpon them, τι the righteous shal haue dominacion of them in the morinyng by tymes: their střegh shal consume, τι hell shalbe their dwellinge. But God shal deliuer my soule from the power of hell, when he receaue me. Sela. O be not thou afrayed, whan one is made riche, τι the glory of his house increased.

*For he shal cary nothinge awaie with him when he dyeth, nether shal his pompe folowe him. Whyle he lyueth, he is counted an happie man: τι so lôge as he is in prosperite, mē speake good of him. But whě he foloweth his fathers generacion, he shal neuer se light eny more.

When a man is in honour and hath no vnderstōdinge, he is compared vnto the brute beastes, and becommeth like vnto them.

Thy rür. A psalme of Asaph.

THE LORDE euyn the mightie God hath spokē, τι called the worlde from the rysinge vp of the sonne vnto the goinge downe of the same. Out of Sion apeareth the glorious beutie of God. *Oure God shal come, and not kepē sylence: there goeth before him a consūmyng fyre, and a mightie tempest rounde aboute him. He shal call the heauens from abone, and the earth, that he maye iudge his people. Gather my sayntes together vnto me, those ṭ set more by the couenaunt then by eny offeringe. And the heauens shal declare his rightousnesse, for God is iudge himself.

Sela. Heare, o my people: let me speake, let me testifie amony you, o Israel: I am God, euyn thy God. I reproue the not because of thy sacrifis, thy burntofferinges are allwaye before me. *I wil take no bullocks out of thy house, ner gotes out of thy foldes. For all the beastes of the felde are myne, and thousandes of catell vpon the hilles.

I knowe all the foules vpon the mountaynes, and the wilde beastes of the felde are in my sight. *If I be hongrie, I wil not tell the: for ṭ whole worlde is myne, and all that therin is. *Thynkest thou, that I wil eate the flesh of oxen, or drykke the bloude of goates? OFFRE vnto God pryse and thanksgeuynge, and paye thy voyes vnto the most hyest. *And call vpō me in the tyme of trouble, so wil I heare the, that thou shalt thanke me. But vnto the vngodly sayeth God: Why doest thou preach my lawes, and takest my couenaunt in thy mouth? Where as thou hatest to be re-formed, and castest my wordes behynde the? Yf thou seist a thefe, thou runnest with him, and art partaker with the adouterers. Thou lettest thy mouth speake wickdesse, τι thy tonge paynteth disceate. Thou syttest and speakest agaynst thy brother, yee and slaundrdest thine owne mothers sonne. *This thou doest,
Psalm 119

The Psalter.

WHY boastest thou thy self (thou Ty-
rant) that thou canst do myscche? Where as the goodnesse of God endureth yet
daylie. Thy tongue ymagineth wickednesse, and with ylyes it cutthe like a sharpe rasoure. Thou lonest vngraciousness more the good, to talke of ylyes more then righteousnesse. Sela. Thou lonest to speake all wordes ÿ maye do hurte, O thou false tóge. Therfore shal
God cleane destroye the, smyte the in peces, plucke the out of thy dwellinge, and rote the out of the londe of the lyninge. Sela.
The righteous shal se this, ÿ feare, and laugh him to scorne. ÿ Lo, this is the mà, ÿ toke not God for his stréth, but trusted vnto the multitude of his riches, ÿ was mightie in his wickednesse. As for me, I am like a grene olyue tre in ÿ house of God: my trust is in
the tender mercy of God for ever ÿ eruer.
I will allwaye gene thanks vnto the, for that thou hast done: and wil hope in thy name, for thy sayntes like it well.

The lii. A psalme of David.

THE foolish bodies saye in their hertes:
Tush, there is no God. Corrupte are they, and become abominable in their wicked-
esses: there is not one, that doth good. God loket downe from heauen vpon the children of men, to se ÿ there were eny that wolde vnderstonde, or seke after God. But they are all gone out of ÿ waye, they are all be-
come vnproufitable: there is none ÿ doth good, no not one. How ca they have vnderstandinge, that are the workers of wickednes, cat-
inge vpon my people as it were bred, ÿ call not vpon God? They are afrayed, where no feare is: for God breaketh the bones of them that besège the: thou puttest them to confusion, for God desipeth them. Oh ÿ the saunyge health were geuen vnto Israel out of Sion: Oh that the LORDE wolde deluyer his people out of captuyte. Then shulde
Jacob reioyse, ÿ Israel shulde be right glad.

The liii. A psalme of David

HELPEN me (o God) for thy names sake, ÿ and deluyer me in thy stréth. Heare
my prayer (o God) conside the wordes of my

1. A psalme of David.

HAUE mercy vpon me (o God) after thy
goodnes, ÿ acordinge vnto thy greate
mercies, do awaye myne offences.
Wash me well fro my wickednesse, ÿ cleanse me fro my synne. For I knowelege my fautes, and my synne is euere before me.
AGAINST the only, agaynst the haue I synned, and done euell in thy sight: that thou mightest be justifie in thy sayynes, and shuldest ouer
come when thou art judged.
Beholde, I was borne in wickednesse, and in synne hath my mother conceauned me.
But lo, thou hast a pleasure in the truthe, and hast shewed me secrete wyssdome. O reconcline me with Isope, and I shal be clene: wash thou me, and I shalbe whyter then nowe. Oh let me heare of ioye and glad-
nesse, that the bones which thou hast broken, maye reioyse. Turne thy face fro my synnes, and put out all my myszdedes. Make me a
clene hert (o God) and renue a right sprete
within me. Cast me not awaie from thy presence, and take not thy holy sprete fro me. O gene me the comforte of thy helpe agayne, and stabish me with thy fre sprete. Then shal
I teach thy wayes vnto the wicked, that synners maye be convertte vnto the. Deluyer me from bloudeglytynesse o God, thou that art the God of my health, that my tonge maye praye thy righteousnesse. Open my lippes (O LORDE) that my mouth maye shewe thy sprete.
For ÿ thou hastdest pleasure in sacrifice, I wolde geue it the: but thou delyst not in
burntofferynges. The sacrifice of God is a troubled sprete, ÿ a broken and a cótrite hert
(o God) shalt thou not desipe. O be favorable and gracious vnto Sion, that the walles of Jerusalem maye be byyled. For then shalt thou be pleased with the sacrifice of righteous-
esse, ÿ with the burntofferynges and oblacions: then shal they laye bullockes vpon thine anilter.

a Psal. 31. a. lob 13. b. Luc. 18. b. b Rom. 3. a.
Ephe. 5. c. I Pet. 3. c. c Ez. 36. e. Act. 2. a.

a Mich. 6. b. b Ez. 66. a. c Ro. 12. a. d Psal.
mouth. For straungers are rysen vp agaynst me, and the mightie (which haue not God before their eyes) seke after my soule. Sela. But lo, God is my helper: it is he that vp-holdeth my soule. He shall reward euell vnto myne enemies, * and in thy treuth shalt thou destroye them. A frewil offering wil I geue the, and praye thy name o LORDE, because it is so comfortable. For thou hast deluyered me out of all my trouble, so that myne eye seyth his desyre vp myne enemies.

The liii. A psalme of David.

A HEARE my prayer (o God) and hyde not thy self fro my peticion. Take hede vnto me and heare me, how piteously I moune a compayne. The enemie crieth so, the vnrighteous commeth on so fast: for they are mynded to do me some myschefe, so maliciously are they set agaynst me. My herte is heuy within me, and the feare of death is fallen vpon me. Fearfullnesse and tremblinge are come vpon me, and an horrible drede hath overwelmed me. And I syde: O that I had wynges like a doue, that I might flie somewhere, and be at rest. Lo, then wolde I get me awaye farre of, and remayne in the wildernesse. Sela. I wolde, make haist to escape, from the stormy wynde and tempest. Destroie their tongues (o LORDE) and deuyde them, for I see vnrighteousnes a stryfe in y cite. This goeth daie and night aboute the walles, myschefe and yce are in the mynddest of it. Wickednesse is therin, disaste and gyle go not out of hir stretes. Yf it were myne enemie that reuyled me, I coude beare it: or yf one that ought me euell will dyd threaten me, I wolde hyde myselfe from him. But it is thou my companyon, * my gyde and myne owne familier fréde. We had sweete and secrete communicacion together, and louungly walked we together in y house of God.

B Let death come hastely vpon them, and let them go downe quick in to hell, for wickednes is amonge them in their dwellinges. As for me, I will call vnto God, and the LORDE shall helpe me. In the euening, mornyng and at noone daie wil I moune and compayne: and he shall heare my voyce.

It is he that delyuereth my soule in peace, from them that laye waite for me: for they are many agaynst me. Yee euens God that endureth for euer, shal heare me, and brynge them downe. Sela.

For they wil not turne: and why? they feare not God. Yee they laye hondes vpon such as be at peace with him, and so thei breake his coynaut. Their mouthes are softer then butter, * yet hauie they batell in their mynde: their wordes are smoothere then oyle, and yet be they very swerdres. * O cast thy burthen (or care) vpon the LORDE, he shal norish the, and not leaue the righteous in vnquietnesse. But as for them, thou (o God) shal cast them downe in to the pitte of destrucccon. The bloudthrustre and diseatfull shal not lyue out half their daies. Neuerthelesse my trust is in the.

The lii. A psalme of David.

Be mercifull vnto me (o God) for men wil treade me downe: they are daylie fightinge a troublinge me. Myne enemies treade me daylie vnder their fete, for they be many, y proudly fight agaynst me. Neuerthelesse, whil I am afrayed, I put my trust in the. I wil comforte my self in Gods worde, yee I wil hope in God, and not feare: What can felsh then do vnto me?

They vexe me daylie in my wordes: all y they ymagin, is to do me euell. They holde alltogether, a kepe them selues close: they marck my steppes, how they maye catch my soule. But in vayne, for it shal escape the: and why? thou (o God) in thy displeasure shal cast downe soch people. Thou tellest my flittinges, thou puttest my teares in thy botell, and nombrest them. When so euers I call vpon the, myne enemies are put to flight: whereby I knowe, that thou art my God. In Gods worde wil I reioyse, in the LORDES worde wil I comforte me. Yee in God do I trust, a am not afrayed: what ca man ther doe vnto me? Vnto the (o God) wil I paye my vowes, vnto y wil I gene thakes a praye. For thou hast delyuered my soule fro death, a my fete fro fallinge, y I maye walke before God in y light of y lyyunge.

The lvi. A psalm of David.

Be mercifull vnto me (o God) be mercifull vnto me, for my soule trutheth in y: "ç vnder the shadowe of thy wynge shall be my refuge, vntill wickednesse be ouerpast.

I call vnto God ÿ most hyest, euë ÿ God ÿ shall helpe me vp agayne. He shal sende fro heauen, ç saue me fro the reprome of that wolde swalowe me vp. Sela.

This shal God sende, for his mercy and faithfulnesse sake. I lye with my soule amonge the cruell lyons: euen amonge the children of men, whose tethe are speares and arowes, and their tonge a sharpe swerde.

Set vp thy self (o God) aboue the heauës, and thy glory above all the earth. They haue layed a nett for my fete, ç pressed downe my soule: they haue dydgy a pyt before me, and are fallen in to it them selues.

Sela. 4 My hert is ready (o God) my hert is ready, to syngne and geue prayse. Awake (o my glory) awake lute and harpe, I my self wil awake right early. I wil geue thekes vnto the (o LORDE) amonge the people, I wil syngne prayses vnto the amonge the Heithë. 5 For ÿ greatnesse of thy mercy reacheth vnto the heauëns, and thy faithfulnesse vnto the cloudes. Set vp thy self (o God) aboue the heauës, ÿ thy glory above all ÿ earth.

The lvii. A psalm of David.

Ye youre myndes be vpon righteousnesse in dede, then iudge the thinge that is right, o ye sonnes of men. But ye ymagin myschefe in youre hertes, and youre bondes deal with wickednesse. The vnngodly are frowarde, euë from their mothers woube: as soone as they be borne, they go astray ç speake lyes. They are as furious as the serpent, 4 euen like the deafe Adder that stoppeth hir cares. That she shulde not heare the voyce of the charmer, charme he neuer so wysely. Breake their teth (o God) in their mouthes, smyte the chaft bones of the lyons whelpes in sonder, o LORDE.

That they maye fall awaye, like water ÿ runneth a pace: and that when they shote their arowes, they maye be brokë. Let ÿ cósumne awaye like a snaile, ç like the vn-tymely frute of a woman, and let them not se

the Sonne. Or euer youre thornes be sharpe, the wrath shall take them awaye quycke, like a stormy wynde. 4 The righteous shal rejoyse when he seyth the vengeaunce, and shal wash his fete in the bloude of the vnngodly. So that men shal saye: verely, there is a wararde for ÿ righteous: doubtles, there is a God that iudgeth the earth.

The lviii. A psalm of David.

Delyuer me fro myne enemies (o my ÿ God) ç defende me frõ ÿ ryse vp agaynst me. O delyuer me frõ the wicked doers, ç saue me frõ the bloudthurstie më. For lo, they lye waytinge for my soule: ÿ mightie me are gathered together against me, with out eny offence or faute of me, o LORDE. They rûne ç prepare the selues, with out my faute: Arise, come thou helpe me, ç beholde. Stódë vp o LORDE God of hoostes, thou God of Israel, to vyset all Heithen: be not mercifull vnto the ÿ offende of malicious wickednesse. Sela. 4 Let the go to ç fro, ç runne aboute the cite youlling like dogges. Beholde, they speake (agaynst me) with their mouth, swerdes are vnder their lipses, for who reprooueth the? 6 But thou (o LORDE) shalt haue them in derision, thou shalt laugh all Heithë to scorne. My strëgh do I ascrybe vnto the, for thou (o God) art my defender. God sheweth me his goodnesse plenteously, God letteth me se my desyre vpò myne enemies. Slaye the not, lest my people forget it: but scatre the abrode with thy power ç put the downe, o LORDE our defence. For ÿ synne of their mouth, for the wordes of their lipses, ç because of their pryde, let the be taken: ç why? their preachinge is of cursyng ç lyes. Còsumne them in thy wrath, còsumne ÿ they maye perish, ç knowe ÿ it is God, which ruleth in Iacob and in all the worlde. Sela. 4 Let the go to ç fro, ç rûne aboute the cite, youlling like dogges. Let the runne here ç there for meate, and grudge when they haue not ynoough. As for me, I wil synge of thy power, ad praye thy mercy betynes in the mornynge: for thou art my defence and refuge in the tyme of my trouble.

Vnto the (o my strength) wil I syngfe, for thou (o God) art my defence, and my mercifull God.
**Psalm 119**

A psalm of David.

**The Psalter.**

O God, thou hast cast us out and seated vs abroad, thou hast bene so sore displeased at vs, colorte vs agayne. Thou hast renouned the lorde thou dyed it, heal the sores thereof, for it shacketh. Thou hast shewed thy people heny thinges, thou hast geuen vs a drynke off wyne, ye we slobre withal. Yet hast thou geuen a toké soe as feare the, ye they maye cast it vp in ye treuth. Sela. That thy beloued might be deluyered, helpe them with ye right hande, and heare me. God hath spokyn in his Sacuary (which thinge re-joyseth me) I wil deuyde Siché, a mete out the valley of Suchoth. Galaad is myne, Massases is myne, Ephraim is the strength of mye heade, Juda is my captayne. Moab is my washpotte, ouer Edom wil I stretch out my shue, Philistea shall be gla of me. Who will lede me in to the stronge cite? Who will bringe me in to Edom? Shalt not thou do it, o God, thou hast cast vs out: thou God, ye weent not out with oure hoostes? O be thou oure helpe in trouble, for yeayne is the helpe of man. Thorow God we shal do greate actes, for it is he that shal tradc downe oure enemies.

**Psalm 123**

A psalm of David.

H AYRE my crieng (o God) geue hede vnto my prayer. From the endes of ye earth wil I call vnto the, whene my herte is in trouble: Oh set me vp vp an hye rocke. For thou art my hope, a stronge tower for me agaynst the enemie. I will dwell in thy tabernacle for euere, that I maye be safe vnder the couerynge of thy wynges. Sela. For thou (o LORDE) hast herde my desyres, thou hast geuen an heretage vnto those that feare thy name. Thou shalt grante the kyngge a lode, that his yeares maye endure thorow out all generacions. That he maye dwell before God for euere: Oh let thy louynge merci faithfulness preserve him. So will I allwaye syng prayses vnto thy name, y I maye daylie perfourme my vowes.

**Psalm 124**

A psalm of David.

MY soule waytheth only vpon God, for of him commeth my helpe. He only is my stréght, my saluacion, my defence, so y I shal not greatly fall. How longe wil ye ymagin myschefe agaynst euery man? ye shal be slayne all y sorte of you: yee as a totrinenge wall shal ye be, a like a broken hedge. Their deuyce is only how to put him out, their delyte is i lyes: they geue good wordes with their mouth but curse with their herte. Sela. Neuer-theles, my soule abydeth only vpon God, for he is my God. He only is my stréght, my saluacion, my defence: so y I shal not fall. In God is my health, my glory, my might, in God is my trust. O put youre trust in him allwaye (ye people) pour out youre hertes before him, for God is oure hope. Sela. As for men, they are but yeayne, me are disceato-ful: vp the weightes they are al together lightener then vanite it self. O trust not in wronge robbery, geue not youre selues vnto vanite: yf riches increase, set not youre herte vpon them. God spake once a worde, twysye haue I herde the same: that power belongeth vnto God. That thou LORDE art mercifull, a that thou rewardes euery man accordyng to his works.

**Psalm 125**

A psalm of David.

O GOD, thou art my God: early wil I a seke the. My soule thursteth for the, my flesh longeth after the in a bäre a drie lode, where no water is. Thus do I loke for the in the thy Sacuary, that I might beholde thy power a glory. For thy louynge kyndnesse is better then life, my lyppes shal praysy the. As lode as I lue wil I magnifie the, a lift vp my hondes in thy name. My soule is satisfied euere as it were with marry a fatnesse, whene my mouth prayseth the with joyfull lippes. In my bedde wil I remembre y, a whic I wake, my talkynge shalbe of the. For thou hast bene my helper, a vnder the shadowe of thy wynges wil I reioyse. My soule hangeth vpon the, thy right honde vp-holdeth me. They seke after my soule, but in yeayne, for they shal go vnder the earth. They shal fall in to the swerde, a be a porció for foxes. But y kyngge shal reioyse in God: all they that sweare by hym, shal be commeded, for the mouth of lyers shalbe stopped.

**Psalm 126**

A psalm of David.

HEARE my voyce (o God) in my co- playnte, preserve my life fro feare of y enemie.
Hyde me from the gatheringe together of y frowarde, frō y heape of wicked doers. Which whette their ūuges like a swerde, 昝 shute with their venimous wordes like as with arowes. That they maye preuely hurte y innocēt, 昝 sodely to hit him with out eny feare.

They haue deuyes my schefe, and commoned amongeth them selues, how they maye laye snares: tsh (saye they) what shall se them?

They ymagin wickednesse, and kepe it secrete amongeth them selues, every man in y depe of his herte. But God shall sodenly shute with an arowe, 昝 they shall be wounded. Yee their owne tungen shall make them fall, In so moch that who so seyth the, shall laugh the to scorne. And all men that se it, shall saie: this hath God done, for they shal perceau, 昝 it is his worke. The rightoush shal reioyse in the LORDE, and put his trust in him: and all they ū are true off herte, shalbe glad therof.

The lyri. A psalme of Daviud. *

THOU (o God) art praysed in Sion, and vnto the is the is the vowe perfourmed. Thou hearest the prayer, therefor cometh all flesh vnto the. Oure myszdedes preuayle agaynst vs, oh be thou mercyfull vnto oure symes. Blessed is the man who thou chooseth and receauest vnto the, that he maye dwell in thy courte: he shall be satisfied with the pleasures of thy house, euyn off thy holy temple. Heare vs acordinge vnto thy wöderfull rightousnesse, o Godoure saluacio: thou that art the hope of all the endes of ū earth, and off the brode see. Which in his strength setthe fast the moūtaynes, 昝 is gyrded aboute with power.

Which stilleth ū ragine of the see, the roaringe off his waues, and the woodnes of the people. They that dwell in ū vtemost partes are afrayed at thy tokens, thou makest both the mornynge and euenyng starres to prays 昝. Thou visetest the earth, thou watrest it, and makest it very plentuous. The ryuer of God is full of waters, thou preparest man his corne, ad thus thou prouydest for the earth. Thou watrest him forowes, thou breakest the harde clottes therof, thou makest it soft with ū droppes of raynaye, and blessett the increase of it. Thou crownest the yeare with thy good, and thy fotesteppes drope fatnesse. The dwellinges of the wildernes are fatt also, ū they droppe withall, 昝 the little hilles are plea-saunt on euery syde. The foldes are full of shepe, the valleys stonde so thicke with corne ū they laugh and syngye.

The lyri. A psalme off Daviud.

O BE ioysfull in God? (all ye lôdes) syngye 昝 prayses vnto the honourue of his name make his prays to be glorious. Saye vnto God: O how wonderfull are thy worke? thorow the greatnesse of thy power shal thine enemies be confoynd. O ū all the world wilde worshiphe the, sygne of the and prays ye name. Sela. O come bither and beholde the workes of God, which is so wonder-full in his doinges amongeth the children of men. He turned the see in to drye lôde, so that they wente thorow the water on fote: therfore wil we reioyse in him. He ruleth with his power for euer, his eyes beholde the people: the rennagates shal not be able to exalte them selues. Sela. O magnifie oure God (ye people) make ū voyce off his prays to be herde. Which holdeth oure soule in life, and suffreth not oure fete to slippe. For thou (o God) hast proued vs, thou hast tried vs like as astler is tried. Thou hast brought vs in to captiyute, and layed trouble vpon oure loynes. Thou hast suffred men to ryde ouer oure heads, we wete thorow fyre and water, butt thou hast brought vs out, and refreshed vs.

Therfore will I go in to thy house with brēt offeringes, to paye the my vowe, which I promised with my lippes, and spake with my mouth, when I was in trouble. I wil offre vnto the fatte brentsacrifices with the smoke of rămes, I will offre bullockes and goates. Sela. O come bither and herkē (all ye that feare God) I wil tell you, what he hath done for my soule. I called vnto his with my mouth and gane him prayses with my tůge. (Yf I enclyne vnto wickednes with my herte, ū LORDE wil not heare me.) Therfore God hath herde me, ad considred the voyce off my prayer. Praysed be God, which hath not cast out my prayer, ner turned his mercy fro me.

The lyri. Psalme

GOD be mercifull vnto vs, blesse vs, ad shewe the light off his countenaunce apon vs. Sela. That we maye knowe thy waye ypō earth, thy saunye health amongeth all Heithen.

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Let the people prayse the (o God) ye shall hear them, and they that hate him shal fle before him. Like as the smoke vanisheth, so shal thou drye them awaye: and like as waxe melteth at theyre, so shall the vngodly perish at the presence of God. But the righteous shal be glad and reioyse before God, they shalbe mery and joyful. Oh synge vnto God, synge prayses vnto his name: magnifie him ye rydeth aboue the heauens (whose name is § LORDE) ye reioyse before hi. He is a father of ¥ fatherlesse, he is a defender of widdowes: §eue God in his holy habitació. He is the God ¥ maketh me to be of one mynde in a house, § bryngeth ¥ presoners out of captuittiue in due season, but leteth ¥ renmagates cotine in scarcenesse. O God, when thou wittest forth before thy people, whet thou wittest thorow ¥ wildernes. Sela ¥ The earth shoke, ¥ ¥ heauens dropped at the presence of God in Sinai, at ¥ presence of God which is ¥ God of Israel. Thou o God sendest a gracious rayne vpon thyne enheritaunce, ¥ refreshe it, when it is drye. That thy beasts maye dwell therin, which thou of thy goodnes hast prepared for the poore. The LORDE shal gene the worde, with greate hoostes of Euangelistes. ¥ Kinges with their armyes shal fle, ¥ they of ¥ housholde shal deuyde ¥ spoyle. ¥f so be ¥ ye lye amoge the pales, the doues fethers shalbe covered with slyner, ¥ bir winges of the colore of golde. When the Allmightie setteth kynges vpo the earth, it shal be cleare euin in the darknesse. The hill of Basan is Gods hill, the hill of Basan is a pleteous hill. Why hoppe ye so, ye greate hilles? It pleaseth God to dwell vpo this hill, yee the LORDE wil abyde in it for euer. The charettes of God are many. tymes a thousande, the LORDE is amoge them in the holy Sinai.

The Irbii. A psalme of Dauid.

L ET God arysse, so shall his enemies be scattered, and they that hate him, shall fle before him. Like as the smoke vanisheth, so shall thou drye them awaye: and like as waxe melteth at theyre, so shall the vngodly perish at the presence of God.

But the righteous shall be glad and reioyse before God, they shall be merry and joyful. Oh synge vnto God, synge prayses vnto his name: magnifie him ye rydeth aboue the heauens (whose name is § LORDE) ye reioyse before hi. He is a father of ¥ fatherlesse, he is a defender of widdowes: §eue God in his holy habitació. He is the God ¥ maketh me to be of one mynde in a house, § bryngeth ¥ presoners out of captuittiue in due season, but leteth ¥ renmagates cotine in scarcenesse. O God, when thou wittest forth before thy people, whet thou wittest thorow ¥ wildernes. Sela ¥ The earth shoke, ¥ ¥ heauens dropped at the presence of God in Sinai, at ¥ presence of God which is ¥ God of Israel. Thou o God sendest a gracious rayne vpon thyne enheritaunce, ¥ refreshe it, when it is drye. That thy beasts maye dwell therin, which thou of thy goodnes hast prepared for the poore. The LORDE shal gene the worde, with greate hoostes of Euangelistes. ¥ Kinges with their armyes shal fle, ¥ they of ¥ housholde shal deuyde ¥ spoyle. ¥f so be ¥ ye lye amoge the pales, the doues fethers shalbe covered with slyner, ¥ bir winges of the colore of golde. When the Allmightie setteth kynges vpo the earth, it shal be cleare euin in the darknesse. The hill of Basan is Gods hill, the hill of Basan is a pleteous hill. Why hoppe ye so, ye greate hilles? It pleaseth God to dwell vpo this hill, yee the LORDE wil abyde in it for euer. The charettes of God are many. tymes a thousande, the LORDE is amoge them in the holy Sinai.

The Irbii. A psalme of Dauid.

H ELPJE me (o God) for the waters are come in ¥e vnto my soule. I sticke fast in the depe myre, where no grounde is: I am come in to depe waters, and the floudes wil drowne me. I am weery of crieng, my throte is drye, my sight fayleth me, for wayt-

a Num. 10. d.  b Deut. 10. d.  c Exo. 13. d.  d Exo.
Psalm 143.  The Psalter.

Isaiah the (God) to deliuyer me, a to helpe me, o LORDE. Let thine be shamed a confounded that seke after my soule: let them be turned backwarde a put to confucio, that wysh me euell. Let them soone be brought to shame, crie ouer me: there there.

But let all those that seke thine, be ioyfull a glad in the: and let all soch as delyte in thy swaye. health, saye alwaye: c LORDE be praised. As for me, I am poore a in misery, for God to helpe me. Thou art my helpe, my redeemer a my God: oh make no lorge tarienge.

The 143. Psalm.  

In the, o LORDE, is my trust, a neuer be put to cufcio, but rydde me a deliuyer me thorrow thy rightouynes: encline thine eare vnto me, a helpe me. Be thou my stronge holde (where vnto I maye allwaye fie) thou that hast promised to helpe me: for thou art my house of defence a my castell. Deliuyer me (o my God) out of a hede of the vngodly, out of the hande of the vnrightouges a cruell man. For thou (o LORDE God)
Psalm 119.

The Psalter.

A psalm of Salomon.

G EUE the kinge thy judgmēt (o God) and thy rightuounesse vnto the kynges soune. That he maye gouerne thy people accordinge vnto right, and defende thy poore. That the mountaynes maye bryngye peace, and the little hilles rightuounes vnto the people. He shall kepe the symple folke by their right, defende the childre of the poore, and punysh the wrongeouse doer.

"Thou shalt be feared as longe as þ Sonne and the Moone endureth, from one generacion to another. He shall come downe like the rayne in to a flle of woll, and like the dropsse that water þ earth. In his tyme shall rightuounes florishe, yee and abundance of peace, so longe as the Moone endureth.

"His dominion shalbe from the one see to the other, and from the flonde vnto the worldes ende. They that dwell in the wildernes, shal knele before him, þ his enemies shal lick the dust. "The kynges of the see and of the Iles shal bryngye presents, þ kynges of Araby þ Saba shal offer giffes. All kynges shal worshiphe him, þ all Heithē shal doe him seruyce. For he shal deliuere the poore whē he crieth, þ the nedē þ hath no helpe. He shall be favorable to the symple þ poore, he shal preserue the soules of sooch as be in adversite. He shall deliuere their soules from extortion þ wronge, þ deare shal their bloude be in his sight. He shal lyue, þ vnto him shalbe genē of þ golde of Arabia: Prayer shal be made euer vnto him, þ daylie shal he be prayed. There shalbe an heape of corne in the earth hye vpon the hilles, his frute shal shake like Libanus, þ shal be grene in the cite, like grassse vpō the earth. His name shal endure for euer, his name shal remayne vnder the sonne amonge the posterites, which shal be blessed thorow him, þ all the Heithēn shal prayse him. Blessed be the LORDE God, euyn the God of Israel, which only doth wōderous things. And blessed be the name of his majesty for euer, and all londes be fulfilled with his glory. Amen, Amen.

Here ende the prayers of Dauid the sonne of Iesse.

The 119th. A psalm of Asaph.

HOW louynge is God vnto Israel, to soch as are of a clene hert? Neuerthelesse my fete were almost gone, my tread-
Psalm 119.

The Psalter.

Psalm 119.

A psalm of Asaph

GOD, wherfore doest thou cast vs so cleane awaye? why is thy wrath so hote agaynst thy shepe of thy pasture? O thyke vpon thy congregacion, whom thou hast purchased fro the begynyng: the staffe of thine inheritance, whom thou hast redeemed, even this hill of Sion wherein thou dwellest. Treade vpon them with thy fete, & cast them downe to the grounde, for the enemie hath destroyed alltogether in the Sactuary. Thy aduersaries roare in thy houses, & set vp their banners for tokens. Men maye se the axes glister above, like as those that heue in the wod. They cutt downe all the sylinge worke of thy Sactuary with bylles & axes. They haue set fyre vpon thy Sactuary, they haue defiled dwellynge place of thy name, euë vnto the groiide. Yee they saye in their herets: Let vs spoyle this all together, thus haue they bent vp all the houses of God in the londe. We seoure tokens nomore, there is not one prophet more, no not one that understondeth enymore. Oh God, how loye shal the aduersary do this dishonoure? how loye shal the enemie blaspheme thy name? for euer? Why withdrawest thou thine honde? why pluckest thou not thy right hode out of thy bosome, to consume thine enemies? But God is my kyngge of olde, the helpe that is done vpon earth he doth it himself. Thou deuydest, see thorow thy power, thou breakest the heads of the dragos in the waters.

Thou smyteth the heads of Leuiathan in peeces, genest him to be meate for the people in the wildernes. Thou dygest vp welles & brokes, thou dryest vp mightie waters. The daye is thyne, the night is thine: thou hast prepared the lightes & the Sonne. Thou hast set all borders of the earth, thou hast made both Sommer & wynter. Remembre this (o LORDE) how the enemie rebuketh, how the foolish people blaspheme thy name. O deluyer not the soule of thy turtell done vnto the beestes, & forget not the congregation of the poore for euer. Loke vpon the couenaut, for the daceke houses of the earth.

my trust in the LORDE God, and to speake of all thy workes.

O

Mal. 3. c. Psal. 91. a. Psal. 89. a. Esa. 29. b.
Num. 18. c. Psal. 118. b. Tren. 3. c.

1 Esa. 27. a. Job 40. c.
are full of wickedness. O let not the symple go awaye ashamed, for the poore and nedy geue prayses vnto thy name. Arse (o God) seyne thy name is so nye, we will tell of thy wonderous works. When I maye get a convenient tyme, I shall judge accordinge vnto right. The earth is weake all that is therin, but I beare vp hir pilers. Sela.

I sayde vnto the maddle people: deale not so madly, to the vngodly: set not vp youre horses. Set not vp youre horses an hye, speake not with a stiff necke. For promoci commeth nether from the east ner from the west, ner yet fro the wyldermesse. And why? God is the judge: he putteth downe one and setteth vp another. For in the honde of the LORDE there is a cuppe full of stronge wyne, he poureth out of the same: As for the dregges therof, all vngodly of the earth shall drinke them, sucke them out. But I will talke of the God of Iacob, prayse him for euer. All the hones of the vngodly will I breake, ye horns of the righteous shalbe exalted.

The 1yrbi. A psalme of Asaph.

IN Iuda is God knowne, his name is greate in Israel. At Salem is his tabernacle, his dwellinge in Sion. There breaketh he the arowes of the bowe, y shyle, the swerde and the whole battayll.

Sela. Thou art of more honour might the hilles of robbers. The proude shalbe robed slepe their slepe, mightie shalbe able to do nothinge with their hodes. Whch thou rebukest them (o God of Iacob) both the charrettes horsmen shal fall on sleepe. Thou art feareful, for who maye abyde in thy sight, when thou art angrie? When thou lattest thy judgment be herde from heaven, the ethr trembleth is still. Yee when God arayseth to geue judgment, to helpe all them that be in aduersite vpon earth.

When thou punyshest one man, he must knowlege, that thou art redy to punysh other. Loke what ye promyse vnto the LORDE your God, se that ye kepe it, all ye that be roudde aboute him: brynge presentes vnto him ought to be feared. Which taketh awaye the breath of prynces, is wonderfull amoue the kynges of the earth.

The 1yrbi. A psalme of Asaph.

I CRIED vnto God with my voyce, yee even vnto God cried I with my voyce, he herde me. In the tyme of my troubles I sought the LORDE, I helde vp my hondes vnto him in the night season, for my soule refused all other comforte. When I was in heuynesse, I thought vp God: whch my hert was vexed, then dyd I speake.

Sela. Thou heldest myne eyes wakynge, I was so feble, that I coude not speake. Then remembre I the tymes of olde, the yeaeres that were past. I called to remembraunce my songe in the night, I commoned with myne owne herte, and sought out my sprete. Wil the LORDE cast out for euer?

Wil he be nomore intreated? Is his mercy cleane gone? Is his promyse come vitterly to an ende for euermore? Hath the LORDE forgotten to be gracious? Or, hath he shut vp his louynge kyndnesse in displeasure?

Sela. At the last I came to this poynpte, that I thought: O why art thou so foolish? the right honde of the most hyest can chaungne all. Therfore wil I remembre the workes of the LORDE, and call to mynnde thy wonders of olde tymes. I wil speake of all thy workes, and my talkynge shalbe of thy doinges.

Thy waye (o God) is holy, who is so greate mightie as God? Thou art the God, that doth wonders, thou hast declared thy power amonge the people. Thou with thine arme hast deluyered thy people, euen the sonsne of Iacob and Ioseph. Sela. The waters sawe (o God) waters sawe, were afraied: depths were mowed. The thicke cloudes poure out water, cloudes thodelered, and thy arowes wente abrode. Thy thonder was herde rounde aboute, the lighteninges shone vpon the grounde, the earth was mowed and shoke
withall. Thy waye was in the see, and thy pathes in the greate waters, yet coude no man knowe thy fotesteppes. Thou leddest thy people like a flocke of shepe, by the honde of Moses and Aaron.

HEARE my lawe (o my people) encline your earnes vnto y wordes of my mouth. 

"I wil open my mouth in parables, and speake of thinges of olde. Which we haue herde and knowe, and soch as oure fathers haue tolde vs. That we shulde not hyde them from the children of the generacions to come: but to shewe the honoure of the LORDE, his might and wonderfull workes that he hath done. He made a covenaut with Iacob, and gaue Israel a lawe, which he comauended oure forefathers to teach their children. That their posterite might knowe it, and the children which were yet vnborne.

To the intent y when they came vp, they might shewe their children the same. That they also might put their trust in God, not to forget what he had done, but to kepe his comauendementes. And not to be as their forefathers, a frowarde and ouertharte generacion, a generacion that set not their herte a right, and whose sprete was not true towarde God. Like as the children of Ephraim, which byynge harnessed and carienge bowes, turned them selues backe in the tyme of battayll. They kepe not the covenaut of God, that wolde not walke in his lawe.

They forgat what he had done, and the wonderfull workes that he had shewed for them. Maruells thinges dyd he in the sight of their fathers in the londe of Egipte, euen in the selde of Zaan. He deuoyd the see and let them go thorow it, and made the waters to stonde like a wall. In the daye tyme he led them with a cloude, and all the night thorow with a light of fyre. He cloude the hard rockes in the wildernesse, and gaue them dryuke therof, as it had bene out of the greate deapth. He brought waters out of the stony rocke, so that they gusshed out like the ryuers. Yet for all this they synned agaynst him, and prowoked the most hyest in the wildernesse. They tempted God in their hertes, and requered meate for their lust. For they spake agaynst God and sayde: Yee yee, God shal prepare a table in the wyldernesse, shall he? Lo, he smote the stony rocke, that the watery streames gusshed out, and the streames flowed withall: but howe can he geue bred and prowde fleshe for his people? When the LORDE herde this, he was wroth: so the fyre was kyndled in Iacob, and heuy displeasure agaynst Israel.

Because they beleued not in God, and put not their trust in his helpe. So he commanded the cloudes aboue, and opened the dores of heauen. He rayned downe Manna vpou them for to eate, and gaue them bred from heauen. Then ate they angels fode, for he sent them maceate yonge. He cause the east wynde to blowe vnder the heauen, and thowre his power he brought in the south wynde. He made fleshe to rayne vpon them as thicke as dust, and fethered foules like the sonde of y see. He let it fall amoge their têtes rode aboute their habitacios. So they ate were fylded, for he gaue them owne desire. They were not dispoyned of their lust. But whye meate was yet in theyr mouthes: The heuy wrath of God came vpou the, slewe the weltest of the, smote downe the chosen men of Israel. But for all this they synned yet more, and beleued not his woderous worke. Therfore their dayes were consumed in vanite, and sodenly their yeares were gone. When he slewe them, they sought him, and turnd them early vnto God.

They thought then that God was their socoure, and that the hye God was their redeemer. Neuerthelesse, they dyd but flater him in their mouthes, and dissembled with him in their tonges. For their herte was not whole with him, nether continued they in his covenaut. But he was so mercifull, that he forgau their mysedees, and destroyed them not: Yee many a tyme turned he his wrath awaye, and wolde not suffre his whole displeasure to aryse. For he considered y they were but fleshe: euen a wynde that passeth awaye, and commeth not agayne. O howe oft hau they greuied him in the wildernesse? How many a tyme hau they prowoked him in the deserte? They turned backe a tempted God,
and mowed the holy one in Israel. They thought not of his hâde, in y daye when he deliuered them from the hande of y enemie. How he had wrought his miracles in Egipte, and his woders in the londe of Zoon. How he turned their waters in to bloude, so that they might not drynke of the ryuers. How he sent lyse amonge them, to eate them vp, and fрогges to destroye them. How he gaued their frutes vnto the catirpillar, and their laboure vnto the greshopper. When he bett downe their vynyards with hayle stones, and their Molbery trees with the frost. How he smote their catell with haylestones, and their flockes with hote thöder boltes. How he sent vpon them y furiousnesse of his wrath, anger and displeasure: with trouble and fallinge in of euel angels. "When he made a waye to his fearfull indignacion, and spared not their soules from death, yee and gaue their catell ouer to the pestilence. When he smote all the firstborne in Egipte, the most principall and mightiest in y dwellings of Ham.

But as for his owne people, he led them forth like shepe, and caried them in the wylderness like a flocke. He brought them out safely, that they shulde not feare, and ouerwhelmed their enemies with the see. He carried them vnto the borders of his Sanctuary: euen in to this hill, which he purchase with his right hande. "He dyed cast out the Heithen before them, caused their londe to be deuyed amonge them for an heretage, and made y tribes of Israel to dwell in their têtes. For all this they tempted and displeased the most hye God, and kepte not his covenant. But turned their backes and fell awaye like their forefathers, startinge asyle like a broken bowe. And so they greued him with their hie places, gproved him with their ymages. When God herde this, he was wroth, and toke sore displeasure at Israel. So that he forsoke the tabernacle in Silo, euen his habitacion wherein he dwelt amonge men. "He deliuered their power in to captiuyte, and their glory in to the enemies hõde. He gaue his people ouer in to the swerde, for he was wroth with his heretage.

The fyre consumed their yonge men, and their maydcês were not geuen to mariage.

Their prestes were slayne with the swerde, and there were no wyddowes to make lamentacion. So the LORDE awaked as one out of slepe, and like a giaunte refreshed with wyne. "He smote his enemies in y hynder partes, and put them to a perpetuall shame. He refused the tabernacle of Ioseph, and chose not the trybe of Ephraim. Neuertheless, he chose y trybe of Iuda, eë the hill of Sion which he loued. "And there he byulded his temple on hye, and layed y foun- dacion of it like y grounde, that it might perpetuallly endure. "He chose David also his seruàit, and toke him ayyaine from the shepe foldes. As he was followinge the yowes greate with yonge, he toke him, that he might fede Iacob his people, and Israel his heritance. So he fed them with a faithfull and true hert, and ruled them with all y diligence of his power.

O GOD, y Heithen are fallen in to thine heretage: 'thy holy temple have they defyled, and made Jerusalem an heape of stones. "The deed bodies of thy seruauntes haue they geuen vnto y foules of the ayre to be deouered, and the flesh of thy saynetes vnto y beasts of the londe. Their bloude have they shed like water on euery syde of Ieru-salem, and there was no ma to burie them. "We are become an open shame vnto oure enemies, a very scorne and derision vnto them that are rounde aboue vs.

LORDE, how longe wilt thou be angrie? shall thy gelousy burne like fyre for euer? Poure out thy indignacion vpon the Heithen that knowe the not, and vpon the kyngdomes that call not vpon thy name.

For they haue deouered Iacob, and layed waiste his dwellinge place. "O remembre not oure olde synnes, but haue mercy vpon (g that soone) for we are come to create mystery.

Helpe vs (o God oure Sauyoure) for y glory of thy name: o deliuyer vs, o forgeue vs oure synnes for thy names sake. Wherfore shall y Heithê saye: where is now their God? O let the vengeance of thy seruauntes bloude that is shed, be openly shewed vpon the Heithê in oure sight. O let the soroufull sighinge of the presoners come before the, and acordenge
Psalm 89.  A psalm of Asaph.

SYNGE merely vnto God which is oure streight, make a cheerful noyse vnto y God of Iacob. Take y psalme, brynghe hither the tabret, the mery harpe y lute. Blowe vp the tröpettes in the new Moone, vpon oure solëptne feast dayes. For this is the vse in Israel, y a lawe of the God of Iacob.

This he ordered in Joseph for a testimony, when he came out of Egipte, y had herde a straunge langage. When he eased his shulder from the burtht, y when his hondes were deleyuered frö the pottes. Whö thou caldest vpon me in trouble, I helped y herde the, what tymne as the storme fell vpö the, I prouned the also at the water of strife. Sela.

Heare o my people, for I assure the o Israel, yf thou wilt herken vnto me: There shal no straunge God be in the, nether shalt thou worship euery other God. I am the LORDE thy God, which brought the out of the lode of Egipte: opö thy mouth wyde, y I shal fyll it. But my people wolde not heare my voyce, y Israel wolde not obeye me. So I gaue the vp vnto their owne hertes lust, y let the folowe their owne ymagination. O y my people wolde obeye me, for yf Israel wolde walke in my wayes, I shulde soone put downe their enemies, y turne myne hōde against their aduersaries. The hāters of y LORDE shulde mysse Israel, but their tymne shulde endure for euer. He shulde fede them with the fynest wheate floure, y satisfie them with hony out of the stony rocke.

The 89.  A psalm of Asaph.

GOD stondeth in the congregacion of the goddes, y is a judge amongst the judges. "How longe wil ye geue wröge judgment, y accepte the personnes of the vngodly? Sela. Defende the poore y fatherlesse, se that soch as be in nede y necessite hane right. Deleyuer the outcaste y poore," y saue hym from the hande of the vngodly. Neuertheless, they wil not be lerned y vnderstonde, but walke on still in darcknesse: theryfore must all the fondacions of the londe be moued. I haue
sayde: ye are goddes, ye all are the childre of thy most hyst. But ye shall dye like men, fall like one of the tyrantaotes. Aryse (o God) judge thou the earth, for all Heithen are thine by enheritaunce.

The Isrij. A psalme of Asaph.

\[\text{HOLDE not thy tongue (o God) kepe not still syléce, refrayne not thy self, o God.} \]

\[\text{For lo, thy enemies make a murmuringe, they hate the, lift vp their heade. They ymagin craffly agaynyst thy people, take counsell agaynyst thy secrete ones. Come (saye they) let vs rote them out from amonge the people, that the name of Israel maye be put out of remembrance. For they haue cast their heads together with one consent, are co federate agaynyst the. The tabernacles of the Edomites r Ismaelites, the Moabites and Hagarenes. Gebal, Amnon and Amalech: the Philistynes with them that dwell at Tyre. Assur also is ioy ned vnto the help the children of Loth. Selah.} \]

But do thou to them as vnto the Madianites, vnto Sisera and vnto Iabin by broke of Cyson. Which perished at Endor, became as the doge of thy earth. Make their prynces like Oreb and Zeeb: Yee make all their prynces like Zeeba and Salmana.

Which saye: we wil haue the houses of God in possession. O my God, make them like vnto a whelle, and as the stubble before the wynde. Like as a fyre that burneth vp the wodd, as the flame that consumeth the mountaynes. Persecute them euen so with thy tempest, make them arrayed with thy storme. Make their faces ashamed (o LORDE) they maye seke thy name. Let the be cofounded vexed euer more: Let the be put to shame perish. That they maye knowe, that thou art alone, that thy name is the LORDE, and that thou only art the most hyest over all the earth.

The Isrij. A psalme of the children of Corah.

\[\text{HOW amiable are thy dwelliches, thou LORDE of hoostes? My soule hath a desire longinge for thy courte of thy LORDE, my hert my flesh reloyse in thy lyuynge God. For the sparowe hath founde hir an house, the swalowe a nest, where she maye laye hir} \]

\[\text{yőge: euç thy aulters O LORDE of hoostes, my kyngge my God. O how blessed are they that dwell in thy house, they are allwayes praysinge thy. Blessed are thy men whose strength is in thy, in whose herte are thy wayes.} \]

Which goinge thorow the vale of mysery, vse it for a well, and the poles are fyllen with water. They goe from strength to strength and so the God of Gods appeareth vnto the in Sion. O LORDE God of hoostes, heare my prayer: herken o God of Jacob.

Beholde o God oure defence, loke vpon the face of thyne anointed. For one daye in thy courte is better then a thousande: I had rather be a dore keper in the house of my God, then to dwell in the tentes of the vn godly. For the LORDE God is a light and defence, the LORDE wil gene grace worshippe, and no good thinge shal he wilde from them, that lyue a godlye life. O LORDE God of hoostes, blessed is the man, putteth his trust in the.

The Isrij. A psalme of the children of Corah.

\[\text{LORDE, thou barest a lounge vnto thy londe, thou didest bringe agayne the captiuyte of Iacob. Thou diddest forgene the offence of thy people, and couerdest all their synnes. Sela.} \]

Thou tokest awaye all thy displeasure, turnedest thy selfe from thy wrothful indignation. Turne vs then (o Godoure Saniuore) let thine anger cease from vs. Wilt thou be displeased at vs for euer? wilt thou stretch out thy wrath from one generation to another? Wilt thou not turne agayne, quycken vs, that thy people maye reloyse in the?

I wil herken what the LORDE God wil saie, for he shall speake peace vnto his people and to his sayntes, that they turne not them selues vnto foolishnesse. For his salucion is nye them that feare him, so that glory shall dwell in our londe. Mercy and trueth are met together, rightuousnesse and peace kysses ech other. Trueth shall ryse out of thy earth, and rightuousnesse shall loke downe from heauen. And why? the LORDE shall shewe louinge kyndnesse, and oure londe shall geue hir encrease. Rightuousnesse shall goe before him, and prepare the waye for his commynge.

Owe downe thine eare (o LORDE) and heare me, for I am clothed and poore. O kepe my soule, for I am holy: my God, helpe thy servaunt that putteth his trust in thee. Be mercifull vnto me (o LORDE) for I call daylie vpon thee. Coforme the soule of thy servaunt, for vnto the (o LORDE) do I lift vp my soule. For thou LORDE art good and gracious, of greate mercy vnto all them that call vpon thee. Geue eare LORDE vnto my prayer, and pondre my humble desyre. In the tyme of my trouble I call vpon thee, for thou hearest me. Amonge the goddes there is none like the o LORDE, there is not one that ca do as thou doest. All naciones whom thou hast made, shall come and worship the o LORDE, and shal glorifie thy name. For thou art greate, thou doest wondrful thinges, thou art God alone. Lede me in thy waye (o LORDE) that I maye walke in thy truth: O let my hert delyte in fearynge thy name. I thanke the o LORDE my God, wil prayse thy name for euer. For greate is thy mercy toward me, thou hast delivered my soule from thy nethermost hell. O God the proude are rysen against me, and the cogregation of thy mightie sekeith after my soule, set not before their eyes. But thou (o LORDE God) art full of compassion and mercy, longe suffrynge, greate in goodnesse thy truth. O turne the then vnto me, haue mercy vpó me: geue thy strength vnto thy servaunt, helpe the sonne of thy handmayde. Shewe some toké vpon me for good, that they which hate me, maye se it and be ashamed: because thou LORDE hast helped me, comforted me.

The lxxviii. A psalme of the children of Corah.

Hir foundacions are vpó the holy hilles: the LORDE loueth the gates of Sion more, the all dwellinges of Iacob. Very excellent thinges are spoake of, thou cite of God. Sela. I wil thinke vpó Rahab Babili, so that they shal knowe me: Yee the Philistynes also they of Tyre with the Morians. Lo, there was he borne. And of Sion it shalbe reported, that he was borne in her, even the most hyest which hath buryled her. The LORDE shall cause it be preached written amonge the people, that he was borne there. Sela. Therefore the dwellinges of all syngers dammers is in the.

The lxxviiij. A psalme of the children of Corah.

LORDE God my Sauyoure, I crie a dasye at night before the: Oh let my prayer entre in to thy presence, encline thine eare vnto my callynge. For my soule is full of trouble, my life draweth nye vnto hell. I am counted as one of the that go downe vnto the pytte, I am euë as a mă that hath no streight. Fre amoge the deed, like vnto the y lye in the graue, which be out of remembraunce, and are cutt awaye from thy honde. Thou hast layed me in the lowest pytte, in darknesse and in the depe. Thy indignacion lieth hard vpone me, and thou vexest me with all thy floudes. Sela. Thou hast put awaye myne ac quaintance farre fro me, made me to be abhorréd of them: I am so fast in preson, that I can not get forth.

My sight fayleth for very trouble: LORDE, I call daylie vpó the, and strecht out my hondes vnto the. Doest thou shewe wonders amonge the deed? Can the physiciās rayse vpó them agayne, that they maye prayse the? Maye thy louunge kyndnes be shewed in the graue, or thy faithfulness in destruccion? Maye thy wondorous workes be knowne in the darce, or thy righteousnes in the londe where all thinges are forgote?

to the I crie (o LORDE) and early cometh my prayer before the. LORDE, why puttest thou awaye my soule? Wherfore hyest thou thy face fro me? My strength is gone for very sorrow and misery, with fearfulness do I bare thy burthenes. Thy wrothfull displeasure goeth ouer me, the feare of the oppresseth me. They come rounde aboute me daylie like water, and compase me together on euer syde. My louers and fredes hast thou put awaye fro me, and turned awaye myne acquantancce.

The lxxviiij. A psalme of Ethan the Eshrahite.

My songe shall be allwaye of the louunge kyndnesse of the LORDE, with my
mouth wil I euer be shewing thy faithfulness from one generation to another. For I haue sayde: mercy shal be set vp for euer, thy faithfulness shalt thou stablish in the heauens. * I haue made a couenaunt with my chosen, I haue sworn vp to Dauid my seruaunt. Thy sede wil I stablish for euer, and set vp thy Trone from one generation to another. Sela.

O LORDE, the very heauens shall prayse thy wondrous worke, * yee a thy faithfulness in thy congregacion of the sayntes. For who is he amonge the cloudes, that maye be copared vnto the LORDE? * Yee what is he amonge the goddes, that is like vnto the LORDE? God is greatly to be feared in the counseill of the sayntes, a to be had in reuerence of all that are aboute him. O LORDE God of hoostes, who is like vnto the in power? thy truth is rounde aboute the. * Thou rulst the pryde of the se, thou stillest the wawes therof, whiche they arise. Thou breakest the proude, like one that is wounded, thou scatrest thine enemies abrode with thy mightie arme. The heauens are thine, the earth is thine: thou hast layed the foundaciō of the roūde worlde and all that therin is. Thou hast made the north and the south, Tabor and Hermon shal reioyse in thy name. Thou hast a mightie arme, stronge is thy hande, and hye is thy right hande. Righteousnes and equite is the habitation of thy seate, mercy and trueth go before thy face. Blessed is the people (o LORDE) that can reioyse in the, and walketh in the light of thy countenaunce. Their delite is in thy name all the daye longe, and thorow thy riightousnesse they shalbe exalted. For thou art the glory of their strength, a thorow thy fauoure shalt thou lift vp our hornes. * The LORDE is our defence, and the holy one of Israel is our kyng. Thou spakest somtyme in visīō vnto thy sayntes, and saydest: I haue layed helpe vpon one that is mightie, I haue exalted one chosen out of the people. I haue founde Dauid my seruaunt, with my holy oyle haue I anoynted him. My honde shal holde him fast, and my arme shal strengthe him. The enemie shal not overcomne him, and the sonne of wickednesse shal not hurt him. I shal

smyte downe his foes before his face, and plage them that hate him.

My trueth also a my mercy shalbe with him, and in my name shal his horne be exalted. I wil set his honde in the see, * and his right honde in the floudes. He shal call me: thou art my father, my God, and the strength of my saluacion. And I wil make him my firstborne, hyer then the kinges of the earth.

My mercy wil I kepe for him for euermore, and my couenaunt shall stonde fast with him. His sede wil I make to endure for euer, yee and his Trone as the dayes of heauen. * But yf his childrē forsoke my lawe, and walke not in my iudgmentes. Yf they breake myne ordinances, and kepe not my commandemente. I wil vsyet their offences with the roode, and their synnes with scourges. Neuertheless, my louynge kyndnesse wil I not ytterly take from him, nor suffre my trueth to fayle. My couenaunt wil I not breake, ner disanulle the thinge a is gone out of my lippes. I haue sworn once by my holynesse, that I wil not fayle Dauid. His sede shal endure for euer, and his seate also like as the Sonne before me. * He shal stonde fast for euermore as the Moone, and as the faithfull witnesse in heauen.

Sela. But nowe thou forsakest and abhorrest thyne anoynted, and art displeased at him. Thou hast turned backe the couenaunt of thy seruaunt, and cast his crowne to the grounde. Thou hast ouer throwne all his hedges, * and brokē downe his stronge holds. Al they that go by, spoyle him, he is become a rebuke vnto his neibours. Thou settest vp the right hande of his enemies, and makest all his aduersaries to reioyse. Thou hast taken awaye the strengthe of his swerde, and greest him not victory in the battayll. Thou hast put out his glory, and cast his Trone downe to the grounde. The dayes of his youth hast thou shortened, and couered him with dishonoure. Sela.

LORDE, how longe wilt thou hyde thy self? For euer? shal thy wrath brente like fyre? O remembre how shorte my tyme is, hast thou made all men for naught? * What man is he that lyueth, and shal not se death?

Maye a mā delaundrye his owne soule from the honde of hell? Sela.

LORDE, where are thy olde louynge kyndnesses, which thou swordest vnto Dauid in thy trueth? Remembre LORDE the renbuke that thy multituide of the people do vnto thy seruauntes, how I haue borne it in my bosome. Wherewith thine enemies blasphem the, slasher thy footesteppe of thy anointed. Thanks be to the LORDE for euermore: Amen, Amen.

The lxxixth. Psalme.

A prayer of Moses the man of God.

LORDE, thou art oure refuge from one generacion to another. Before the mountaynes were brought forth, or euere the earth the worlde were made, thou art God from euerslasting and worlde with out ende. Thou turnest man to destruccion, Agayne, thou sayest: come agayne ye children of men. For a thousande yeares in thy sight are but as yestreday that is past, and like as it were a night watch.

As soone as thou scarest them, they are euens as a slepe, and fade awaye sodenly like the grasse. In the mornynge it is greene and groweth vp, but in the euenyng it is cutt downe and wythered. For we consume awaye in thy displeasure, and are afrayed at thy wrothfull indignacion. Thou settest oure miszeddes before the, and oure secrete synnes in the light of thy countenaunce. For when thou art angrie, all oure dayes are gone, we bryenge oure yeares to an ende, as it were a tayle that is tolde. The dayes of oure age are iiij. score yeares & ten: though men be so stronge that they come to iiiij. score yeares, yet is their strength then but laboure and sorowe: so soone passeth it awaye, we are gone. But who regardeth the power of thy wrath, thy fearfull terrible displeasure? O teach vs to nombre oure dayes, that we maye applie oure hertes vnto wysdom.

Turne the agayne (o LORDE) at the last, and be gracions vnto thy seruauntes. O satisfie vs with thy mercy, and that soone: so shal we reioyse and be glad all the dayes of oure life. Comforte vs agayne, now after the tyme that thou hast agayne vs, and for the yeares wherein we haue suffred adversitie.

Shewe thy seruauntes thy worke, & their children thy glory. And the glorious maiesty of the LORDE oure God be vpon vs: O prosper thou the worke of oure hondes vpon vs, O prosper thou oure hondy worke.

The rci. Psalme.

WHO so dwelleth vnder thy defence of the most hyest, & abydeth vnder thy shadowe of thy allmightie: He shall saye vnto thy LORDE: O my hope, & my stronge holde, my God, in whom I will trust. For he shal deluere the frō the snare of the hunter, & frō the noysome pestilence. He shall couer the vnder his wynges, that thou mayest be safe vnder his fethers: his faithfullnesse and trueth shall be thy shylde and buckler. So shall not thou shal be aafrayed for eny bugges by night, nor for arowe that flyeth by daye.

For the pestileence that crepeth in thy darknesse, ner for the sicknesse thy destroyeth in the noone daye. A thousande shal fall byside the, and ten thousande at thy right honde, but it shal not come nye the. Yee with thyne eyes shalt thou beholde, and se the rewarde of the vngodly. For thou LORDE art my hope, thou hast set thy house of defence very hye. There shal no euell happen vnto the, nether shal eny plage come nye thy dwellinges. For he shall geue his angels charge ouer the, to kepe the in all thy wayes.

They shal beare the in their hondes, that thou hurte not thy fete agaynst a stone.

Thou shalt go vpō the Lyon and Adder, the yonge Lyon and the Dragon shalt thou treade vnder thy fete. Because he hath set his loue vpon me, I shal deluere him: I shal defende him, for he hath knoynye my name.

When he calleth vpon me, I shall heare him: yee I am with him in his trouble, wherout I wil deluere him, and bryenge him to honour. With lōge life wil I satisfie him, shewe him my saluacion.

The rci. Psalme.

It is a good thing to geue thanks vnto the LORDE, and to synghe prayses vnto thy name, o most hyest. To tell of thy louynge kyndnesses early in the mornynge, and of thy trueth in the night season.

Luc. 4. b. Exo. 23. c. Psal. 33. a.  Psal. 4. a.  Heb. 15. c.
Vpon an instrumët of ten strynges, vpon the lute and with a songe vpon the harpe.

For thou LORDE hast made me glad thorow thy workes, and I wil reioyse over the operacion of thy hondes. O LORDE, how glorious are thy workes, thy thoughtes are very depe. An vnwyse man wil not knowe this, a a foole wil not vnderstode it. That the vngodly are grene as the grasse, and that all the workes of wickednes do florish, to be destroyed for euer. But thou LORDE o most hyest, abysted worlde without ende.

For lo, thy enemies (o LORDE) lo, thy enemies shal perishe, and all the workers of wickednes shalbe scatred abrode. But my horse shalbe exalted like the horne of an Unicorne, shal be aonynted with fresh oyle. Myne eye also shal se his lust of myne enemies, myne eare shall heare his desyre of the wicked y ryse vp agaynst me. The rightious shall florish like a palme tre, and growe like a Cedre of Libanus. Suche as be planted in the house of the LORDE, be fructeful, plenteous grene. That they maye shewe, how true the LORDE my streth is, and that there is no vnrightuousnesse in him.

The 4. Psalme.

The LORDE is kynge, and hath put on glorious apparell, the LORDE hath put on his apparell, gyrded himself with streth: he hath made the rounde worlde so sure, that it can not be moved. From that tyme forth hath thy seate bene prepared, thou art from everlasting. The floundes aryse (o LORDE) the floundes lift vp their nousey, flowdies lift vp their wavies. The wavies of the see are mightie, rage horribly: but yet the LORDE that dwelleth on hye, is mightier. Thy testimonies (o LORDE) are very sure, holynesse becommeth thynke house for euer.

The 5. Psalme.

LORDE God, to whom vengeaunce belogeth: thou God to whom vengeaunce belongeth, shewe thy self. Arise thou judge of the worlde, rewarde the proude after their deseruynge. LORDE, how longe shal the vngodly, how longe shal the vngodly trympne? How longe shal all

1 Rom. 1. b. Sap. 13. a. 2 Psal. 72. c. c Nu. 23. d. 24. b. 3 Psal. 23. a. c Ess. 6. a. 4 Psal. 45. a. 88. b. 5 Deut. 26. c. 6 Deut. 32. c. Rom. 12. c. 7 Psal. 72. a. 8 Ess. 29. c. 9 Ess. 8. b. 9. b. 10 Iob 22. b. Eccl. 23. d.

wicked doers speake so disdaynedly, and make soch proude boastyng? They smyte downe thy people (o LORDE) and trouble thine heretage. They murthur the widdowe and the straunger, and put the fatherlesse to death. And yet they saie: Tush, the LORDE seyth not, the God of Iacob regardeth it not. Take hede, ye vnwise amonge the people: ye fooles, when wil ye vnderstonde? He that planted the eare, shal he not heare? he that made the eye, shal not he se? He that nurtur eth the Heithen, and teacheth a man knowlege, shal not he punysh? The LORDE knoweth the thoughtes of men, that they are but vayne. Blessed is the man, whom thou lernest (o LORDE) and teachest him in thy lawe. That thou mayest gene him pacience in tyme of aduersite, vntill the pytte be dyggd vp for the vngodly.

When I saide: my fote hath slipped, thy mercy (o LORDE) helde me vp. In multitude of the sorowes that I had in my herte, thy comfortes haue refreshed my soule.

Wilt thou haue eny thinge to do with the stole of wickednesse, which ymagineth myschefe in the lawe? They gather them together agaynst the soule of the rightious, condemne the innocent bloude. But the LORDE is my refuge, my God is the streth of my confidéce. He shal recom pense the their wickednesse, and destroye them in their owne malice: yee the LORDE our God shal destroye them.

The 6. Psalme.

COME, let vs prayse the LORDE, let vs hertely reioyse in the strength of oure saluacion. Let vs come before his presence with thakesgeyngue, shewe oure self glad in him with psalmes. For the LORDE is a greate God, and a greate kynge aboue all goddes. In his honde are all the corners of the earth, and the strength of the hilles is his

1 Gen. 7. d. and 19. Exo. 14. e. c Cor. 3. c. Baruc 4. a. 2 Iob 13. b. 1 Iob. 1. b. Psal. 31. a. 2 Cor. 1. a. 3 Eph. 5. b.
Psalm 101. The Psalter. Fo. drxv.

Also. The see is his, for he made it, and his houes prepared the dre lope.

O come, let vs worshipe and bowe downe oure selues: Let vs knele before the LORDE oure maker. For he is oure God: as for vs, we are the people of his pasture, and the shepe of his hodes. To daye yf ye wil heare his voyce, hardé not youre hertes, as whc ye prouoked in tyme of temptacion in the wildernes. Whereyoure fathers tøpted me, proued me, and sawe my workes. XL. yeares longe was I grewed with that generation, y sayde: they euer erre in their hertes, they verely haue not knowne my wayes. † Therefor I ware vnto the in my wrath, that they shulde not enter in to my rest.

The reb. Psalme.

O SYNGE vnto the LORDE a new songe, synge vnto the LORDE all the whole earth. Synge vnto † LORDE, ye prayse his name, be telyngye of his saluacion from daye to daye. Declare his honoure amonge the Heithë, and his wonders amonge all people. ‡ For † LORDE is greate, and can not worthely be prayed: he is more to be feared then all goddes. As for all † goddes of the Heithë, they be bu Idols, but it is the LORDE that made the heauen.

Thankesgeuynge and worshipe are before him, power and honoure are in his Sanctuary. ‡ Ascrybe vnto the LORDE (o ye kinredes of the Heithen) ascrybe vnto the LORDE worshipe and strenght. Ascrybe vnto the LORDE the honoure of his name, brynge presentes, and come in to his courte.

O worshipe the LORDE in the beuyte of holynesse, let the whole earth stonde in awe of him. Tell it out amonge the Heithë, that the LORDE is kynge: and that it is he which hath made the rounde worlde so fast, that it cannot be moued, and how that he shall judge the people rightuously. Let the heauës reioyse, and let the earth be glad: let the see make a noyse, yee † all that therin is. Let the felde be ioyfull and all that is in it, let all the trees of the wodd leape for ioye. Before the LORDE, for he commeth: for he cometh to judge the earth: yee with rightuousnesse shall he judge the worlde, and † people with his trueth.

The reb. Psalme.

T

THE LORDE is kynge, the earth maye be glad therof: † yee the multitude of the lles male be glad therof. Cloudes and darknesse are rounde aboute him, rightuousnes and judgment are the habitacion of his seate. There goeth a fyre before him, to burne vp his enemies on every syde. His lightenynges geue shyne vnto the worlde, the earth seyth it is afraid. ‡ The billest melt like wax at the presence of † LORDE, at the presence of the LORDE of the whole earth. ‡ The very heauens declare his rightuousnes, † all people see his glory. Cofoounded be all they that worshipe yimage, and delite in their Idols: worshipe him all ye goddes. Sion hear eth of it and reioyseth: † yee all † daughters of Iuda are glad because of thy judgmentes, o LORDE. For thou LORDE art the most hyest ouer all the earth, thou art exalted farre aboue all goddes. § O ye that loue the LORDE, se that ye hate the thinge which is euell: the LORDE preserueth the soules of his sayntes, he shall deluyer the from the honde of the vngodly. There is spronge vp a light for the rightuoues, and a ioyfull gladnesse for such as be true herted.

Reioyse therefor in the LORDE, ye rightuous: and geue thankes for a remembrance of his holynesse.

The rebij. Psalme.

O SYNGE vnto the LORDE a new songe, ‡ for he hath done maruelous things. With his owne right honde and with his holy arme hath he gotten the victory. The LORDE hath declared his sauynge health, and his rightuousnes hath he openly shewed in the sight of the Heithë.

He hath remembred his mercy and trueth towards the house of Israel: so that all the enedes of the worlde se the sauynge health of oure God. Shewe youre selfe joyfull vnto the LORDE all ye londes, synge, reioyse and geue thankes. ‡ Prayse the LORDE vpon the harpe, synge to the harpe with a psalme of thankesgeuynge. With trompettes also ‡ shawnes: O shewe youre selues ioyfull before the LORDE the kynge. Let the see make a noyse and all † therin is, yee the whole

worlde all that dwell therein. Let the floudes clappe their hondes, and let all the hilles be joyfull together. Before the LORDE, for he is come to judge the earth. Yee with rightousnes shall he judge the worlde, and the people with equite.

The 107. Psalm.

THE LORDE is kyng, be the people neuer so vnpatient: he sytteth vpon the Cherubins, be the earth neuer so vnquiete. The LORDE is greate in Sion, al hye aboue all people. O let men gene thakes vnto thy greate a wonderful name, for it is holy. The kynges power loueth iudgment, thou preparst equite, thou executest iudgment, and rightousnes in Iacob. O magnifie the LORDE oure God, fall downe before his fote stole, for he is holy. Moses a Aaron amonage his prestes, Samuel amonage soch as call vp his name: these called vpon the LORDE, a he herde thē. He spake vnto thē, out of the cloudy piler, for they kepeth his testimonies, and the lawe that he gaue them.

Thou herdest thē (o LORDE oure God) thou forgavest thē o God, a punyshedst their owne invencions. O magnifie the LORDE oure God, and worship him vp his holy hill, for the LORDE oure God is holy.

The 108. Psalm.

O BE joyfull in God (all ye lōdes) serue the LORDE with gladnes, come before his presence with ioye. Be ye sure, the LORDE he is God: It is he that hath made vs, not we oure selves: we are but his people, a the shape of his pasture. O go youre way in to his gates thē with thankeuyenke, a in to his courtes with prayse: be thākfull vnto him, a speake good of his name. For the LORDE is gracious, his mercy is everlasting, and his treuth endureth from generacion to generacion.

The e. Psalm. A thakesyenke of David.

MY songe shalbe of mercye and iudgment, yee vnto the (o LORDE) wil I syrge. O let me haue vnderstandinge in the waye of godlynesse, vntill the yme that thou come vnto me: a so shal I walke in my house with an innocent herte. I wil take no wicked things in honde, I hate the synne of vnfaithfullenes, it shal not cleue vnto me. A frowarde herte shal departe fro me, I wil not knowe a wicked persone.

Who so preuely slaundreth his neiboure, him wil I destroye: Who so hath a pride loke a an hye stomache, I maye not awaye with him. Myne eyes shal loke for soch as be faithfull in the londe, y they maye dwell with me: and who so ledeth a godly life, shal be my seruant. There shall no diseautfull persone dwell in my house, he that telleth lyes shal not tary in my sight. I shall soone destroye all the vnrgodly of the londe, that all wicked doers maye be roted out of the cite of the LORDE.

The e. Psalm.

HEARE my prayer (o LORDE) and let my crye come vnto the. Hyde not thy face fro me in the tyme of my troubl: enceyne thine caires vnto me when I call, O heare me, and that right soone. For my dayes are consumed awaye like smoke, a my bones are brent vp as it were a fyre brande.

My hert is smytē doun and wythered like grasse, so that I forget to eate my bread. For the voyce of my gronyne, my bone wil scarce cleue to my flesh. I am become like a Pellicane in the wildernes, and like an Oule in a broken wall. I wake, and am euyn as it were a sparow sitting alone vpon the house toppe. Myne enemies reuyle me all the daye longe, they laugh me to scorne, and are sworne together against me. I eate ashes with my bred, and mengle my drynke with wepynge. And that because of thy indignacion and wrath, for thou hast taken me vp, and cast me awaye. My dayes are gone like a shadowe, and I am wythered like grasse. But thou (o LORDE) endurest for euera, and thy remembrancehrough out all generacion. Arise therfore and haue mercy vpon Sion, for it is tyme to haue mercy vpon her, yee the tyme is come. And why? thy seruauntez haue a loue to hir stones, a it pitieth them to se her in the dust. The Heithen shall share thy name (o LORDE) and all the kynges of the earth thy majesty. For the LORDE shal buylde vp Sion, and shal apare in his glory. He turneth him vnto the prayer of

\* Psal. 95. a.  b Psal. 142. a.  c Num. 12. a.  1 Reg. 3. a.  d Psal. 65. a. Psal. 94. b. Exe. 34. d.  e Psal. 116. a.118. m.  f Psal. 88. a.  g Psal. 142. a.  h Tren. 4. b.  i 2 Ps. 36. d.

Iere. 25. b. 29. b.  1 Esd. 1. a. 6. 7.
the poore destitute, and despyseth not their desire. This shalle written for those ye come after, "that the people which shalbe borne, maye prayse the LORDE."

For He loketh downe from his Sanctuary, out of the heauens doth the LORDE behold the earth.

That he maye heare the mournynes of such as be in captiuyte, and deluyer the children of death. That they maye preach the name of the LORDE in Sion, and his worshiphe at Jerusalem. When the people are gathered together, and the kyngdomes also to serue ye LORDE. He hath brought downe my strength in my Journey, and shortened my days. Yet wil I saye: O my God, take me not awaye in y myddest of myyne age: as for thy yeares, they endure thorow all generacions. "Thou LORDE in the begynnynge hast layed y foundation of the earth, and the heauens are the workes of thy hondes. They shall perishe, but thou shalt endure: they all shall whee olde as doth a garment, & as a vesture shalt thou change the, and they shall chaunged. But thou art the same, and thy yeares shall not fayle.

The children of thy seruauntes shall continue, & their sedhe shal prosper in thy sight.

The cij. A psalme of Daud.

PRAYSE the LORDE (o my soule) & all that is within me praye his holy name. Praye the LORDE o my soule, & forget not all his benefites. Which forueughte all thy synnes, and healthe all thy infrumities. "Which sauneth thy life from destruction, and crowneth the with mercy & louynes kyndnesse. Which satisfieth thy desire with good things, making the yonge & lusty as an Agle. The LORDE executeth rightousnesse and judgment, for all them y suffre wronge. He shewed his wayes vnto Moses, and his workes vnto the children of Israel. "The LORDE is full of compassion and mercy, longe sufferinge, and of greate goodness. He wil not allwaye be chydinge, neither wil he kepe his anger for euer. He hath not dealt with vs after our synnes, ner rewardeth vs according to oure wickednes. "For loke how hye the heauene is in comparison of the earth, so greate is his mercy also towardes them that feare him.

Looke how wyde the east is from the west, so farre hath he set oure synnes from vs. Yee like as a father pitieth his owne children, euen so is the LORDE mercifull vnto the that feare him. "For he knoweth wherof we be made, he remembereth that we are but dust. That a man in his tyme is but as is grass, & florisheth as a foule of the felde.

For as soone as the wynde goeth ouer it, it is gone, and the place thereof knoweth it nomore. But the mercifull goodnesse of ye LORDE endureth for euer and euer, & prays of them y feare him, and his rightuousnesse vpon their childrens children. Soe as kepe his couenant, and thinke vpon his commandements to do them. The LORDE hath prepared his seate in heauene, and his kyngdome ruleth ouer all. O prays the LORDE ye angels of his, ye that be mightie in strength, fulfilling his commandement, that he maye heare the voyce of his wordes. O prays the LORDE all ye his hoostes, ye seruauntes of his, that do his pleasure. O speake good of the LORDE all ye workes of his, in euery place of his dominion: prays thou the LORDE, o my soule.

The cij. Psalme.

PRAYSE the LORDE o my soule: "O LORDE my God, thou art become exceedinge glorious, thou art clothed with Majesty and honoure. Thou deckest thy selfe with light, as it were with a garment, thou spredest out the heauens like a curtayne.

Thou voltset it aboue with waters, thou makset the cloudes thy charet, and goest vpon the wynges of the wynde. "Thou makset thine angels spretes, and thy ministers flames of fyre. Thou hast layed y earth vpon hir foundation, that it neuer moueth at any tyme. Thou couerest it with the depe like as with a garmet, so that the waters stonde aboue the hilles. "But at thy rebuke they fle, at the voyce of thy thonder they are afrayed. (Then are the hilles sene aloue, & the valleyes beneth in their place which thou hast appoynted for the.) "Thou hast set them their boundes, which they maie not passe, that they turne...
not agayne to couer thy earth. Thou causest the welles to springe vp amonge the valleys, and the waters runne amouge thy hilles. That all the beastes of the felde maye have drynke, & that the wynde assis maye quench their thyrste.

Above vpon the hilles haue the foules of the ayre their habitation, and syng amouge the branches. Thou watrest the hylles from aboue, the erth is fylled with thy frutes of thy worke. Thou bryngest forth grass for the catell, and grene herbe for the seruyce of men. a Thou bryngest fode out of the earth: wyne to make glad thy herte of ma, oyle to make him a cheerfull countenaunce, & bred to strength mans herte. The trees of the LORDE are full of sappe, even the trees of Libanus which he hath planted. There make the byrdes their nestes, and the fyrre trees are a dwellinge for the storne. The hilles are a refuge for the wylde goates, and so are the stony rockes for thy conyes. Thou hast appoynted the Moone for certayne seasons, the Sonne knoweth his goinge downe. Thou makest darkenesse, that it maye be night, wherin all the beastes of the forest do moue. Yee and the yonge lyons which roare after the praye, and seke their meate at God. But when the Sonne ariseth, they get them awaie together, and lye them downe in their dennes. b Then goeth man forth to his worke, and to till his londe vntill the euerynge. O LORDE, how manifolde are thy worke, right wysefully hast thou made the all: yee the earth is full of thy riches. So is this greate and wyde see also, wherin are thinges crepinge innumerable, both small and greate beastes. There goe the shippes ouer, c and there is that Leuiathan, whom thou hast made, to take his pastyme therin.

They wayte all vpö the, that thou mayest geue them meate in due season. d Whene thou geuest it them, they gather it: whiche thou openest thine honde, they are fyllen with good. But when thou hydest thy face, they are sorouful: e if thou takest awaie their breth, they dye, & are turned agayne to their dust. Agayne, when thou latest thy breth go forth, they are made, and so thou renuest the face of the earth. The glorious majesty of the LORDE endureth for euer, and the LORDE reioyseth in his worke. The earth trebleth at the loke of him; f he doth but touch thy hilles and they smoke. I will syng vnto the LORDE as longe as I lyue, I wil prayse my God whyle I haue my beinge. O that my wordes might please him, for my ioye is in the LORDE. As for synners, they shall be cosummed out of the erth, and the vngodly shal come to an ende: g but prayse thou the LORDE, o my soule. Halleluya.

O GEUE thankes vnto the LORDE, and call vpon his name: h tell the people what thinges he hath done. O let your songs be of him: prayse him, and let your talkynge be of all his wondorous worke. Geue his holy name a good reporte, let their hertes reioysse that seke the LORDE.

Seke the LORDE, and his strength, seke his face euermore. Remembre the marvelous worke that he hath done, his wonders and the judgmentes of his mouth. O ye sede of Abraham his seruaunt, ye children of Iacob his chosen. He is the LORDE oure God, whose punyshemente are thorow out all the world. He is alwaye myndfull of his couenaunt, and promyse that he made to a thousande generacions.

Yee the couenaunt that he made with Abraham, and the ooth that he swore vnto Isaac. And apoynted the same vnto Iacob for a lawe, and to Israel for an euerverlastinge testament. Sayenge: vnto the wil I geue the londe of Canaan, the lott of youre heretage. When there was yet but a fewe of them, and they straungers therin. What tyme as they wente from one nacion to another, from one kyngdome to another. He suffred no man to hurte them, h but reproud euyn kynges for their sake. Touch not myne anoynted, do my prophete no harme.

Moruer he called for a derth vpon the lode, and destroyed all the prouysion of bred. I But he had sent a man before them, euyn Joseph which was solde to be a bonde seruaunt. They hurte his fete in the stockes, the yron pearsed his herte. i Untill the tyme that his
GEUE thankses vnto the LORDE, for he is gracious, and his mercy endureth for euer. 

Who can expresse ye noble acts of the LORDE, or shewe forth all his prysse? Blessed are they that allwaye kepe judgment, and do righteousnes. Remembre vs (o LORDE) acordinge to the fauoure that thou bearest vnto thy people: o vyset vs with thy sauinge health. That we might se the pleasure of thy chosen, that we might rejoyse in the gladnesse of thy people, and gene thankes with thine enheritaunce. 

We haue synned with oure fathers, we haue done amysse, we haue dealt wickedly. Oure fathers regarded not thy wonders in Egipte, they kepte not thyy goodnesse in remembrance: but were disobedieft at the see, eué at the reed see. Neuertheles, he helped the for his names sake, that he might make his power to be knowne. He rebuked the reed see, and it was dried vp: so he led the thorow the depe as in a wildernes. Thus he sazed them from the honde of the hater, delyuered them from the honde of the enemie. 

As for those y troubled them, the waters ouerwhelmed the, there was not one of the left. Then beleued they in his worde, and songe prysse vnto him. But withina whyle they forgat his worke, a wolde not abyde his counsell. A lust came vpó them in the wildernes, so that they tempted God in the deserte. Yet he gaue them their desyre, and sent the ynombre at their willles. They angred Moses in the têtes, and Aaron the saynte of the LORDE. So the earth opened a swalowed vp Dathan, and covered the congregacio of Abiram. The fyre was kyndled in their company, the flame brent vp the vngodly. They made a calfe in Horeb, and worshipped the molte ymage. Thus they turned his glory in to the similite of a calfe, y eateth haye. They forgat God their Sanioure, which had done so greate things in Egipte. Wonderous worke in the londe of Ham, and fearfull things in the reed see. So he sayde he wolde haue destroyed them, had not Moses his chosen stonde before him in y gappe: to turne aweie his wrothfull indiguation, lest he shulde destroye the.

O
Ye they thought scorn of ye pleasant londe, and gave no credence vnto his word.

But murmured in their tentes, and herkened not vnto the voyce of the LORDE.

Then lift he vp his bonde agaynst them, to ouerthrowe them in the wildernes. To cast out their sede amonge the naciones, and to seater them in the londes. They joyned them selues vnto Baal Peor, and ate the offeringes of the deed. Thus they provoked him vnto anger with their owne invicions, and the plage was greate amonge them.

Then stode vp Phineas and executed justice, so the plage ceased. And that was counted vnto him for righteousnesse, amonget all posterites for euermore. They angered him also at the waters of strife, so that Moses was painshed for their sakes. Because they provoked his sprete, and he tolde thee planely with his lippes. Nether destroyed they the Heithen, as the LORDE commanded them. But were mengled amonge the Heithen, and lerned their workes.

In so much that they worshipped their ymages, which turned to their owne decaye.

Yee they offered their sonnes and their daughteres vnto deuels. And shed the innocent bloud of their sonnes and of their daughteres, whom they offered vnto the ymages of Canaan, so that the londe was defyled with bloud. Thus were they stayned with their owne workes, and wente a whoringe with their owne invicions. Therfore was the wrath of the LORDE kyndled agaynst his people, in so much that he abhorred his owne inheritance. And gaue them ouer in to the bonde of the Heithen, and they that hated them, were lorde ouer them. Their enemies oppressed thee, and had them in subiecction. Many a tyme dyd he deluyer them, but they provoked him with their owne invicions, and were brought downe for their wickednesse. Neuertheless whiche he sawe their ausersite, he hedde their complayne. He thought vp his couenaunt, and pitied thee, acordinge vnto the multitude of his mercies. Yee he made all those thee had them awaye captiuie, to pitie them. Deluyer vs (o LORDE oure God) vs gather vs from amone the Heithen: that we maye gyue thanks to thy holy name, vs make ourse boast of thy prayse.

Blessed be the LORDE God of Israel from euerlastinge and worlde without ende, and let all people saye: Amen, Amen. Halleluya.

GEUE thankes vnto the LORDE, for he is gracious, and his mercy endureth for euer. Let them geue thakes whom the LORDE hath redeemed, deluyered from the hande of the enemie. And gathered thee out of the londes, fro the east, fro the west, fro the north thee from the south.

They wente astraye in the wildernes in an vntroden waye, founde no cite to dwell in. Hongrie thee thirste, thee their soule faynted in thee. So they cried vnto the LORDE in their trouble, thee he deluyered thee from their distresse. He led the forth by thee right waie, thee they might go to thee cite where they dwelt.

O that mee wolde prayse the goodness of the LORDE, thee the wonders that he doth for the childre of mee. For he satisfied the emptie soule, thee fyllde the hongrie soule with good. Soch as sat in darknesse and in the shadowe of death, beyng fast bounde in misery thee yron. Because they were not obediënt to the commaundementes of God, but lightly regarded the counsell of the most highest.

Their herte was vexed with laboure, they fell downe, thee there was none to helpe them. So they cried vnto the LORDE in their trouble, thee he deluyered them out of their distresse. He brought thee out of darknesse thee out of the shadowe of death, thee brake their bonds in sonder. O that men wolde prayse the goodness of the LORDE, thee the woders that he doth for the childre of men. For he hath broken the gates of brasse, thee smitt the barres of yron in sonder. Foolish mee were plaged for their offence, thee because of their wickednesse. Their soule abhorred all maner of meate, they were euene harde at deaths dore. So they cried vnto the LORDE in their trouble, thee he deluyered thee out of their distresse. He sent his worde thee healed thee, thee sauë thee from destrucction. O that men wolde prayse the goodness of the LORDE, thee the wonders that he doth for the children of men. That they wolde ofre vnto him the
Psalm xlvii. The Psalter.

sacrifice of thanksgiving, and tell out his works with gladness. They that go downe to the sea in shippes, occupy their busynes in greater waters. These men se the works of the LORDE, his wonders in the depe. For at his wordes, the stormy wynde aryseth, and lifteth vp the wawes thereof.

They are caried vp to the heauen, downe agayne to the depe, their soule melteth awaye in the trouble. They rele to and fro, they stacker like a droncken man, and are at their wittes ende. So they crye vnto the LORDE in their trouble, he deluyereth the out of their distress. He maketh the storme to cease, so that the wawes are still.

The are they glad because they be at rest, so he bryngeth them vnsto the hauen where they wolde be. O that men wolde praye the goodnes of the LORDE, and the wonders that he doth for the children of men.

That they wolde exalte him in the coger-gacion of the people, loae him in the seate of the elders. Which turneth the floudes in to drie londe, and drieth vp the water sprynges. A frutefull londe maketh he baren, for the wickednesse of them that dwell therin. Agayne, he maketh the wildernes a stondinge water, and water sprynges of a drye grounde. There he setteth the hongrie, that they maye bylde them a cite to dwell in. That they maye sawe their garde, plante vnyardes, to yelde them frutes of increase. He blesseth them, so that they multiplie exceedingly, and suffreth not their catell to decrease. Whi they are minished brought lowe thorow oppressi, thorow eny plage or trouble. Though he suffereth to be euell intreated thorow tyrantautes, or let them wandre out of the waye in the wildernes: Yet helpeth he the poore out of misery (at the last) and maketh him an housholde like a flocke of shepe. The rightuous wil coside this and reioyse, the mouth of all wickednesse shall be stopped. Who so is wyse, and pondreth these things well, shall vnderstonde the louynge kyndnesse of the LORDE.

The xlvii. A psalme of Daviid.

O GOD, my hert is ready to syng, to geue praye. Awake (o my glory) awake lute & harpe, I my selfe will awake right early. I wil geue thakes vnto the (o LORDE) amonge the people, I wil syng prayses vnto the amonge the Heithes.

For the greatnesse of thy mercy is higher then the heauen, and thy faithfullnesse reacheth vnto the cloudes. Set vp thy selfe (o God) aboue the heaues, thy glory aboue all the earth. That thy beloued maye be deluyered: helpe then with thy right hande, heare me. God bath spoken in his Sanctuary (which thinge reioyseth me.) I will deuyde Sichem, and mete out the valley of Suchoth. Galaad is myne, Manasses is myne, Ephraim is the strégh of my heade, Juda is my captaine. Moab is my wash potte, ouer Edom wil I stretch out my shue, Philistea shall be glad of me. Who wil lede me in to the stronge cite? Who wil brynge me in to Edom? Shalt not thou do it (o God) which hast cast vs out: thou God, vntil thou hast sent forth with oure hoostes? O be thou oure helpe in trouble, for vayne is the helpe of man. Thorow God we shall do greate actes, for it is he on that treade downe oure enemies.

The xlvii. A psalme of Daviid.

OLDE not thy tõge, o God of my praye. For the mouth of the vngodly, yee and the mouth of the disceatfull is opened vpon me, and speake agaynst me with false tõges. They compasse me aboute with wordes of hatred, fight agaynst me without a cause. For the loue that I had vnto them, they take now my contrary parte, but I geue my selfe vnto prayer. Thus they rewarde me enell for good, hatred for my good will. Set an vngodly man to be ruer ouer him, let Satan stonde at his right hande. When sentence is geuen vpon him, let him be cõdempned, and let his prayser be turned in to synne. Let his dayes be fewe, and his bishopricke another take. Let his children be fatherlesse, his wife a wyddowe. Let his children be vagabundes, and begg their bred: let them seke it, as they that be destroyed. Let the extorcioner cõsume all that he hath, and let straungers spoyle his labour. Let there be no man to petie, ner to haue compassion vpon his fatherlesse children. Let his ende be destruccion, and in the nexte generacion let his name be clene put out. Let the wickednesse of his fathers be had in
remembrance in the sight of the LORDE, and let not the synne of his mother be done awaye.

Let them be allwaye before the LORDE, but as for the mercifull of them selues, let it perish from out of the earth. And that because his mynde was not to do good, but persecuted the poore helplesse, and him that was vexed at the herte, to slaye him. His delite was in cursyng, and therefor shall it happen vnto him: he loued not blessyng, and that shall be farre fro him. He clothed him self with cursyng like as with a rayment: yee it wente in to his bowels like water, and like oyle in to his bones. Let it be vnto him as the cloke that he hath vpon him, and as the gyrdle that he is gyrded withall. Let it thus happen from the LORDE vnto myne enemies, and to those that speake euell against my soule. But deale thou with me (o LORDE God) acordinge vnto thy name, for swee is thy mercie. O deluyer me, for I am helplesse a poore, a my herte is wounded within me. I go hence like a shadowe that departeth, and am dryuen awaye as a gresshoppers. My knees are weake thorow fastinge, my flesh is dried vp for want of fatesse. I am become a rebuke vnto them, they loke vp[o] me" and shake their heads. Helpe me o LORDE my God, oh saue me for thy mercies sake. That they maye knowe, how that this is thy hande, and that thou hast done it. Though they curse, yet blesse thou: and let them be confounded, that rysse vp against me, but let thy seruaunt reioyse. Let myne aduersaries be clothed with their owne shame, as with a cloake.

As for me, I wil geue thankes vnto the LORDE with my mouth, and praye him amoung the multitude. "For he stondeth at the right hande of the poore, to saue him from soch as condempne his soule.

The c[r]. A psalme of Dauid.

The LORDE sayde vnto my LORDE: "Syt thou on my right hande, vntill I make thine enemies thy fote stole. The LORDE shall sende the rokke of thy power out of Sion, be thou ruler euin in thy myndest amoung thine enemies. In the daye of thy power shal thy people offre the frewill offerings with an holy worshipe, y dewe of thy byrth is of the wobe of the mornynge. The LORDE sware, and wil not repent; "Thou art a prest for euer after y order of Melchisedec. The LORDE vpon thy right, honde, shal Smyte euens kynges in the daye of his wrath. He shal be judge amouge the Heithen, he shal fyll them with deed bodies, and Smyte in sonder the heades ouer dyerse countres. He shal drynke of the broke in the waye, therfore shal he lift vp his heade.}

I WIL geue thankes vnto the LORDE with my whole herte: secretly amoung the faithfull, and in the congregacion. The workes of the LORDE are great, sought out of all the that haue pleasure therin. His worke is worthy to be praysed and had in honoure, and his rightuousnesse endureth for euer. The mercifull a gracious LORDE hath so done his marvulous workes, y they ought to be had in remembreance. "He geueth meate vnto the y feare him, he is euer myndfull of his covenaunt.

He sheweth his people the power of his workes, that he maye geue them the heretage of the Heithen. The workes of his hodes are verite a Judgment, all his commandementes are true. They stonde fast for euer a euer, a are done in truthe a quite. He sent redemption vnto his people, he hath commanded his covenaunt for euer, holy a reuerent is his name. "The fear of the LORDE is the begynynge of wyszdome, a good understandinge haue all they that do thereafter: the praye of it endureth for euer.

BLESSED is the man y feareth the LORDE, a 'hath great delite in his commandementes. His sede shall be mightie vpon earth, the generacion of the faithfull shalbe blessinge. Riches a plenteousnesse shalbe in his house, a his rightuousnes endureth for euer. Vnto the godly there ariseth vp light in the darknesse: he is mercifull, louynge a righteous. 'Wel is him that is mercifull, a lendeth gladly, a podreth his wordes with discretion. For he shal neuer be moued, the rightuous shal be had in an euerlastinge re-

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membrance. He wil not be afrayed for eyne
euell tydinges, his herte stondeth fast, &
beleueth in § LORDE. His herte is stablished,
he wil not shrencke, vntill he se his desyre
vpon his enemies. He hath spared abrode,
& geueth to the poore, his righuownes nes
mayneth for euer, his horne shall be exalted
with honoure. The vngodly shal se it, & it shal greue
him: he shall gnash with his teth & consume
awaye, & the desyre of the vngodly shal perish.


PRAYSE the LORDE (O ye seruauntes)
O praye the name of the LORDE."
Blessed be the name of the LORDE, frō
this tym hath for euermore. The LORDES
name is worthy to be praysed: frō the rysinge
vp of the Sonne vnto the goinge doone of the
same. The LORDE is hye aboue all Heitien,
and his glory aboue the heauēs. Who is like
vnto the LORDE oure God, § hath his
dwellinge so hye, which humblleth himself, to
beholde that is in heauen and earth? Which
taketh vp the symple out of the dust, and
liftheth the poore out of the myre. That he
maye set him amongethe priynces, euen
amongethe the priynces of his people. Which
maketh the baren woman to kepe house, and
to be a joyfull mother of children. Halleluya.

The criij. Psalme.

WHEN Israel came out of Egipte, § the
house of Iacob: frō amongethe strange
people. Iuda was his Sacracy,
Israel his dominion. § The see saue that, &
bled, Iordan turned backe. The mountayne
skipped like rammes, § the little hilles like
yonge shepe. What ayed the (o thou see)
thou fleddest? and thou Iordan, that
thou turnedest backe? Ye mountaynes, that
ye skipped like rammes? and ye little hilles,
like yonge shepe? The earth trembled at
the presence of the LORDE, at the presence
of the God of Iacob. § Which turned the
harde rocke in to a stondinge water, § the
flynt stone in to a sprynginge well.

Here the Hebrues begynne the cxv. psalme.

Not vnto vs (o LORNE) not vnto vs, but
vnto thy name gone the prayse, for thy louinge

mercy and faithfulnes. Wherfore shal the
Heithen saye: "where is now their God?
As for oure God, he is in heauen, he doth
what souer it pleaseth him. Their ymage
are but syluer and golde, even the worke of
mens hodes. § They haue mouthes, and speake
not: eyes haue they, but they se not.
They haue eares, and heare not: noses
haue they, but they smell not. They haue
handes and handle not, fete haue they, but
they can not go, nether can they speake
thorow their throate. They that mad them,
are like vnto them, and so are all soch as put
their trust in them. But let Israel trust in §
LORDE, for he is their soucre § defence.
Let the house of Aaron put their trust in §&
LORDE, for he is their soucre § defence.
They that feare the LORDE, let the put
their trust in the LORDE, § for he is their
soucre and defence. The LORDE is
myndefull of vs, § bleeseth vs: he bleeseth
§ house of Israel, he bleeseth § house of
Aaron. Yee he bleeseth all them that feare
the LORDE, both small § greate. The
LORDE encreaseth you more § more: you,
and youre childre. § For ye are § bleesed of
the LORDE, which made heauen § earth.
All the whole heauens are the LORDES,
but the earth hath he geuē vnto § childre of
men. § The deed prays not the (o LORDE)
nether all they that go downe in to sylence.
But we will prays the LORDE, from this
nymse forth for euermore. Halleluya.

The criij. Psalme.

I AM wel pleased, § the LORDE hath a
herde § voyce of my prayer. That he
hath enclined his ear vnto me, threfore wil
I call vpō him as longe as I lyue. § The
snares of death copased me rounde aboute,
the paynes of hell gat holde vpō me, I
founde trouble and heuynesse. Then called
I vpon § name of the LORDE: o LORDE,
delyuer my soule. Gracious is § LORDE §
righuownes, yee oure God is mercifull.
The LORDE preserueth § symple, I was
brought downe, and he helped me. Turne
agayne then vnto thy rest (o my soule) for
the LORDE hath geuē the thy desyre.

And why? § thou hast delyuered my soule

1 Pro. 11. c. 2 Cor. 9. b. 3 Psal. 133. a, and 134. a.
4 Mat. 1. c. 5 1 Re. 5. b. 6 Exo. 13. a. 7 Exo. 14. e.
8 Iosu 3. d. 9 Exo. 17. b. Nu. 20. b. 10 Psal. 78. b.
Psalm 85.

This psalm doth the Hebrues ioyne vnto it that goeth before, and it is with them the exvi. psalm.

I BELEUED, a and therefore haue I spoken, but I was sore troubled. I sayde in my haist: All men are lyers.

What rewarde shal I geue vnto ¥ LORDE, for all the benefites ¥ he hath done vnto me? I wil receive the cuppe of saluacion, and call vpon the name of the LORDE.

I wil paye my vows in the presence of all his people, right deare in the sight of ¥ LORDE is the death of his sayntes. O LORDE, I am thy seruaunt, I am thy seruaunt, and the soune of thy handmayden, thou hast broken my bonds in sounder. I wil offre the ¥ the sacrifice of thankes geuyngne, and will call vpon the name of the LORDE.

I wil paye my vows vnto the LORDE in the sight of all his people, in the courtes of the LORDES house, euë in the mynddest of the, o Ierusalem. Halleluya.

O PRAYSE the LORDE all ye Gentiles, laude him all ye people. b For his mercifull kyndnes is euer more and more towarde vs, ¥ the truth of the LORDE endureth for euer. Halleluya.

O GEUE thanks vnto the LORDE, for he is gracious, and his mercy endureth for euer. c Let Israel now confesse, ¥ his mercy endureth for euer. Let the house of Aaron now confesse, that his mercy endureth for euer. Yee let the now that feare the LORDE, confesse, that his mercy endureth for euer. I called vpon the LORDE in trouble, and the LORDE herde me at large. The LORDE is my helper, d I wil not feare what man doeth vnto me. The LORDE is my helper, ¥ I shal se my desire vpon myne enemies. It is better to trust in the LORDE, then to put any confidëce in prynces. All Heithen compassed me ronde aboute, but in the name of the LORDE wil I destroye thec.

They kepe me in on euer syde, but in the name of the LORDE, I wil destroye them.

They came aboute me like bees, ¥ were as hote as the fyre in the thornes, but in the name of the LORDE I wil destroye them.

They thrust at me, that I might fall, but the LORDE was my helpe. e The LORDE is my strengthen, ¥ my songe, ¥ is become my saluacion. The voyce of ioye ¥ myth is in the dwellynges of ¥ righteous, for ¥ right hande of the LORDE hath gottë the victory.

The right hande of the LORDE hath the preeminynce, the right hande of the LORDE hath gottë the victory. I wil not dye, but lyue, and declare the workes of the LORDE. The LORDE hath chastened ¥ correcte me, but he hath not geuen me ouer vnto death.

Open me the gates of rightouenesse, ¥ I maye go in there thow, ¥ geue thakes vnto the LORDE. This is the dore of the LORDE, the rightouous shall entre in thorow it.

I thanke the, ¥ thou hast herde me, ¥ art become my saluacio. ¥ The same stone which the buyliders refused, is become the headstone in the corner. This was the LORDES doinge, ¥ it is maruellous in oure eyes. This is the daye which the LORDE hath made, let vs reioyse and be glad in it. Helpe now o LORDE, o LORDE sende vs now prosperite.

Blessed be he that cometh in the name of the LORDE, we wish you good lucke, ye that be of the house of the LORDE. God is the LORDE, ¥ hath shewed vs light: ¥ Garnish the solemnfeast with grene braunches, euë vnto the horns of ¥ aulter. Thou art my God, ¥ I wil thanke the: thou art my God, and I wil prayse the. ¥ geue thankes vnto the LORDE, for he is gracious, ¥ his mercy endureth for euer.

BLESSED are those ¥ be vndefiled in the waye: ¥ which walke in the lawe of ¥ LORDE. Blessed are they that kepe his testimonies, ¥ seke him with their whole herte.

Which walke in his wayes, ζ do no wickednesse. ¹Thou hast geen strayte charge to kepe thy commaundementes. O that my wayes were stablished to kepe thy statutes. So shulde I not be confounded, whyle I haue respecte vnto all thy commaundementes. I wil thanke the with an vnfayned herte, because I am lerned in the judgmetes of thy righteousnesse. I wil kepe thy statutes, ζ forsake me not vttterly.

BETH.

Where withall shal a yonge man clense his waye? Euen by rulinge himself after thy worde. With my whole herte do I seke ὑ, O let me not go wronge out of thy cômaundemêtes. ²Thy wordes haue I hyd within my herte, ὑ I shulde not syne against the.

Prayse be thou O LORDE, O teach me thy statutes. With my lippes wil I be tellynge out all the judgmetes of thy mouth. I haue as greate delite in the waye of thy testimonies, as in all maner of riches. I wil exercise my self in thy cômaundementes, ζ haue respecte vnto thy fotepathes. My delite shalbe in thy statutes, I will not forget thy wordes.

GIMEL.

O do well vnto thy seruaut, that I maye lyue and kepe thy wordes. Open thou myne eyes, ζ so shal I spie out wonderous thinges in thy lawe. ³I am a stranger vpon earth, O hyde not thy commaundementes fro me.

My soule breaketh out, for the very feruent desyre that I haue allwaye vnto thy judgmetes. Thou rebukest the proud, cursed are they that departe from thy commaundemêtes. O turne fro me shame ζ rebuke, for I kepe thy testimonies. Prynos also syt ζ speake against me, but thy seruaunt is occupied in thy statutes. In thy testimonies is my delite, they are my counscelers.

DALETH.

My soule cleueth to the dust, O quicken thou me accordinge to thy worde. ⁴I knowledged my wayes, ζ thou herdest me, O teach me then thy statutes. Make me to understande the waye of thy commaundemêtes, ζ so shal I talke of thy wonderous workes.

My soule melteth awaye for very heuynessé, ζ set me vp accordinge vnto thy worde.

Take fro me the waye of lyenge, ζ graunte me thy lawe. I haue chosen the waye of treuth, thy judgmetes haue I layed before me. I sticke vnto thy testimonies, ζ LORDE cofounde me not. I wil rûne the waye of thy commaundementes, when thou hast comforted my herte.

HE

Teach me O LORDE the waye of thy statutes, and I shal kepe it vnto the ende. O geue me understandinge, and I shal kepe thy lawe, yee I shal kepe it with my whole herte.

Lede me in the path of thy commaundemêtes, for that is my desyre. Enlyne mye herte vnto thy testimonies, ζ not to cuvetousnes. O turne awaye myne eyes, lest they beholde vanite, ζ quicke me in thy waie.

O stabliss thy worde in thy seruaunt, ὑ I maye feare the. Take awaye the rebuke ὑ I am afraied of, for thy judgmetes are amiable. Beholde, my delite is in thy commaundemêtes, ζ quicke me in thy righteousnesse.

VAU.

Let thy louyng mercy come vnto me (o LORDE) and thy sauynge health accordinge vnto thy worde. That I maye gene answere vnto my blaspheiners, for my trust is in thy worde. O take not ὑ worde of treuth vttterly out of my mouth, for my hope is in thy judgmetes. So shal I allwaye kepe thy lawe, yee for euer and euer. And I wil walke at liberty, for I seke thy commaundementes. I wil speake of thy testimonies euen before kynges, and wil not be ashamed.

My delite shalbe in thy commaundementes, which I loue. My hondes also will I lift vp vnto thy commaundemêtes which I loue, ζ my talkyng shalbe of thy statutes.

ZAIN.

O thynke vpon thy seruaunt as concernyng thy worde, wherin thou hast caused me to put my trust. For it is my comforte in my trouble, yee thy worde quyckenneth me.

The proude haue me greatly in derision, yet shrencke not I from thy lawe. I remembre thy everlastinge judgmetes (o LORDE) and am comforted. I am horribly afraied for thy vngodly, that forsake thy lawe.

Thy statutes are my songes in the house of my pilgrimage. I thynke vpon thy name

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¹ Deut. 4. 5. 6. 7. 8. Iosu. 22. 24. ² Deut. 6. b. and 11. c. ³ Gen. 47. b. Iob 14. b. ⁴ Psal. 43. c
(O LORDE) in the night season, and kepe thy lawe. It is myne owne, for I kepe thy commaundementes.

FALSH

Thou art my porcion (O LORDE) I am purposed to kepe thy lawe. *I make myne humble petition in thy presence with my whole herte, o be mercifull vnto me acordinge vnto thy worde. I call myne owne wayes to remembrance, and turne my fete in to thy testimonies. I make haist, and prolonge not the tyme, to kepe thy commaundementes. The congregacions of the vngodly have robbed me, but I forget not thy lawe. 5 At myndight stonde I vp, to guee thakes vnto the, for the judgmenes of thy righteousness.

I am a companyon of all them that feare the, and kepe thy commaundementes. The earth (O LORDE) is full of thy mercy, O teach me thy statutes.

THETH.

O LORDE, thou hast dealt frendly with thy seruaunt, acordinge vnto thy worde. O lerne my kyndnesse, nortoure z knowledge, for I beleue thy commaundementes.

Before I was troubled, I wente wronge, but now I kepe thy worde. Thou art good and frendly, 6 O teach me thy statutes.

The proude ymagin lyes vpon me, but I kepe thy commaundementes with my whole herte. Their herte is as fat as brawne, but my delite is in thy lawe. It is good for me that I haue bene in trouble, that I maye lerne thy statutes. The lawe of thy mouth is dearer vnto me, the thousands of golde z syller.

IOD.

Thy hidæs haue made me and fashioned me, O guee me vnderstandinge, that I maye lerne thy commaundementes. They that feare the, wil be glad when they se me, because I put my trust in thy worde. I knowe (O LORDE) thy judgmentes are right, and 7 thou of very faithfulness hast caused me be troubled. O let thy mercifull kyndnesse be my comforte, acordinge to the promyse that thou hast made vnto thy seruaunt. O let thy louynge mercies come vnto me, that I maye lyue, for thy lawe is my deleyte. Let the proude be confounded, which handle so falsly agaynst me. But let soch as feare the, z knowe thy testimonies, be turned vnto me. O let my herte be vndefyled in thy statutes, that I be not ashamed.

CHAP.

My soule longeth for thy sauynge health, for my trust is in thy worde. Myne eyes lóge sore for thy worde, sayégé: Oh when wilt thou coforte me? For I am become like a botell in ÿ smoke, yet do not I forget thy statutes. 7 How many are the days of thy seruaunt? Wé wilt thou be auenged of my aduersaries? 6 The proude haue dydgyt pittes for me, which are not after thy lawe.

All thy commaundementes are true, they persecute me falsly, O be thou my helpe.

They haue almost made an ende of me vpon earth, but I forsake not thy commaundementes. O quyckë me after thy louinge kyndnes, z so shall I kepe the testimonies of thy mouth.

LAMED.

O LORDE, thy worde endureth for euer in heauë. 6 Thy træth also remayneth from one generation to another: thou hast layed the foundation of the earth, and it abydeth.

They côteinue this daye acordinge to thy ordinaunce, for all things serue the. Yf my deleyte were not in thy lawe, I shulde perishe in my trouble. I wil neuer forget thy comauandementes, for with the thou quyckenesst me. I am thine, oh helpe me, for I seke thy commaundementes. The vngodly laye wayte for me to destroye me, but I considere thy testimonies. I se that all thinges come to an ende, but thy commaundement is exceedinge brode.

MEM.

O what a louë haue I vnto thy lawe? all the daye longe is my talkynge of it. Thou thorow thy commaundement hast made me wyser the myne enemies, for it is euer by me. 6 I have more vnderstandinge then all my teachers, for thy testimonies are my studye.

Yee I am wyser then the aged, for I kepe thy commaundementes. I refrayne my fete from every euell waye, that I maye kepe thy worde. I shrenck not from thy judgmentes, for thou teachest me. 6 How sweate are thy wordes vnto my throte? Yee more the hony
vnto my mouth. Thorow thy commaundemences I get vnderstandinge, therfore I hate all false wayes.

**NUN.**

Thy worde is a lantern vnto my fete & a light vnto my pathes. *I haue sworne & am stedfastly purposed, to kepe the iudgmetes of thy righteousnesse. I am troubled abone measure, quycken me (o LORDE) acordinge vnto thy worde.* Let the frewillofferinges of my mouth please the (o LORDE) & teach me thy iudgmetes. My soule is allwaye in my hode, yet do not I forget thy lawe. The vngodly haue laied a snare for me, but yet swarue not I frō thy cómaundemetes. Thy testimonies haue I claymed as myne heretage for euer: *why? they are the very ioye of my herte. I applie myne herte to fulfill thy statutes allwaye, euen vnto the ende.*

**SAMECH.**

I hate vngodly, but thy lawe do I loue. Thou art my defence & shyle, my trust is in thy worde. Awaye fro me ye wicked, I wil kepe the commaundementes of my God.

*O stablish me acordinge vnto thy worde, & I maye lyue, & let me not be disapoynted of my hope. holde thou me vp, & I shall be safe: yee I shal euer be talkynge of thy statutes. Tho trestead downe all the departe from thy statutes, for they ymagin but disceate. Tho puttest awaye all the vngodly of the earth like drosse, therfore I loue thy testimonies. My flesh trebleth for feare of the, and I am afrayed of thy iudgmetes.*

**AIN.**

I deale with the thynge & is lauffull & right, O geue me not ouer vnto my oppressours. Be thou suertie for thy seruaunt to do him good, that the proude do me no wronge. Myne eyes are waysted awaye with lokynge for thy health, & for thy words of thy righteousness. O deale with thy seruaunt acordinge vnto thy louynge mercy, and teach me thy statutes. I am thy seruaunt, O graunte me vnderstödinge, that I maye knowe thy testimonies. It is tyyme for the (o LORDE) to laye to thine hode, for they haue destroyed thy lawe. For I loue thy cómaundemetes aboue golde and precious stone. Therfore holde I straight all thy cómaundemetes, and all false wayes I vterly abhorre.

Thy testimonies are wonderfull, therfore doth my soule kepe them. *When thy worde goeth forth, it geneth light and vnderstödinge, euē vnto babes.* I opē my mouth & drawe in my breth, for I desyre thy cómaundemetes. O loke thou vpon me, and be mercifull, as thou vset do to vnto those v lone thy name. Ordre my goings after thy worde, that no wickednesse raigne in me. O deluyer me from the wrōgeous dealinges of me, and so shal I kepe thy cómaundemetes. Shewe the light of thy countenaunce vnto thy seruaunt, and lerne me thy statutes. Myne eyes gushe out with water, because men kepe not thy lawe.

**ZADI.**

Rightuous art thou (o LORDE) & true is thy iudgmet. The testimonies that thou hast commaunded, are excedinge rightuous and true. *My zele hath euen consumed me, because myne enemies haue forgotten thy wordes. Thy worde is tried to the vttmost, & thy seruaunte loueth it. I am small and of no reputaciō, yet do not I forget thy cómaundemetes. Thy righteousnesse is an euerlastinge rightuousnes, and thy lawe is true. Trouble and heuynesse haue takē holde vpo me, yet is my delite in thy commaundementes. The rightuousnes of thy testimonies is euerlastinge, o graunte me vnderstandinge, and I shal lyue.*

**COPH.**

I call with my whole herte, heare me (o LORDE) I wil kepe thy statutes. Yee euen vpo the do I call, helpe me, and I shal kepe thy testimonies. Early in vpon the mornynge do I crie vnto the, for in thy worde is my trust. Myne eyes preuē & night watches, *I might be occupied in thy wordes. Heare my voyce (o LORDE) acordige vnto thy louynge kyndnesse, quycē me acordige as thou art wōt. They drawe nye of malice persecute me, & are farre frō thy lawe. Be thou nye at hede also (o LORDE) for thy promises are faithfull.*

As concernynge thy testimonies, I haue knowne euer sens the begynynge, that thou hast grounded them for euer.

**RES.**

O considre my aduersite, & deluyer me, for
I do not forget thy law. Manteyne thou my cause and defende me, quycken me acordinge vnto thy worde. Health is farre fro the vugody, for they regarde not thy statutes. Greate is thy mercy (o LORDE) quycken me as thou art wont. Many there are that trouble me, and persecute me, yet do not I swarue fro thy testimonies. It greueth me, when I se, that the transgressours kepe not thy lawe. Consider (LORDE) how I loue thy commaundementes, O quycken me with thy louinge kyndnesse. Thy worde is true from euerlastinge, all the iudgmentes of thy rightnousnesse endure for euermore.

X
The prynces persecute me without cause, but my herte stodyth in awe of thy worde.

I am as glad of thy worde, as one † fyndeth great spoyles. As for lyes, I hate † abhorre them, but thy lawe do I loue. Seuen tymes a daye do I prayse the, because of thy rightuous iudgmentes. Greate is the peace † they haue which loue thy lawe, † they are not offended at it. LORDE, I loke for thy sauynge health, † do after thy comaundemetes. My soule kepeth thy testimonies, † loueth the exceedingely, I kepe thy comaundemetes † testimonies, for all my wayes are before the.

THAU.
Let my co playnte come before the (o LORDE) geue me vnderstandinge, acordinge vnto thy worde. Oh let my supplicacio come before the, delyuer me acordinge to thy promyse. My lippes shall speake of thy prayse, seynge thou hast taught me thy statutes.

Yee my toge shall synge of thy worde, for all thy comaundemetes are right. Let thy haede helpe me, for I haue chosen thy comaundemetes. I longe for thy sauynge health (o LORDE) † in thy lawe is my deyle. Oh let my soule lyue † praye the, † thy iudgmentes maye helpe me. I go astraye, like a shepe that is lost: Oh seke thy seruauant, for I do not forget thy commaundementes.

The cfr. Psalme.

WHEN I am in trouble, I call vpon † LORDE, † he answereth me. Delyuer my soule (o LORDE) fro lyenge lippes, † fro a discaufull toge. What rewarde shall be geuen or done vnto the, thou false tonge?

Euen mightie † sharpe arowes, with hot burnyng coales. Wo is me † my banishmet endureth so loge: I dwell in the tabernacles of the soroufull. My soule hath loge dwelte amonge them, that be enemies vnto peace. I laboure for peace, but when I speke therof, they made them to batayll.

The cfr. Psalme.

LIFT vp myne eyes vnto the hilles, † whence commeth my helpe? My helpe cometh euens from the LORDE, which hath made heauen and earth. He will not suffre thy fote to be moued, and he † kepeth the, sleepe, not. Beholde, he that kepeth Israel, doth nether slombre ner sleepe. The LORDE himself is thy keper, the LORDE is thy defence vpyn thy right honde. So that the Sonneshal not burne the by daye, nether the Moone by night. The LORDE preserueth the from all euell, yee it is the LORDE that kepeth thy soule. The LORDE preserueth thy goinge out and thy comyng in, from this tyme forth for euermore.

The cfr. Psalme.

I WAS glad, when they sayde vnto me: we will go in to the house of the LORDE. Oure fete shall stonde in thy gates, O Ierusalem. Ierusale is buylded as a cite, that is at vnite in it self. For there † trybes go vp, euens the trybes of the LORDE; to testifue vnto Israel, to gene thanckes vnto the name of the LORDE. For there is the seate of iudgement, euè the seate of the house of Dauid. O praye for the peace of Ierusale, they shall prosper that loue the. Peace be within thy walles, and plentuousnes within thy palaces. For my brethern and companynes sakes, I wil wish the prosperite. Yee because of † house of the LORDE oure God, I wil seke to do the good.

The cfr. Psalme.

VNTO the lift I vp myne eyes † thou † dwellest in the heauens. Beholde, euens as the eyes of seruautes loke vnto the handes of their masters: and as the eyes of a mayden vnto the handes of hir mastresse, euens oure eyes wayte vpon the LORDE oure God, vntill he haue mercy vpó vs. Haue mercy vpó vs (o LORDE) haue mercy vpon vs, for
Psalm cxviii.  The Psalter.  Fo. 3r1rj.

we are utterly despysed. Oure soule is filled with the scornfully reprofe of the welyth, g with y despitfulness of the proude.

The cxviii. A psalme of Davi'd.

I f the LORDE had not bene of oure syde (now maye Israel saye) If the LORDE had not bene of oure syde, whē mė rose vp agaynst vs: They had swalowed vs vp quycke, when they were so wrothfully displeased at vs. Yee the waters had drowned vs, the streame had gone oure soule.

The depe waters of the proude had gone euē vnto our soule. But prayed be y LORDE, which hath not geuen vs ouer for a pray vnto their teth. Oure soule is escaped, euēn as a byrde out of the snare of y fouler: y snare is brokē, and we are delynered. Oure helpe stōdeth in the name of the LORDE, which hath made heauen and earth.

The cxviii. Psalme.

They that put their trust in y LORDE, are euē as the mount Sion, which maye not be removed, but stōdeth fast for eu er. The hilles stonde aboute Jerusalem, euēn so stondeth the LORDE rounde aboute his people, frō this tyme forth for euernore. That the rodd of the vngodly come not in to the lott of the righteous, lest the righteous put their honde vnto wickeenesse. Do wel (o LORDE) vnto those that be good and true of herte. As for soch as turne backe vnto their owne wickeenesse, the LORDE shal lede them forth with the euell doers: but peace be vpon Israel.

The cxvii. Psalme.

WHEN the LORDE turneth agayn̄ y captiuyte of Sion, then shal we be like vnto them that dreame. Thē shal oure mouth be filled with laughther, and oure tongue with ioye. Then shal it be sayed amonge the Heithen: the LORDE hath done greatthings for them. Yee the LORDE hath done great things for vs alrēdy, wherof we reioyse. Turne oure captiuyte (o LORDE) as the ryuers in the south. Y They that sowe in teeres, shal reape in ioye. He y now goeth his waye wepige y beareth forth good sēde, shal come agayn̄e with ioye, and brynge his sheaues with him.

The cxvi. A psalme of Salomon.

EXCEPTE the LORDE buylde the house, a their labour is but lost that buylde it. Excepte the LORDE kepe the cite, the watchman waketh but in vayne. It is but lost labour that ye ryse vp early, and take no rest, but eate the bred of carefullenesse: for loke to whom it pleaseth him, he geueth it in slepe. Lo, children and y frute of the wombe are an heretage and gift, that cōmeth of the LORDE. Like as the arrowes in the hōde of the giaute, euē so are the yonge childrē. Happie is the mā, y hath his quyer full of them: they shal not be ashamed, when they speake with their enemies in the gate.

The cxvii. Psalme.  

BLESSED are all they that feare the LORDE, y walke in his wayes. For thou shalt eate the laboure of thine owne hondes: o well is the, happie art thou. Thy wife shalbe as a frustefull vyne vpon the walles of thy house. Thy children like the olyue braunches rōde aboute thy table. Lo, thus shal y mā be blessed, y feareth the LORDE. The LORDE shal so blesse the out of Sion, that thou shalt se Ierusale in prosperitie all thy lifelOng. Yee that thou shalt se thy childers childrē, y peace vp̄ Israel.

The cxviii. Psalme.  

ANY a tyme hane they fought agaynst a me fro my youth vp̄ (māyve Israel now saie). Yee many a tyme hane they fought against me fro my youth vp, but they have not ouercome me. The plowers plowed vp̄ my backe, y made lōge forowes. But the rightous LORDE hath hewen y yocke of y vngodly in peces. Let them be confounded y turned backwarde, as many as hane euell will at Sion. y Let the be euē as the haye vpon the house toppes, which wythereth afore it be plecke vp. Wherof the mower fylleth not his hande, nether he that byndeth vp̄ the sheaues, his bowse. So that they which go by, saye not so moch as: the LORDE prosper ye, we wish you good lucke in the name of the LORDE.

a Pro. 1. a  b Isa. 6. b  c Psal. 120. a  d Pro. 10. d  e Gal. 6. b  / Gal. 6. a  / Exe. 1. d  4 Re. 9. d  b Pro. 10. c  / Eccl. 11. b  / Psal. 53. b  / Num. 6. d  / lob 42. c  / Gen. 30. d  / Tobi. 14. a  / Psal. 36. a
O

UT of the depe call I vnto the (o LORDE) LORDE heare my voyce. Oh let thine eares considre well the voyce of my complaynt. "Yf thou (LORDE) wilt be extreme to marcke what is done anysse, Oh LORDE, who maye abye it? But there is mercy with the, that thou mayest be feared. I loke for the LORDE, my soule doth wayte for him, and in his worde is my trust. My soule doth paciently abye the LORDE, frō the one morninge to the other. Let Israel trust in the LORDE, for with the LORDE there is mercy and plenteous redemption. And he shal redeem Israel from all his synnes.

The cre. Psalme.

LORDE, I am not hye mynded, I haue no proude lokes. I do not exercise myself in greate matters, which are to hye for me. But I refrayne my soule and kepe it lowe, like as a childe is weened from his mother, yee my soule is euene as a weened childe. Let Israel trust in the LORDE, frō this tyme forth for euermore.

The cr. Psalme.

LORDE, remembre Dauid and all his trouble. "How he swore vnto LORDE, s he vowed a vowe vnto LORDE, mightie one of Iacob: I wil not come within the tabernacle of my house, ner clymme vp to my bedde. I will not suffre myne eyes to slepe, ner myne eye lyddes to slober. "Vntill I fynde out a place for the LORDE, an habitation for the mightie one of Iacob. Lo, we herde of the same at Ephrata, foode it in thy wod.

We wil go in to his tabernacle, fall downe before his fotestole. Arise (o LORDE) in to thy resting place, thou art arke of thy strenght.

Let thy prestes be clothed with righteousness, and let thy sayntes reioyse. For thy servoantes Dauids sake turne not awaye the presence of thine anoynted. The LORDE hath made a faithfull ooth vnto Dauid, he shall not shrenke from it: Of the frute of thy bodie shal I set vpon thy seate. Yf thy child-

ren wil kepe my couenaunt, g my testimony y I shal lerne the, their childre also shal set vp thy seate for euermore. For the LORDE hath chosen Sio, to be an habitation for himself hath he chosen her. This shalbe my rest, here wil I dwel, for I haue a delite therein. I will blesse hir vytales with increase, g wil satisfie hir poore with bred. I wil decke hir prestes with health, g hir sayntes shal reioyse g be glad. There shall I make the horne of Dauid to florish, I haue ordened a lanterne for myne anoynted. As for his enemies, I shal clothe the with shame, but vpon himself shal his crowne florish.

The crea. Psalme.

BEHOLDE, how good g ioyfull a thinge it is, brethre to dwell together in vnite. It is like y precious oynment vpon the head, that ranne downe vnto the beerd, euē vnto Aarons beerd, wēte downe to the skyrtes of his clothinge. Like the dewe of Hermon, which fell vpon the hill of Sion. For there the LORDE promised his blessyng, and life for euermore.

The crb. Psalme.

BEHOLDE, O praye the LORDE all ye seruantes of the LORDE, ye that by night stōde in the house of the LORDE. O lift vp youre handes in the Sanctuary, and praye the LORDE. The LORDE made heauen g earth, bless the out of Sion.

The crc. Psalme.

O PRAYSE y name of LORDE, praise it o ye seruantes of LORDE. Ye stōde in house of LORDE, in the courtes of the house of oure God. O praye the LORDE, for the LORDE is gracious: o synge prayses vnto his name, for it is louely. Wherefore, the LORDE hath chosen Iacob vnto him self, g Israel for his owne possessio. For I knowe y LORDE is gracious, y our LORDE is aboue all goddes. What so euē y LORDE pleaseth, doth he in heauen g earth, in the see g in all depe places. He bryngeth forth the clouds from the ends of the worlde, he turneth y lightenes vnto rayne, bringe

3 Re. 11. f. 15. a. 5 Phil. 2. a. Ephe. 4. a. 7 Exe. 30. d. Leui. 8. b. 9 Pro. 19. b. 10 Psal. 112. a. 134. a. 1 Tim. 2. b. Nu. 6. d. 11 Psal. 112. a. 133. a. 12 Deu. 4. c. and 10. e. 15 Iere. 10. c. 51. a.
the wyndes out of their treasures. "Which smote the firstborne of Egipte, both of man and beast. He hath sent tokens and wonders in to the mynddest of the (o thou londe of Egipte) vpon Pharao and all his seruauntes. 
Which smote dyuerse naciones, & swe the mightie kynges. "Sihon kyng of ë Amorites, Og the kyng of Basan, and all the kyngdomes of Canaan. And gave their lode for an heretage, for an heretage vnto Israel his people. Thy name (o LORDE) endureth for euer, so doth thy memorialis (o LORDE) from one generation to another. "For the LORDE wil auge his people, & be gracious vnto his seruauntes. As for the ymages of the Heithé, they are but syluer and golde, the worke of mens hudes. They haue mouthes, & speake not: eyes haue they, but they se not. They haue eares, and yet they heare not, nether is there eny brethe in their mouthes.

They that make them, are like vnto them, & so are all they that put their trust in the. Prayse the LORDE ye house of Israel, prayse the LORDE ye house of Aaron. Prayse the LORDE ye house of Leui, ye that feare ë LORDE, prayse the LORDE. Prayed be the LORDE out of Sion, which dwelleth at Jerusalem. Halleluya.

The vvi. Psalm.

O GEUE thankes vnto the LORDE, for he is gracious, and his mercy endureth for euer. O geue thakes vnto the God of all goddes, for his mercy endureth for euer. O thanke the LORDE of all lordinges, for his mercy endureth for euer. "Which only doth greate wonders, for his mercy endureth for euer. Which by his wysdome made the heauens, for his mercy endureth for euer. "Which layed out the earth aboue the waters, for his mercy endureth for euer. Which hath made greate lightes, for his mercy endureth for euer. The Sonne to rule the daye, for his mercy endureth for euer. The Moone and the starres to governe the night, for his mercy endureth for euer. "Which smote Egipte with their firstborne, for his mercy endureth for euer. And brought out Israel from among them, for his mercy endureth

for euer. With a mightie hâde and a stretched out arm, for his mercy endureth for euer. Which deuyded the reed see in to partes, for his mercy endureth for euer. "And made Israel to go thorow ë mynddest of it, for his mercy endureth for euer. But as for Pharao and his hoost, he overthrew them in the reed see, for his mercy endureth for euer. "Which led his people thorow the wyldernesse, for his mercy endureth for euer. "Which smote greate kynges, for his mercy endureth for euer. Yee and swe the mightie kynges, for his mercy endureth for euer. "Sihon kyng of the Amorites, for his mercy endureth for euer. And Og the kyng of Basan, for his mercy endureth for euer. And gaue awaye their londe for an heretage, for his mercy endureth for euer. Even for an heretage vnto Israel his seruaunt, for his mercy endureth for euer. "Which remembreth vs, whë we are in trouble, for his mercy endureth for euer. "Which gaueth foode vnto all flesh, for his mercy endureth for euer.

O geue thankes vnto the God of heauen, for his mercy endureth for euer.

The vvi. Psalm.

By the waters of Babilon we sat downe and wepte, when we remembrèd Sion. As for our harpes, we hanged them vp vpon the trees, that are therin. Thë, they that led vs awaye captuye, requyred of vs a songe and melody inoure heuyynes: syng vs one of the songs of Sion. How shal we syng the LORDES songe in a strainge lode? Yf I forget the (o Jerusalem) let my right hande be forgotten. Yf I do not remembre the, let my tonge cleue to the rofe of my mouth: yee yf I preferre not Jerusalem in my myrth.

Remembre the childrë of Edom (o LORDE) in the daye of Jerusalem, how they sayde: downe with it, downe with it, euë to the grounde. O daughter Babillõ, thou shalt come to miserie thy self: yee happie shall he be, that rewardeth ë as thou hast serued vs. Blessed shal he be, that taketh thy children, and throweth them against the stones.

1 Exo. 12. 6. 2 Exo. 14. a. 3 Exo. 15. 16. 17. 4 Is. 12. b. 5 Nu. 21. d. 6 Deu. 3. a. 7 Is. 2. 3. 4. 8 Psal. 131. 6. 9 Eze. 1. e. and 3. b. 10 Mat. 7. a. 11 Jer. 49. d. 12 Eze. 25. b. 13 Abd. 1. a. 14 Esa. 13. c. 15 Eere. 50. 51.
The 138th. A psalm of David.

WIL gene thakes vnto the (o LORDE) with my whole hert, even before the goddes wil I syngge prayses vnto the.

*I wil worshippe towarde thy holy temple, and prayse thy name because of thy louyngke kyndenesse and treuth, for thou hast magnified thy worde, acordlynge vnto thy greate name. When I call vp to the, thou hearest me, and endewest my soule with moch streth. All the kynges of the earth shal prayse the (o LORDE) when they heare the wordes of thy mouth. Yee they shal syngge in the wayes of the LORDE, that greate is the glory of the LORDE. For though the LORDE be hye, yet hath he respecte vnto thy lowly: as for thy proude, he beholdeth him afarre of. Though I walke I thy mylddest of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hnde vp to the furiousnes of myne enemies, and thy right hande shal save me. The LORDE shal make good for me, yee thy mercy (o LORDE) endureth for euer: despyse not then the worke of thine owne handes.

The 139th. A psalm of David.

LORDE, thou searchest me out, and knowest me. Thou knowest my downe syttinge and vp rysynge, thou vnderstodont my thoughtes afarre of. Thou art aboute my path vp aboute my bedd, spyst out all my wayes. For I, there is not a worde in my toge, but thou (o LORDE) knowest it alltogether. Thou hast fashioned me behinde vp before vp, layed thine hnde vp vpon me. Soch knowlege is to wonderfull excellët for me, I can not ateyne vnto it. Whither shal I go then from thy sprete? Or, whither shal I flee from thy presence? If I clymme vp in to heauen, thou art there: if I go downe to hell, thou art there also. If I take the wynges of the mornyng, remayne in the vtemost parte of the see: Euen there also shal thy hondes lede me, and thy right hande shal holde me. Yf I saye: peraudure the darknesse shal cover me, then shal my night be turned to daye. Yee the darknesse is no darknesse with the, but the night is as cleare as the daye, the darknesse a light are both alike. For my reynes are thyne, thou hast covered me in my mothers wombe. I wil gene thakes vnto the, for I am woderously made: maruelous are thy workes, and that my soule knoweth right well. My bones are not hyd from the, though I be made secrely, and fashioned beneth in the earth. Thine eyes se myne vparsfitnesse, they stonde all writte i thy boke: my dayes were fashioned, when as yet there was not one of them.

How deare are thy coules vnto me o God? O how greate is the summe of them? Yf I tell them, they are no in nombre then the sonde: when I wake vp, I am present with the. Wilt thou not slaye thy wicked (oh God) that the bloudsyrstie mighte departe fro me? For they speake vnright of the, thine enemies exalte them selues presumptuously.

I hate them (o LORDE) that hate the, or I maye not awaye with those that rys vp agaynst the. Yee I hate them right sore, therfore are they myne enemies. Ify me (o God) and seke the grounde of myne hert: proue me, examen my thoughtes. Loke well, yt there be eny waye of wickednesse in me, lede me in the waye euerlastinge.

The 139th. A psalm of David.

ELYUER me (o LORDE) from the euell men, oh preserue me from the wicked men. Which ymagine myschefe in their hertes, stere vp strife all the daye longe. They sharpen their tongues like a serpent, Adders poysen is vnder their lippes. Sela. Kepe me (o LORDE) from the hande of the vngodly, preserue me from the wicked men, which are purposed to overthrow my goinges. The proude haue layed a snare for me, spred a nett abrode with coardes, yee sett trappes in my waye. Sela.

But my sayenge is vnto the LORDE: thou art my God, heare the voyce of my prayer o LORDE. O LORDE God, thou strength of my health, thou hast couered my heade in thy daye of battayll. Let not thy vngodly haue his desyre (o LORDE) let him not haue his purpose, lest they be to proude. Sela. Let the myschefe of their owne lippes fall vp vpon the head of the, coppse me aboute. Let hote burnyngge coales fall vpô the, let the be cast in to the fyre, and in to the pyt, that they neuer rys vp agayyne. A man full of wordes shall not prosper vp earth: a malicious wicked person shall be hunted awaye and de-

\[a\] Psal. 5. a. \[b\] Psal. 112. a. \[c\] Iob 14. b. \[d\] Amos 9. a. \[e\] Iero. 23. d. \[f\] Psal. 25. a. \[g\] Psal. 7. b.
Psalm cxlii.  

The Psalter.

I cry vnto the LORDE with my voyce, yee euë vnto the LORDE do I make my supplication. I poure out my complaynte before him, and shewe him of my trouble. When my sprete is in heuynesse, for thou knowest my path: in the waye where in I walke, haue they pruely layed a snare for me. I loke vpon my right honde & se, there is no man that wil knowe me. I haue no place to fle vnto, no man careth for my soule. Therfore do I crie vnto the (o LORDE) and saye: thou art my hope and my porcion, in the londe of the lyuyng. Cośidre my complaynte, for I am brought very lowe. Oh deluere me fro my persecuters, for they are to stronge for me: Brynge my soule out of preson, that I maye geue thakes vnto thy name: which thinge yf thou wilt gratifie me,
Sende forth the lightenyng a scater the, shute out thine arowes and consume them. Sende downe thine hande from aboue, deluyer me and take me out of thy great waters, from the hande of straung childe. Whose mouth talketh of vanitie, 
their right hande is a right hande of falsede. That I maye syng a new songe vnto the (o God) syng prayses vnto the vpon a tenstrynged lute, Thou that guesst victory vnto kynges, and hast deluyered Davide 
ye seruant from the parell of the swerde. Sane me and deluyer me from the honde of straung childe, whose mouth talketh of vanitie, and 
their right hande is a right hande of falsede. That our sonnes maye growe vp as the yoge plantes, and that our daughters maye be as the polished corners of the temple. That our garners maye be full and plenteous with all manner of stoare: that our shepe maye brynge forth thousandes and hundreth thousandes in oure villages. That our oxen maye be stronge to laboure, that there be no myschaunce, no decaye, and no complauninge in oure stretes.

Happie are the people that be in soch a case: yee blessed are the people, which haue the LORDE for their God.

A psalme of Davide.

I WIL magnifie the (o my God) kynges I will praysse thy name for euer 
and euer. Everie daye wil I geue thankes vnto the, and 
praysse thy name for euer and euer. Greate is the LORDE, maruelous worthy to be 
praysed, there is no ende of his greatnesse. One generacion shal praysse thy workes vnto another, and declare thy power. As for me I will be talkyge of thy worshiphe, thy glory, thy 
praysse and wodorous workes. So that men shal speake of the might of 
thy maruelous actes, and tell of thy greatnes.

The memoriall of thy sauctuant kyndnes 
shal be shewed, and 
shal syngynge of thy righteousnesse. 
The LORDE is gracious and 
mercifull, longe 
sufferynge of 
great goodness. The LORDE is 
louyng vnto every 
man, and his mercy is ouer all his workes.

All thy worke praysse the (o LORDE) and 
thy sayntes geue thankes vnto the. They 
shewe the glory of thy kyngdome, and talke 
of thy power. That thy power, thy glory

PRAYSE the LORDE, for it is a good thing to syng praysse vnto oure God: yee a joyfull and pleasaunt thinge is it
Psalm XL.

The Psalter.

Psalm XL.

to be thankful. The LORDE shall buylde vp Ierusale, gather together outcastes of Israel. He healeth the contrite in herte, and byndeth vp their woundes. He telleth the nombre of the starres, and callet them all by their names. Greate is our LORDE, and greate is his power, yee his wyszdome is infinite. The LORDE setteth vp meke, bryngeth vngodlye downe to groûde.

Prayse the LORDE with thanksgyenenge, syng prayses vp harpe vnto oure God. Which comereyth heauens with cloudes, prepareth rayne for earth, maketh grasse to growe vpon the mountaynes. Which geueth foder vp catell, fedeth yonge rauens call vpô him. He hath no pleasure in the strength of an horse, neither delyteth he in eny mäs legges. But the LORDES delyte is in them that feare him, and put their trust in his mercy.

The criû. Psalme.

This psalme do the hebrues ioyne vpô it, that goeth before.

Prayse the LORDE o Ierusale, prays thy God o Sion. For he maketh fast barres of thy gates, blesseth thy childrene within. He maketh peace in thy borders, fyleyth with floure of wheate. He sendeth forth his commandement vpon earth, his worde rûneth swiftly. He geueth snowe like woll, scatereth horefrost like ashes. He casteth forth his yse like morsels, who is able to abyde his frost? He sendeth out his worde and melteth them, he bloweth with his wynde, the waters floue. He sheweth his worde vnto Iacob, his statutes ordinances vnto Israel. He hath not dealeth so with all the Heithen, nether have they knowlege of his lawes. Halleluya.

The criû. Psalme.

Prayse the LORDE of heauen, prays him in the heyth. Prayse him all ye anges of his, prays hi all his boost. Prayse him Sonne, Moone, prays him all ye starrs light. Prayse him all ye heauenes, ye waters be vnder the heauen. Let them prays the name of the LORDE, for

He cõmaundeth, the they were made. He hath made the fast for euer and euer, he hath geueth them a lawe which shall not be brok. Prayse the LORDE vpon earth, ye whalishes and all depes. Pryse and halde, snowe feathert, wynde and storme, suilfullye his worde. Mountaynes and all hilles, fruteful trees all Ceders. Beastes and all catell, wormes fethered foules. Kynges of the earth all people, princes all judges of world. Yonge men maydes, olden men and children.

Let them prays the name of the LORDE, for his name only is excellent, and his prays above heauen and earth. He exalteth the horne of his people, all his saynetes shall prays him, the children of Israel, euen the people that serveth him. Halleluya.


O PRAYSE the LORDE in his Sanctuary, prays him in the firmament of his power. Prayse him in his noble actes, prays him in his excellët greatnesse.

Prayse him in the sounde of the trompet, prays him vpon the hute and harpe. Prayse him in the cymbals and daunse, prays him vpon the strynges and pype. Prayse him vpon the welltuned cymbals, prays him vpon the loute cymbals. Let every thinge hast breth, prays the LORDE. Halleluya.

The ende of the Psalter.

Sela. In the psalter this worde Sela commeth very oft, and (after the mynde of the iterpreters) it is asmoch to sayse as, allwayes, continually, for euer, forsooth, verely, a lifting vp of the voyce, or to make a pause and earnestly to consider, and to ponder the sentece.
The Proverbes of Salomon.

What this boke conteyneth.

Chap. I.
The wysdome of God callethe vs by the mouth of Salomo, exorteth vs, and gueueth vs warnynge to eschewe the wicked: whose vngodly cõversacion in worde and worke, and punyshment also of the same, is here descrybed.

Chap. II.
How wysdome maye be gotten, and what profit commeth of it.

Chap. III.
He exorteth us to the feare of God and to pacience: he commendeth wyszdome, a re- quyreth us to cleue vnto the same.

Chap. IIII.
A fatherly exortacion vnto wisdome, with the profit therof, and how we ought to refrayne the mëbres of oure body frõ euell.

Chap. V.
He exorteth vnto wyszdœ, and to beware of harlottes: he telleth what harme maye folowe therout, whë men medle with soch: he teacheth men, louyngly to cleue vnto their maried wyues, and descrybeth the ende of the vngodly.

Chap. VI.
He warneth men to beware of suertishipe, ex- orteth the slouthfull to laboure, sheweth the wikednesse of false tongs, and requyreth men to beware of aduoutry, because it is more perlous then theft or felony.

Chap. VII.
He exorteth vnto wiszdome, sheweth the conditions of harlottes, and what hurt happeneth vnto soch as encyne to the prouocaciōs and desireys of the flesh.

Chap. VIII.
Wyszdome callethe men sweetely vnto her, and telleth them what treasure and power she hath. A cõmedacion and prayse of wiszdome, wherout euery mā is exorted to cleue vnto her.

Chap. IX.
Wyszdome crieth vpo the ignoraunt, and promiseth them greate thinges. The foolish maner of a light woman.

Chap. X.
From this chapter forth vnto the XXXI, there are described many sweete, louelly and wyse sentences, which teach men wyszdome and what profit commeth of it: Agayne, how men maye auoyde foolishnesse, and the hurte therof.

Chap. XXXI.
Wyszdome warneth vs to beware of euell women, and descrybeth the cõuersacion, maner, & behaoure of an honest maried wyfe.

These are the proverbes of Salomon the sonne of David kyng of Israel: to lerne wyszdome, nurtoure, vnderstandinge, prudence, rightuousnesse, judgment and equite. That the very babes might haue wyt, and that yonge men might haue knowlege and vnderstandinge. By hearinge, the wyse mā shal come by more wysdome: and by ex-perience, he shal be more apte to vnder- stonde a parable, and the interpretation therof: the wordes of the wyse, and the dareke speaches of the same. *The feare of the LORDE is the begynynge of wysdome. But fooles despysye wysdome and nurtoure.

The first Chapter.

My sonne, heare thy fathers doctrine, and forsake not the lawe of thy mother: for that shal bryng grace vnto thy head, & shall be a cheyne aboute thy necke. My sonne, coseunte not vnto synneres, yf they entye the, and saye: come wyth us, let us laye wayte for bloude, & lurke preuely for the innocet wythout a cause: let us swalowe the vp by f hell, let us denoure the quycke and whole, as those that goe downe in to the pytt. So shall we fynde all maner of costly riches, and fyll our houses wyth spoyles. Cast in thy lott amongeth us, we shall hane all one purse. My sonne, walke not thou with them, reffrayneth fote frō their wydes. 'For their fete rūne to enell, g are haistie to shed bloude. But in vayne is y net layed forth before the byrdes eyes. Yee they thē selues laye wayte one for anothers bloude, and one of the wolde slaye another. These are the wayes of all soch as be conetous, that one wolde raush anotheres life. Wyszdome crieth without, a putte forth hir voyce in the stretes. She calleth before y congregacion in open gates, and sheweth hir wordes thorow y cite, sayenge: O ye childrē, how lōge wil ye loue childlynesse? how longe wil y scorners delyte in scornyng, & y vnwyse be enemies vnto knowlege? O turne yu vnto my correccio: lo, I wil expresse my mynde vnto you, and make yu vnderstode my wordes. Seinge then that I hane called, and ye refused it: 'I have stretched out my honde, and no mā regarded it, but all my couēlces hane ye despysed, and set my correccēos at naught. Therfore shal I also laug in youre destrucio, and mocke you, when y thinge that ye fear cómeth vpon you: euhen whe y thinge that ye be afayed of, falleth in sodenly as a storme, and youre misery like a tempest: yee whā trouble and heynynesse cómeth vpon you. Then shal they call vpō me, but I wil not heare: they shall seke me early, but they shall not fynde me: And y because they hated knowlege, and receaued not y feare of y LORDE, but abhorréd my counsell, and despysed my correccio. Therfore shal they eate y frutes of their owne wyde, and be fylled with their owne counells: for y turnyng ayawe of y vnwyse shal slaye thē, y prosperite of fooles shalbe their owne destrucio. But who so harkeneth vnto me, shal dwell safely, & haue ynoogh without eny feare of euell.

The iij. Chapter.

My sonne, yf thou wilt receaue my wordes, a kepe my cómaundemētēs by the, that thine eare maye herken vnto wysdome, applie thine herte then to vnderstodinge. For yf thou criest after wyszdome, c callest for knowlege: yf thou sekest after her as after money, and dyggest for her as for treasure: Thē shalt thou vnderstonde y feare of the LORDE, and fynde y knowlege of God. For it is the LORDE that geueth wyszdom, e out of his mouth commeth knowlege and vnder- stodinge. He preserueth y welfare of the righteous, and defendeth them y walke innocently: he kepeth them in y right path, and preserueth y waye of his sayntes. Then shalt thou vnderstonde rightousnesse, judgment and equite, yee and every good path. Yf wyszdome entre in to thine herte, and thy soule delyte in knowlege: then shal counsell preserue the, and vnderstodinge shal kepe the. That thou mayest be deluyered frō y euell wyde, and from the man y speaketh frowarde things. From soch as leane the hye strete, and walke i y wayes of darknesse: which rejoyse in doynge euell, and delyte i wicked things: whose wydes are croke, and their pathes slaunderous. 'That thou mayest be deluyered also from the straunge woman, and from her that is not thine owne: which geueth swee wordes, forsaketh the husbande of hir youth, and forgeth the covenauent of hir God. For hir house is enclyned vnto death, and hir pathes vnto hell. All they that go in vnto hir, come not agayne, nether take they holde of the wyde of life. That thou mayest walke in y good wyde, and kepe the pathes of the rightous. For the iust shal dwell in the londe, and the innocentes shal remayne in it: but the vngodly shalbe roted out of y londe, and the wicked doers shalbe taken out of it.

The iij. Chapter.

My sonne, f forget not my lawe, but se A thine herte kepe my cómaundemētes.

* Es. 29. d. † Psal. 132. a. ‡ Es. 59. a. Pro. 6. b. Psal. 13. a. § Pro. 8. a. ‡ Es. 65. b. † Es. 7. b.
For they shall prolong \( \dagger \) days \( \tau \) years of thy lyfe, \( \tau \) bringe \( \dagger \) peace. Let mercy \( \tau \) faithfulness \( \tau \) neuer go from \( \dagger \) : bynde the about thy necke, \( \tau \) wyte them in the tables of thine herte. So shalt thou fynde fauoure and good understondinge in \( \dagger \) sight of God and men. Put thy trust in \( \dagger \) LORDE with all thine herte, and leane not vnto thine owne understondinge. In all thy wayes haue respecte vnto him, and he shall ordre thy goynges. \( ^{\ast} \) Be not wyse in thine owne conceate, but feare \( \dagger \) LORDE and departe from euell: so shall thy nauel be whole, and thy bones stronge.

\( ^{\ast} \) Honour the LORDE with thy substaunee, \( \tau \) with \( \dagger \) firstlinges of all thine encrease: so shall thy barnes be fylled with plenteousnesse, and thy presses shall fowe ouer with swee wyne. My sonne, despyse not the chastenynge of \( \dagger \) LORDE, nether faynte when thou art rebuked of him. For who the LORDE loueth, him he chasteneth: and yet delyth in him euyn as a father in his owne sonne. Well is him that fyndeth wyszdome, \( \tau \) opteyneth understondinge, for the gettinge of it is better then eyn marchauandise of syluer, \( \tau \) the profit of it is better then golde. Wyszdome is more worth the precious stones, \( ^{\ast} \) all \( \dagger \) thinges \( \dagger \) thou canst desyre, are not to be compared vnto her. Vpon hir right hande is longe life, \( \tau \) vpon hir left hande is riches \( \tau \) honour.

Hir wayes are pleasauant wayes, and all hir pathes are peaceable. She is a tre of life \( ^{\ast} \) to them that laye holde vpon her, and blessed are they that kepe her fast.

With wyszdome hath \( \dagger \) LORDE layed the fouidacion of \( \dagger \) earth, \( \tau \) thorow understondinge hath he stablished \( \dagger \) heaues. Thorow his wiszdome \( \dagger \) depths breake vp, \( \tau \) \( \dagger \) clouds dropp downe the dew. My sonne, let not these thinges departe from thyne eyes, but kepe my lawe and my counsell: so shall it be life vnto thy soule, \( \tau \) grace vnto thy mouth.

Then shalt thou walke safely in thy waye, \( \tau \) thy fote shall not stome. \( \dagger \) If thou sleepest, thou shalt not be a frayred, \( ^{\ast} \) but shalt take thy rest \( \tau \) sleepe sleety. Thou neddest not to be afraied of any sodane feare, nether for the violent russeninge in of the vngodly, when it commeth.

For the LORDE shall be besyde the, \( \tau \) kepe thy fote \( \dagger \) thou be not taken. Refuse not to do good vnto him that shulde have it, so longe as thine hande is able to do it. Saye not vnto thy neiboure: go thy waye \( \tau \) come agayne, tomorrow wil I geue the: where as thou hast now to geue him. Intende no hurte vnto thy neiboure, seynge he hopeth to dwell in rest by the. Stryue not lightly with any man, where as he hath done \( \dagger \) no harme, \( ^{\ast} \) Folowe not a wicked man, and chose none of his wayes: for the LORDE abhorreth the frowarde, but his secrete is amonge the righteous. The curse of the LORDE is in the house of the vngodly, but he blesseth the dwellings of the righteous.

As for the sornefull, he shall laughe the to sorne, but he shall geue grace vnto the lowly. The wyse shal haue honoure in possession, but shame is the promociō that fooles shal haue.

\( \text{T} \)he iii. Chapter.

\( H \)EARE (O ye children) the fatherly exortaciō, \( \tau \) take good heed, that ye maye lerne wyszdome. \( \text{Y} \)ee I shall geue you a good rewarde, \( \text{y} \)e wil not forsake my lawe. For when I myselfes was my fathers deare sonne, and tenderly beloued of my mother, he taught me also, sayenge: \( ^{\ast} \) let thine herte receaue my wordes, kepe my commandemenetes, and thou shalt lyue.

Get the wyszdome, get the vnderstondeinge, forget not \( \dagger \) wordes of my mouth, \( \tau \) shrcke not from them. Forsake her not, and she shall preserue the: loue her, and she shall kepe the. The chefe poynte of wyszdome is, that thou be wyllynge to opteyne wyszdome, and before all thy goodes to get the vnderstondynge.

Make mouch of her, \( ^{\ast} \) and she shall promote the: Yee \( \text{y} \) thou embracest her, she shall bryngye the vnto honoure.

She shal make the a gracius heade, and garnish the with \( \dagger \) crowne of glory. Heare my sonne, and receaue my wordes, that the yeares of thy lyfe maye be many. I wil shewe the \( \dagger \) waye of wyszdome, and lede the in the right pathes. So that \( \text{y} \) thou goest therin, there shal no straytnesse hynder the: and when thou runnest, thou shalt not fall. Take fast holde of doctrine, let her not goe: kepe her, for she is thy lyfe.

\( ^{\ast} \) \text{E}sa. 5. e. \( ^{b} \) \text{Rom.} 12. c. \( ^{c} \) \text{Tob.} 4. b. \( \text{Deut.} 26. \ a. \)
\( ^{d} \) \text{Mal.} 3. b. \( ^{c} \) \text{Exo.} 23. c. and 54. c. \( ^{\ast} \) \text{I Pet.} 4. b. \( ^{c} \) \text{Tob.} 12. c.
\( ^{e} \) \text{Heb.} 12. a. \( ^{f} \) \text{Apo.} 3. d. \( ^{g} \) \text{Pro.} 8. a. \( ^{h} \) \text{Gen.} 2. b.
Come not in the path of the vngodly, "and walke not in the waye of the wicked.

Eschew it, \( \alpha \) go not therin: departe asyde, \( \alpha \) passe ouer by. For they can not slepe, excepte they haue first done some myschefe: nether take they ey rest, excepte they haue first done some harme. For they eate the bred of wickednesse, and drinke the wyne of robbery. The path of the rightuous syneth as the light, and is euere brighter \( \alpha \) brighter vnto the perfecte daye. But \( \dot{y} \) waye of the vngodly is as the darkenesse, wherin m\( \ddot{c} \) fall, or they be awarre.

"My sonne, marcke my words, and enulyne thine care vnto my saynys. Let them not departe from thine eyes, kepe them euen in the myddest of thine herte. For they are life vnto all those that finde the, and health vnto all their bodies. Kepe thine hert with all diligence, for there vpon gangeth life. Put awaye from the a frowarde mouth, and let the lippes of slander be farre from the. Let thine eyes beholde the thinge \( \dot{y} \) is right, \( \alpha \) let thine eye lyddes loke straight before the. P\( \ddot{o} \)dre the path of thy fete, so shal all thy wayes be sure. "Turne not asyde, nether to the right hande ner to the lefte, but witholde thy fote from euell.

\section{The b. Chapter.}

M\( y \) sonne, gene hede vnto my wyszdome, \( \alpha \) bowe thine eare vnto my prud\( \ddot{e} \)e: \( \dot{y} \) thou mayest regarde good councell, and that thy lippes maye kepe nurtoure.

"For the lippes of an harlot are a droppinge hony combe, and hir throte is softer then oyle. But at \( \dot{y} \) last she is as bitter as wormwoed, and as sharpe as a two edged swerde. Hir fete goe downe vnto death, and hir steppes pearse thowor vnto hell. She regardeth not the path of life, so vnstedfast are hir wayes, that thou canst not knowe them. Heare me thercfore (\( \alpha \) my sonne) and departe not fr\( \ddot{o} \) the wordes of my mouth. Kepe thine waye farre from her, and come not ny\( \ddot{e} \) \( \dot{y} \) dores of hir house. That thou gene not thine honour vnto another, and thy yeares to the cruell.

That other men be not fyllid with thy goodes, \( \alpha \) that thy labours come not in a strange house. Yee that thou mourne not at the last (when thou hast spent thy body and goodes)

and then saye: Alas, why hated I nurtoure? why dyd my hert despise correccion? Wherefore was not I obedient vnto the voyce of my teachers, \( \alpha \) herkened not vnto them that informed me? I am come almost in to all myspfortune, in the myddest of the multitude and congregacion. Drinke of the water of thine owne well, and of the ryuers that runne out of thine owne sprigges. Let thy welles flowe out a brode, that there maye be ryuers of water in the stretes. But let them be only thine owne, \( \alpha \) not straungers with the. Let thy well be blessed, and be glad with the wife of thy youth. Louyng is the hynde, and frendly is the Roo: "let her brestes alwaye satisfy the, and holde the euer content with hir loue. My sonne, why wilt thou haue pleasure in an harlot, and embrace the bosome of another wom\( \ddot{a} \)? "For euery m\( \ddot{a} \)s wayes are open in the sight of the LORDE, and he p\( \ddot{o} \)dereth all their goinges. The wickednesse of the vngodly shal catch himself, and with the snares of his owne synnes shal he be trapped. Because he wolde not be reformed, he shal dye: and for his greate foolishnesse he shal be destroyed.

\section{The ii. Chapter.}

M\( y \) s\( \ddot{a} \)ne, yf thou be suertie for thy ne\( \ddot{b} \)bour, \( \alpha \) thou hast fastened thine hode with another m\( \ddot{a} \): yee thou art boide with thine owne wordes, and taken with thine owne speach. Therfore (my sonne) do this, discharge thy self, for thou art come i to thy neighbours daunger. Go thy waye then soone, \( \alpha \) intreate thy ne\( \ddot{b} \)bourre: let not thyne eyes slepe, ner thine eye lyddes slomber. Saue thy self as a doo fr\( \ddot{o} \) \( \dot{y} \) honde, \( \alpha \) as a byrde fr\( \ddot{o} \) the hode of the fouler. Go to the Emmet (thou sologarde) co\( \ddot{s} \)idre hir wayes, \( \alpha \) lerne to be wyse. "She hath no gyde, no teacher, no leder: yet in the sommer she prouideth hir meate, \( \alpha \) gathereth hir foode together i \( \ddot{y} \) haruest. How l\( \ddot{o} \)ge wilt thou slepe, thou slogish m\( \ddot{a} \)? Wha wilt thou arye out of thy slepe? Yee slepe on still a little, slober a little, folde thine handes together yet a little, that thou mayest slepe: so shal pouerete come vnto the as one \( \dot{y} \) tranayleth by the waye, \( \alpha \) necessite like a wapened man. A dissemblemyng person, a wicked man goeth with a
Therefore shal his destruction come hasty vpō him, sodenly shal he be all tobroken, and not be healed.

There be sixe thinges, which the LORDE hateth, a the seuenth he vterly abhorreth: a A proude loke, a dyssemblynge tonge, hādes that shed innocent bloud, an herte y goeth aboute with wicked imaginacion, b fete that be swift in reannyngte to do myschefe, a false wytnesse y bringeth vp lyes, a soch one as soweth discorde amonc brethren. My sone, kepe thy fathers cōmaundemētēs, a forsake not y lawe of thy mother. Put the vp together in thine herte, and bynde the aboute thy necke. That they maye lede the where thou goest, preserve the when thou art aslepe, a y when thou awaketh, thou mayest talke of the (For the cōmaundement is a lauterne, and the lawe a light: yee chastenitye y nurtoure is y waye of life) that they maye kepe the frō the euell woman, a y from the flaternyge tonge of the harlott: y thou lust not after her beuty in thine herte, a lest thou be takē with his fayre lokes. An harlott wil make a mā to begg his bred, but a married woman wil hunt for y prēcious life. Maye a man take fyre in his bosome, and his clothes not be brent? Or can one go vpō honre coales, and his fete not be hurte? Even so, who so euer goeth in to his neighbours wife; and toucheth her, can not be vngiltie. a Men do not vterly despyse a thefe, that stealeth to satisfie his soule, when he is hongerie: but yf he maye be gotten, he restorēth agayne seuen tymes asmoche, or els he maketh recompence with all the good of his house. But who so cōmītteth aduiorie with a womā, he is a foole, and byrnyget his life to destruccion. He getteth him self also shame a dishonoure, soch as shal neuer be put out. For the gelousy y wrath of the mā will not be iterated, no though thou woldest ofre him greate giftes to make amendes, he will not receaue them.

The biij. Chapter.

My sone, kepe my words, a laye vp my cōmaundemētēs by the. a Kepe my cōmaundemētēs a my lawe, euē as the "Psalm 17, c. Pro. 12. d. * Pro. 1. a. * Psalm 118. o. " Pro. 5. a. and 7. a. * Exo. 22. a. aple of thine eye, a thou shalt lyue. Bynde them vpon thy fyngers, a wryte the in the table of thine hert. Saye vnto wysdome: thou art my sister, and call vnderstandinge thy kyuswoman: a that she maye kepe y frō y straue womā, a frō y harlott which geueth sweete wordes. For out of the wyndowe of my house I loked thorow the treffes, a behelde the simple people: a amonc other yonge folkes I spraye one yonge foole goinge ouer the stretes, by the corner in the waye towarde the harlottes house in the twylight of the euennyge, when it begyne now to be nigte and darcke. And beholde, there mett him a womā in an harlottes apparel (a discēatfull, wāton a vnstedfast womā: whose fete coude not abyde in y house, now is she without, now y stretes, a lurketh i every corner) she caught y yöge mā, kyssed him a was not ashamed, sayēge: I had a vowe to paye, a this daye I perfourme it. Therfore came I forth to mete the, that I might seke thy face, and so I haue founde the. I haue dectke my bed with coueringes a clothes of Egrīte. My bed hāne I made to smell of Myrre, Aloes and Cynamom. Come, let vs lyē together, a take oure pleasure till it be daye light. For the good man is not at home, he is gone farre of. He hath taken the bagg of moneye with him, who can tell whē he cōmeth home? a Thus with many sweete wordes she ouercame him, and with his flaternyge lippes she wanne him.

Immediatly he foloweth her, as it were an oxe led to the slaughter (and like as it were to the stockes, where fooles are punyshed) so longe till she hath wounded his lyuer with hir darte: like as yf a byrde haisted to the snare, not knowinge that the parell of his lyeth there vpō. Heare me notherfore (o my sonye) and marcke the wordes of my mouth. Let not thine herte wandre in hir wayes, a be not thou diseaue in hir pathes. For many one hath she woūed and cast downe, yee many a strenghe mā hath she slayne. Hir house is the waye vnto hell, where men go downe to the chambers of death.

The biij. Chapter.

Doth not wysdome crie? a doth not a vnderstandinge put forth hir voyce?
Stondeth she not in the hye places in the stretes & wayes? doth she not crie before the whole cite, & in the gates where men go out & in? It is you, o ye men (sayeth she) whom I call. Vnto you (o ye childre of me) liift I vp my voyce. Take hede vnto knowlege o ye ignorauit, be wyse in herte o ye fooles. Genow eare, for I wil speake of greate matters, o open my lippes to tell thinges that be right. For my throte shall be talkynge of { y } trueth, & my lippes aborre vngodlynesse. All the wordes of my mouth are rightuous, there is no frowardnesse nor falsede therin. They are all playne to soch as wil vnderstonde, o right to the that fynde knowlege. Receauce my doctrine therfore and not syluer, a knowlege more then fyne golde. For wysdome is more worth then precious stones, yee all the thinges that thou cast desyre, are not to be compared vnto it.

WYSDOME hath buylded herself an house, and hewen out seuen pilers: she hath slaughtred, poured out hir wyne, and prepared hir table. She hath sent forth hir maydens to crie vpō the hyest place of the cite: Who so is ignorauit, let him come hither. And to the vnwise she sayde: O come on yourae wyne, eate my bred, and drynke my wyne, which I have pured out for you. Forsake ignoraunce, and ye shall lyue: and se that ye go in the wyne of vnderstondinge.

Who so reproueth a scornewill persone, getteth him self dishonoure: and he that re-buketh the vngodly, stayneth himself. Reprone not a scorner, lest he owe the euell wil: but rebuke a wyse man, and he wil loute the. Geue a discrete man but an occasion, a he wilbe the wyser: teach a rightuous man, and he wil increase. The feare of the LORDE is the begynnynge of wysdome, a the knowlege of holy thinges is vnderstondinge. For thorow me thy dayes shalbe prolonged, and the yeares of thy life shalbe many. If thou be wyse, thy wysdome shal do thy selue good: but ye thou thynekest scornere thereof, it shalbe thine owne harme. A foolish restlesse woman, full of wordes, and

\[ a \text{ Pro. 16. b} \quad \text{Pro. 3. b} \quad \text{Psal. 18. b} \quad \text{Deut. 17. d} \quad \text{Sapi. 6. a} \quad \text{Luc. 11. b} \quad \text{Eccli. 24. b} \quad \text{Sap. 9. b} \quad \text{Iob 26. c. 38. a} \quad \text{Soph. 3. d} \quad \text{Iob 28. c. Psal. 110. b. Eccli. 1. c. Pro. 4. b} \]
soch one as hath no knowlege, syteth in the
dores of hir house vpö a stole aboue in the
cite, to call soch as go by and walke straight
in their wayes. Who so is ignoraunt (sayeth
she) let him come hither, and to the vnuwyse
she sayeth: stolen waters are sweete, y the
bred that is pruely eaten, hath a good tast.
But they cosider not that death is there,
and that hir gestes go downe to hell.

The r. Chapter.
These are proverbs of Salomon.

A WYSE some maketh a glad father, but
a an vndiscreete sonne is the heuynesse
of his mother. Treasures that are wickedly
gotten, profit nothinge, but rightuousnesse
delyuereth from death. a The LORDE wil
not let the soule of the rightuous suffice höger,
but he putteth y vngodly frö his desire. An
ydle hande maketh poore, but a quycke labor-
inge hande maketh riche.

Who so gathereth in Sommer, is wyse: but
he that is slogishe in havest, bringeth himself
to confusion. Louynge and favorabel is the
face of the rightuous, but y fore heade of the
vngodly is past shame, and presumptuous.
The memoriall of the just shall haue a good
reporte, but the name of the vngodly shal
stynke. A wyse man wil receaue warnyng,
but a foole wil sooner be smytten in the face.

B He that leadeth an innocent life, walketh
surely: d but who so goeth a wroge waye,
schalbe knowne. He y wynketh with his eye,
wil do some harme: but he that hath a foolish
mouth, shalbe beaten. The mouth of a right-
uous man is a well of life, but y mouth of the
vngodly is past shame, a presumptuous. Euell
will steryth vp strife, but loue couereth y
multitude of synnes.

In y lippes of him y hath understödinge a
ma shal fynde wysdome, but y rodde belögeth
to y backe of y foolish. Wyse më laye vp
knowlege, but y mouth of y foolish is nye
destrucciö. The rich màs goodes are his ströge
holde, but pouerte oppresseth the poore.

The rightuous laboureth to do good, but the
vngodly vseth his increase vnto synne.

C To take hede vnto y chastenynge of nur-
toure, is y waye of life: but that he refuseth
to be reformed, goeth wroge. Disemblynge

lippes kepe hatred secretly, and he that speak-
eth any slaughter, is a foole. Where mouch
bablingë is, there must nedes be offence: he
that refrayneth his lippes, is wysest of all. An
innocent tongue is a noble treasure, but the
herte of the vngodly is nothinge worth. The
lippes of the rightuous fede a whole multitude,
but fooles shal dye in their owne folly. The
blessynge of the LORDE maketh rich më,
as for carefull trauayle, it doth nothinge therto.
A foole doth wickedly a maketh but a sparte
of it: neuertheles it is wysdome for a man to
bewarre of soch.

The thinge that the vngodly are a{frayed of,
shal come vpon them, but the rightuous shal
haue their desire. The vngodly is like a
tempest that passeth ouer a is nomore sene,
but the rightuous remayneth sure for euer.
As y vyneger is to the teth, and as smoke is
vnto y eyes, euë so is a slogishe personne to
them that sende him forth. The feare of y
LORDE maketh a lõge life, but y yeares of
y vngodly shal be shortened. The pacient
abydinge of the rightuous shalbe turned to
gladnesse, but the hope of the vngodly shal
perish. The waye of the LORDE geueth a
corage vnto y godly, but it is a feare for
wicked doers. The rightuous shal neuer be
ouerthrowne, b but y vngodly shal not remayne
in the londe. The mouth of the just wilbe
talkynge of wysdome, but the tonge of the
frowarde shal perish. The lippes of the right-
uous are occupied in acceptable thinges, but
the mouth of the vngodly taketh them to the
worst.

The ri. Chapter.

A FALSE balaunce is an abdomenacion
vnto the LORDE, a but a true weight
pleaseth him. Where pryde is, there is shame
also and confusion: but where as is lowynes,
there is wysdome. The innocent dealyng of
the just shal lede them, but the vnfaithful-
nenesse of the despysers shalbe their owne de-
struction. Riches helpë not in the dye of
vengeauence, but rightuousnesse delyuereth frö
death. The rightuousnes of y innocent ordreth
his waye, but the vngodly shal fall in his owne
wickednesse. The rightuousnesse of the just
shal delyuer them, but the despysers shalbe
taken in their owne vngodlynesse. When an
but the righteous shall flourish as the green leaf.

Who so maketh disquietness in his own house, he shall have wind for his heretage, and the fool shall be seruant to the wise.

The fruit of the righteous is as the tree of life, a wise man also winneth mens souls.

Yf the righteous be recopessed vp earth, how much more thee the vngodly & y synner?

The rij. Chapter.

WHO so loueth wysdome, wil be content to be reformd: but he that hateth to be reproved, is a fool. A good man is acceptable vnto the LORDE," but y wicked wyl he condempe. A man ca not endure in vngodynesse, but y rote of y righteous shall not be moved. A stedfast woman is a crowne vnto her husbonde: but she that behaueth herself vnhonestely, is a corrupcion in his bones. The thoughtes of y righteous are right, but the ymaginacion of the vngodly are disceatfull. The talkynge of the vngodly is, how they maye laye wayte for bloude, but the mouth of y righteous wil deluer them. Or euer thou canst turne the aboute, the vngodly shall be ouerthrowne, but the house of the righteous shall stode.

A man shalbe commended for his wyssdome, but a fool be despsyed. A simple man which laboureth and worketh, is better the one that is jorgous and wanteth bred.

A righteous man regardeth the life of his catell, but the vngodly haue cruel hertes. He that filleth his lode, shall haue plenteousnesse of bred: but he y foloweth ydylhes, is a very fool. The desyre of y vngodly hunteh after myschefe, but the rote of the righteous brynheth forth frute. The wicked falleth in to the snare thorow y malycye of his owne mouth, but the just shal escape out of parell. Evry man shal enjoye good accordinge to the innocencie of his mouth, and after the workes of his holdes shal he be rewarded. Loke what a foolo taketh in honde, he thinketh it well done: but he that is wyse, wyl be couecele. A foolo vttereth his wrath in all the haist, but a discrete man forgueuth wronge. A just man will tell the truthe, he shewe the thinge y is right: but a false wytnesse diseaeth. A

* Gen. 4. a.  
* Psal. 36. a.  
* Eccls. 10. d.  
* Eccls. 20. d. Pro. 23. c.  
* Pro. 13. a.
slanderous person priceth like a swerde, but a wyse mans tonge is wholsome. A true mouth is euer constat, but a dyssemblinge toge is soon chaunged. They that ymagin euell in their mynde, wil disceaeue: but the counselor of peace shall haue ioye folowinge the. There shal no mysfortune happen vnto the lust, but the vngodly shall be fylled with misery. The LORDE abhorreth disceatfull lippes, but they that laboure for treuth, please him. He that hath vnderstodinge, can hyde his wysdom: but an vndiscrete herte telleth out his foolishnesse. A dilig^t^ hande shall beare rule, but the ydle shall be vnder tribute. Heuynesse discorageth \* horte of man, but a good worde maketh it glad agayne. The righteous is liberall vnto his neibbourhe, but the waye of the vngodly wil disceaeu them selues. A disceatfull man shall fynde no vauitage, but he that is content with that he hath, is more worth the golde. In the waye of righteousnesse there is life, as for any other waye, it is the path vnto death.

The riiij. Chapter.

A WYSE somme wyll receaue his fathers warnynge, but he \* is scornfull, wyll not heare when he is reproued. A good m^a^ shall enjoye the frute of his mouth, but he that hath a frowarde mynde, shalbe spoylede. He that kepeth his mouth, kepeth his life: but who so speaketh vnaduyse, fyndeth harme. The slogarde woldeayne haue, and can not get his desire: but the soule of the diligent shal haue plenty. A righteous man abhorreth lyes, but the vngodly shameth both other and himself. Righteousnesse kepeth the innocet in the waye, but vngodlynesse shal ouerthrowe the synner.

Some men are riche, though they haue no-thing: agayne, some m^e^ are poore hauynge greate riches. With goods euery man de-lyuereth his life, and the poore wyl not be reproued. The light of the righteous maketh joyfull, but the candle of the vngodly shall be put out. Amonge the proude there is euer strife, but amonge those that do all things with aduysement, there is wyssdome. Hastely gott^e^ goodes are soone spent, but they that are gathered together with the hande, shal increase. Longe tarienge for a thinge that is dyffered, greueth \* herte: but when the desyre com- meth, it is a tre of life. Who so despysethe the worde, destroyeth himself: but he that feareth the cõmaundement, shal haue peace. The lawe is a wel of life vnto the wyse, that it maye kepe him from the snares of death. Good vnderstandinge geueth faunoure, but harde is the waye of the despyser. A wyse man doth all things with discretion, but a foole wil declare his folly. An vngodly messenger bryngeth myschefe, but a faithful embassiotoure is wholsome. He that thinketh scorn to be reformd, commeth to pouerte and shame: but who so receaueth correction, shal come to honour. When a desyre is brought to passe, it delyteth the soule: but fooles abhorre him that escueuet euell/ He that goeth in the company of wyse men, shal be wyse: but who so is a cõpanyõ of fooles, shal be hurte. Myschefe foloweth vp syn-ners, but the righteous shal haue a good rewarde. Which their childre shal haue in possessiõ, for the riches of the synner is layed vp for \* iust. There is plenteousnesse of fode in the feldes of the poore, a shalbe increased out of measure. \* He that spareth the rodde, hateth his sonne: but who so loueth him, holdeth him euer in nurtoure. The righteous eath, and is satisfied, but \* bely of the vngodly hath neuer ynoough.

The riiij. Chapter.

A WYSE wom^a^ vpholdeth hir house, but a foolish wife plucketh it downe. Who so feareth the LORDE, walketh in the right path: a regardeth not him that ab-horreth the wayes of the LORDE. In the mouth of the foolish is the boostinge of lord-shipes, but \* lippes of \* wyse wilbe warre of soch. Where no oxen are, there the crybb is emptie: but where the oxen laboure, there is mch frute. A faithfull wytnesse wyl not dyssamble, but a false recorde wil make a lye.

A scornfull body seketh wyszsdome, a fynd-eth it not: but knowlege is easy to come by, vnto him that vil vnderstonde. \* Se \* thou medle not with a foole, a do as though thou haddest no knowlege. The wyszsdome of him that hath vnderstondinge is, to take hede vnto his wyse, but the foolishnesse of the vnwyse disceaeuth. Fooles make but a sporte of

\* Pro. 6. b. \* Pro. 15. b. and 17. d. Eccli. 30. c. 
\* Sap. 2. c. \* Job 27. c. \* Eccli. 30. a. Psal. 23. b. 
B

The vngodly is afraied of every parell, but the righteous hath a good hope euen in death. Wysdome resteth in the herte of him that hath vnderstondeinge, and he wyll teach them that are vnlerned. 4 Rightoussenes setteh vp the people, but wyckednesse bryngeth folke to destruction. A discrete seruamit is a pleasure vnto y kynge, but one y is not honest, prouoketh him vnto wrath.

The rub. Chapter.

A

SOFTE aswerec putteth downe displeasure, but frowarde wordes prouoke vnto anger. A wyse tongue commendeth knowlege, a foolish mouth blabbeth out nothinge but foolishnesse. The eyes of the LORDE loke in every place, both vpon y good and badd. A wholesome tonge is a tre of life, but he that abuseth it, hath a broken mynde. A fole despsyseth his fathers correccion, but he y taketh hede whan he is reproved, shal hau e more vnderstondinge.

In the house of the rightouss are greate riches, but in the increase of the vngodly there is mysorder. A wyse mouth poureth out knowlege, but y herte of the foolish doth not so. 4 The LORDE abhorreth y sacrifice of the vngodly, but the prayer of the rightouss is acceptable vnto him. The wyne of the vngodly is an abhominacion vnto y LORDE, but who so foloweth rightoussenes, him he loueth. He that forsaketh y right strete, shalbe sore punyshed: a who so hateth correccion, falleth in to death. The hell with hir payne is knowne vnto the LORDE, how much more then the hertes of men?

A scornewulf body loueth not one y rebuketh him, nether wil he come amonge y wyse. A mery herte maketh a chearfull countenaunce, but an vnquyet mynde maketh it heuy. A wyse herte wil seke after knowlege, but y mouth of fooles medleth with foolishnesse. All the days of the poore are miserable, but a quyete herte is as a cotynuall feast. 4 Better is a little with the feare of the LORDE then greate treasure, for they are not without sorowe. Better is a meace of potage with loue, then a fat oxe with euell will.

4 An angrie man stereth vp strife, but he y is pacient stillthe discorde. The wyne of y

E.

The houses of the vngodly shalbe overthrownne, but the tabernacles of y rightouss shal florische. 4 There is a waye, which some men thinke to be right, but the ende therof ledeth vnto death. The herte is soronfull even in laughter, and the ende of myrth is heuyynesse. An ufaithfull personne shal be fyled with his owne wayes, but a good made wyll beware of soch. An ignoraunt body beleueth all thinges, but who so hath vnderstondeinge, loketh well to his goynge. A wyse man feareth, and departeth from euell, but a fole goeth on presumptuously. An vnpatient man handeleth foolishly, but he that is well advyed, doth other wayes.

C

The ignoraunt haue foolishnes in possessio, but the wyse are crouned with knowlege.

The euell shal bowe them selues before y good, and the vngodly shal wayte at the dores of the rightouss. The poore is hated euell of his owne neigbours, but the riche hath many frendes. Who so despsyseth his neigbour, doth anysse: 4 but blessed is he that hath pyt of the poore. They that ymagin wickednes, shalbe disappoynted: but they that muse vp good thinges, vnto soo chal happen mercy and faithfulnesse. Diliget laboure bryngeth riches, but where many vayne wordes are, truly there is scarcenesse.

Riches are an ornament vnto the wyse, but the ignouance of fooles is very foolishnesse. A faithfull wytnesse deluyereth soules, but a lyar dyseceanthem. The feare of the LORDE is a struge holde, for vnto his he wyll be a sure defence. The feare of the LORDE is a well of life, to auoyde the snares of death. The increase and prosperite of the comons is the kynges honoure, but the decaye of the people is the confucio of the prynce. Pacience is a token of wisdome, but wrath and haistie displeasure is a token of foolishnesse. A mery herte is the life of the body, but rancour consumeth awaye the bones. 4 He that doth a poore man wringe, blasphemeth his maker: but who so hath pitie of the poore, doth honoure vnto God.
slouthfull is full of thornes, but \( \ddot{y} \) strete of the
righteous is well closed. A wyse sonne
maketh a glad father, \( \ddot{a} \) but an vndiscreete body
shameth his mother. A foole reioyseth in
foolish thinges, but a wyse man loketh well to
his owne goynges. Unaduyed thoughtes shall
come to naught, but where as are men \( y \) can
genue counsell, there is stedfastnesse. O how
joyfull a thinge is it, a man to genue a con-
uenient answer? O how pleasant is a
wordo spoken in due season? The wyay of
life ledeth vnto heauyne, \( y \) a man shulde beware
of hell beneth.

The LORDE wyl breake doonne \( y \) house
of \( \ddot{y} \) proude, but he shal make fast \( y \) borders
of \( \ddot{y} \) wyddowe. The LORDE abhoreth \( \ddot{y} \)
ynaimacions of \( \ddot{y} \) wicked, but pure wordes
are pleaunt vnto hym. The couetous man
wruteth \( \upsilon \) his owne house, but who so hateth
rewardes, shall lyue. A rightuous \( \ddot{a} \) m"useth
in his mynde how to do good, \( \ddot{y} \) mynde
of the vngodly ymagineth, how he maye do
harme. The LORDE is farre from the
vgodly, but he heareth \( \ddot{y} \) prayer of the
righteous. Like \( \ddot{y} \) clearnesse of \( \ddot{y} \) eyes
reioyseth \( \ddot{y} \) herte, so doth a good name fede
\( \ddot{y} \) bones. The eare \( \ddot{y} \) harkeneth vnto wholsome
warnyne, and enclynyth therto, shall
dwell amongeth \( \ddot{y} \) wyse. He that refuseth
to be reformed, despyseth his owne soule: but
he that submyteth himselfe to correccion, is
wyse.

The 19. Chapter.

The feare of \( \ddot{y} \) LORDE is \( \ddot{y} \) right seyce
of wyszdom, and lowlynes goeth before
honoure. A man maye well purpose a thinge
in his harte, but \( \ddot{y} \) anserwe of \( \ddot{y} \) tonge cometh
of \( \ddot{y} \) LORDE. \( \ddot{y} \) a m"a thinketh all his waies
to be clene, but it is \( \ddot{y} \) LORDE \( \ddot{y} \) fashioneth
\( \ddot{y} \) myndes. \( \ddot{y} \) Conmytth thy workes vnto \( \ddot{y}
LORDE, and looke what thou deuyseth, it
shall prosper. The LORDE doth all thinges
for his owne sake, yee \( \ddot{y} \) when he kepeth \( \ddot{y}
vngrudly for \( \ddot{y} \) daye of wrath.

The LORDE abhorreth all presumptuous
\( \ddot{y} \) proude hertes, there maye nether strengh
ner power escape. With louynge mercye \( \ddot{y}
faithfulness synnes be foryguen, and who so
feareth \( \ddot{y} \) LORDE escheweth euell. When a
mans waies please \( \ddot{y} \) LORDE, he maketh his
very enemies to be his frendes. Better is it
to haue a little thing with rightuouses, the
greate rentes wrongelesly gotten. \( \ddot{y} \) ma
deuseth a waye in his herte, but it is \( \ddot{y}
LORDE \( \ddot{y} \) ordreth his goynges. When \( \ddot{y}
prophecy is in \( \ddot{y} \) lippes of \( \ddot{y} \) kynge, his mouth
shall not go wr"oge in judgmen. A true
measure \( \ddot{y} \) a true balauce are \( \ddot{y} \) LORDES,
he maketh all weightes. It is a greate
abominaci when kynge are wycked, for a
kynge seate shulde be holden vp with
righteousnesse.

Righteous lippes are pleasaunt vnto kynge,
and they loue him \( \ddot{y} \) speaketh \( \ddot{y} \) trueth.
The kynge displeasure is a messauner of
death, but a wyse man wyl pacifie hym.
The cherefull countenaunce of \( \ddot{y} \) kynge
is life, and his louynge fauoure is as the euenynge
dewe. \( \ddot{y} \) to haue wyszdom in possession is
better then golde, and to get vnderstondynge,
is more worth then sylyuer. The path of \( \ddot{y}
righteous escheweth euell, \( \ddot{y} \) who so loketh well
to his waies, kepeth his owne soule.

Presumptuousnes goeth before destruccion,
and after a proude stомake there foloweth a
fall. Better it is to be of humble mynde with
the lowly, then to deuyde \( \ddot{y} \) spoyles with \( \ddot{y}
proude. He \( \ddot{y} \) handleth a matter wysely,
opteyneth good: \( \ddot{y} \) blessed is he, \( \ddot{y}
putteth his trust in \( \ddot{y} \) LORDE. Who so hath a wyse
vnderstondinge, is called to counsell: but he
\( \ddot{y} \) can speake fayre, getthet more riches.
Vnderstondinge is a well of life vnto hym \( \ddot{y}
haft it, as for \( \ddot{y} \) chastenyng of fooles, it is
but foolishnesse. The herte of the wyse
enfavourmeth his mouth, and amendeth \( \ddot{y}
doctrine in his lippes.

Fayre words are an hony combe, a refresh-
inge of \( \ddot{y} \) mynde, \( \ddot{y} \) health of \( \ddot{y} \) bones.

\( \ddot{y} \) There is a waye \( \ddot{y} \) men thinke to be right,
but the ende therof leadeth vnto death. A
troublesoue soule disquyeteth hir selfe, for
hir owne mouth hath brought her therto. An
vngrudly person stereth vp euell, and in his
lippes he is as an whote burnynge fyre.

A frowarde body causeth strifte, and he \( \ddot{y}
is a blabbe of his tonge, maketh deuysion amonge
prynces. A wicked \( \ddot{y} \) begyleth his neiboure, \( \ddot{y}
ledeth hym \( \ddot{y} \) waye \( \ddot{y} \) is not good.
He that wyncketh with his eyes, ymagineth
mischefe: and he \( \ddot{y} \) byteth his lippes, wyl do

a Pro. 10. a. b Pro. 21. a. Psal. 32. b. c Psal. 36. a.
d Pro. 19. c. e Pro. 11. a. and 20. b.
some harme.  "Age is a crowne of worshipes, 
yf it be founde in the waye of righteousnes.
A pacient man is better then one that is 
strōge: and he that can rule him selfe, is 
more worth then he y wynneth a cite. The 
lottes are cast in to the lappe, but their fall 
stōdeth in the LORDE.

The rōij. Chapter.

B E T T E R is a drye morsell with quetyn-
nesse, the a full house and many fatt 
catell with stryfe.  A discrete seruait shalt 
hau more rule then the sonnes y haue no 
wysdome, and shall haue like heretage with 
the brethren.  "Like as syluer is tried in the 
fyre and golde in the fornace, euene so doth 
the LORDE proue the hertes. A wicked 
body holdeth mouch of false lippes, y a dys-
semblynge persone geueth care to a disceatfull 
tōge.  "Who so laugheth y poore to scorne, 
blasphemeth his maker: and he y is glad of 
another mans hurte, shal not be vnpuynished. 
Childers children are a worshipie vnto the 
elders, and the fathers are the honour of the 
children. An eloquent speach becorneth not 
a foole, a dyssemblyng mouth also besemeth 
not a pryncle. Liberalite is a precious stone 
vynto that he hath it, for where so euere he 
becometh, he prospereth. Who so couereth 
another mans offence, seketh loue: but he 
y discloseth the faute, setteenth frendes at 
variaunce. One reproofe only doth more good 
to him y hath vnnderstōdine, then an C. stripes 
vynto a foole. A sedicia personse seketh 
myschefe, but a cruel messaunger shall be 
sent agaynst him. It were better to come 
agaynst a she Bere robbed of hir whelpes, 
then agaynst a foole in his foolishnes.  "Who 
so rewardeth euell for good, the plaghe shall 
not departhe fro his house.  "He y soweth 
discorde y strife, is like one y dyggeth vp a 
water broke: but an open enemie is like the 
water y breaketh out y reneth abrode. The 
LORDE hateth as well him y iustifieth y 
vngodly, as him y condemneth the innocet. 
What helped it to geue a foole money in his 
hōde, where as he hath no mynde to bye 
wyszdome? He is a frende that allwayne 
loueth, and in aduersite a man shal knowe 
who is his brother. Who so promiseth by the 
hande, y is suertie for another, he is a foole. 
He y loueth strife, delyeth in synne: y who 
so setteth his dore to hye, seketh after a fall. 
Who so hath a frowarde herte, opteyneth no 
good: and he y hath an ouerthwarzhe tongue, 
shal fall in to myschefe. An vnwys body 
byrnygeth himself selue in to sorowe, and y father 
of a foole can haue no foie.  "A mery herte 
maketh a lusty age, but a sorowfull mide 
dryeth vp y bones. The vngodly taketh giftes 
out of the bosome, to wraist the wyayes of 
judgment.  "Wyszdome shyneth in y face of 
him y hath vnnderstōdine, but y eyes of 
fooles wandre thorow out all lōdes.  "An vndiscreet 
sonne is a grefe vnto his father, and 
heuynesse vnto his mother y bare him. To 
punish y innocent, and to smyte y prynces y 
geue true iudgment, are both euell. He is wyse 
and discrete, y tempereth his wordes: "and 
he is a mā of vnnderstōdine, y maketh moch 
of his sprete. "Yee a very foole (when he 
holdeth his tongue) is counted wyse, and to 
haue vnnderstōdine, when he shutteth his 
lippes.

The rōij. Chapter.

W HO so hath pleasure to sowe discorde, 
piketh a quarell in every thing. A 
foole hath no delaie in vnnderstōdine, but 
only in those things wherein his herte 
reloysteth. Where vngodlynes is, there is also 
disidayne: y so there foloweth shame y dis-
honoure. The wordes of a mā mouth are 
like depe waters, and the well of wyszdome is 
like a full streame.  "It is not good to regarde 
y persone of the vngodly, or to put backe y 
righteous in iudgment. A fools lippes are 
euer brawlinge, and his mouth proueketh vnto 
batayll. A fooles mouth is his owne destruc-
tion, and his lippes are y suare for his owne 
soule. The wordes of a slanderer are very 
woudes, and go thorow vnto the ynnost 
partes of the body. Who so is slouthfull 
and slacke in his laboure, is y brother of him y 
is a waister. The name of y LORDE is a 
strange castell, y righteous flyeth vnto it, and 
shalbe saued. But y rich mā goods are his 
stronge holde, yee he taketh them for an hye 
wall roide aboute him. After pryde cōmēth 
destrueciō, and honoure after lowlynes.  "He
that geueth sentence in a matter before he heare it, is a foole, and worthy to be confounded.
A good stomacke dryeth awaye a man's disease, but wha thy sprete is vexed, who maye abyde it? A wyse herte laboureth for knowledge, and a prudent care seketh vnderstanding. Liberalite bryngeth a man to honour and worshiue, 3 setteth him amonge greate men.

The righteous accuseth his self first of all, yf his neibour come, he shal fynde him. The lot pacifieth thy variace, 3 parteth thy mightie asunder. The vnite of brethren is stronger then a castell, and they that holde together are like the barre of a palace. A mans bely shalbe satisfied with the frute of his owne mouth, and with the increase of his lippes shal he be fylled. Death and life stonde in the power of the tonge, that loueth it, shal enjoye the frete thereof.

"Who so fyndeth a wife fyndeth a good thynge, 3 receaueth an wholsome benefite of the LORDE. The poore maketh supplicacion and prayeth mekyly, but the riche geueth a rough answerwe. A frende that delyteth in loue, deth a man more fredshiue, and sticketh faster vnto him then a brother.

Fetter is the poore that lyueth godly, the the blaspheuer that is but a foole. Where no discretion is, there the soule is not well: and who so is swifte on fote, stombleth hastily. Foolishnesse maketh a man to go out of his waye, 3 then is his herte vpacient agaynst the LORDE. Riches make many frendes, but the poore is forsake of his owne frendes. A false wytnesse shal not remayne vnpunished, and he that speaketh lyes shal not escape. The multitude hageth vpó greate men, 3 euer man fawoureth him that geueth rewardes. As for the poore, he is hated amongst all his brethren: yee his owne frendes forsake him, 3 he that geueth credice vnto wordes, getteth nothinge. He that is wyse, loueth his owne soule: and who so hath vnderstandinge, shal suuer. A false wytnesse shal not remayne vnpunished, 3 he thy speake thy lyes shal pershe. Delicate ease becometh not a foole, much more vnsemely is it, a bonde man to haue thy rule of prynces. A wyse man puttheth of displeasure, 3 it is his honoure to let some fautes passe.

Wyne is a volupitous thinge, 3 drok-ennes causeth sedicioun: 4 who so de-lyteth therin, shal neuer be wyse. The kyngge ought to be feared as the roaringe of a lyon, who so prouoketh him vnto anger, offendeth agaynst his owne soule. It is a mans honoure to kepe himself from strife, but they thy haue pleasure in braulinge, are foole suuerene.
A slouthfull body wyl not go to plowe for colde, therfore shal he go abeggynge in Sommer, and haue nothing. Wyse counsell in the herte of man is like a water in the depe of the earth, but he that hath vnderstandinge, bryngeth it forth. Many there be that are called good doers, but where shal one fynde a true faithful man? Who so ledeth a godly and an innocent life, *happie shal his children be, whom he leaueth behynde him.*

A kyng that syyteth in judgament, and loketh well aboute him, dryueth awaye all euell. Who can saye: *my hert is cleane, I am innocent from synne? To vs two maner of weightes, or two maner of measures, both these are abominable vnto the LORDE.*

A childe is knowne by his conversacio, whether his workes be pure and right. As for the hearyng of the eare, the sight of the eye, the LORDE hath made the both. Delyte not thou in slepe, lest thou come vnto pouerte: but opě thine eyes, thou shalt haue bred ynowh. It is naught, It is naught (saye men) when they haue it, but when it is gone, they geue it a good worde.

A mouth of vnderstoinge is more worth then golde, many precious stones, and costly Jewels. *Take his garment that is suertie for a straunger, take a pledge of him for vnknowne mans sake. Every man liketh the bred that is gotten with diucate, but at the last is mouth shalbe filled with grauel.*

Thorow counsell the thinges that men deuyse go forwarde: with discrecion ought warres to be taken in honde. Medle not with him that bewrayeth secretes, and is a slaunderer, and disceueth with his lippes. *This who so curseth his father and mother, his light shalbe put out in the myddest of darknesse. The heretage that commeth to haile at the first, shal not be praysed at the ende.*

Saye not thou: I will recompence euell, but put thy trust in the LORDE, shal he shal deffende? *The LORDE abhorreth two maner of weightes, and a false balauice is an euell thinge. The LORDE ordreth euery man to goinge, for what is he, that vnderstoendeth his owne wayes? It is a snare for a man to blaspheyme that which is holy,* *then to go aboute with vowes. A wyse kyng destroyeth vngodly,* bryngeth the whole ouer them. *The lanterne of the LORDE is the breth of man, goeth thorow all the inwarde partes of the body. Mercy faithfulnes preserve the kyng,* a vesp louynge kyndnes his seate is holden vp. The strength of yonge men is their worship, a gray heade, is an honoure vnto aged. Woundes dryue awaye euell, and so do stripes the inwarde partes of the body.*

*The rri. Chapter.*

The kynges hert is in the hande of the LORDE, *like as are the ryuers of water: he maye turne it wherther so euer he will. Every man thinketh his owne waye to be right, but the LORDE judgeth his hertes. To do righteousnesse and judgmet is more acceptable to the LORDE the sacrifice.*

A presumptuous loke, a proude stomacke, the lanterne of the vngodly is synne. The deuyseis of one that is diligent, bryngeth plentyousnes: but he that is vnaduyed, commeth vnto pouerte. *Who so hoordeth vp riches with the vndescaefulnes of his tonge, he is a foole,* a vngodly vnto them that seke their owne death. The robberies of the vngodly shalbe their owne destruccicon, for they wolde not do the thynge that was right. The wayes of the frowarde are strangue, but the workes of him is cleane, are right. It is better to dwell in a corner vnder house toppes, then with a brauling woman in a wyde house. The soule of the vngodly wyssheth euell, and hath no pitie vpon his neibbour.

When the scornefull is pynshed, the ignoraunt take it better hede: *when a wyse man is warned, he wil receaue the more vnderstanding. The righteous enfourmeth the house of the vngodly, but the vngodly go on still afther their owne wickednesse. Who so stoppeth his care at the crigne of the poore, he shal criue himself and not be herde. A preuy rewarde pacifieth displeasure, and a gifte in the bosome stilleth furiousnesse.*

The iust delyteth in doyng the thyenge that is right, but the workers of wickednesse abhorre the same. The man that wandreth out of the wyse wyse, shal remayne in the colgagion of the deed. He the deed pleasure in banckettes, *shal be a poore man: Who so*
delyteth in wyne and delicates, shal not be riche. The vngodly shalbe geuen for the rightouss, the wicked for the iust.

It is better to dwell in a wylderness, the with a chydinge and an angrie woman. In a wyse mans house there is grete treasure and plenteousnesse, but a foolish body spendeth vp all. Who so foloweth rightoussnesse and mercy, fyndeth both life, rightoussnesse and honour. A wyse man wynneth the cite of the mightie, and as for the strength the they trust in, he bryngeth it downe. Who so kepeth his mouth and his tongue, the same kepeth his soule from troubles. He the is proude a presumptuous, is called a scornefull man, which in wrath darre worke maliciously.

The voluptuousnesse of the slouthfull is his owne death, for his haides will not labour.

He coueteth and desyreth all the daye longe, but the rightouss is allwaye geuyng kepeth nothinge backe. The sacrifice of the vngodly is abominacion, for they offre the thinge the is gotten with wickednes. A false wytnesse shal perishe, but he the wilbe content to heare, shal allwaye haue power to speake himself. An vngodly man goeth forth rashly, but the iust reformathe his owne waye.

There is no wysszdom, there is no understandinge, there is no counsell agaynst the LORDE. The horse is prepared agaynst the daye of battayll, but the LORDE geuyeth the victory.

The rulij. Chapter.

A GOOD name is more worth then greate riches, and loungey favoure is better then syluer and golde. Whether riches or pouer do mete vs, it commeth all of God. A wyse man seythe the plage and hydeth himself, but the foolish go on still and are punished. The ende of lowlynes the feare of God, is riches, honoure, prosperite and health. Speares and snares are in the wyne of the frowarde, but he the wil kepeth his soule, let him fle fro soch. If thou teachest a childe in his youth what waye he shulde go, he shall not leaue it when he is olde. The rich ruleth the poore, and the bowere is seruannt to the lender. He the soweth wickednesse, shal reape sorowse, the rokke of his plage shal destreye him. A loungeye eye shalbe blessed, for he geuyeth of his bred vnto the poore. Cast out the scornefull man, and so shall strife go out with him, yee varianc and slandering shall cease. Who so delyteth to be of a cleene herte and of gracious lyppes, the kyng shal be his frende.

The eyes of the LORDE preserue knowlege, but as for the wordes of the despetyeful, he hyngeth them to naught. The slouthfull body sayeth: there is a lyd with out, I might be slayne in thre strete. The mouth of an harlot is a depe pyt, wherein he falleth that the LORDE is angrie withall. Foolishnes sticketh in the herte of lyt lad, but the rod of correction driueth it awaye. Who so doth a poore man wronge to increase his owne riches, geuyeth (comoly) vnto the rich, and at the last commeth to pouerthe himself. My soume, bowe downe thine eare, and herken vnto the wordes of wyszdomde, applye thy mynde vnto my doctrine: for it is a pleasant thinge thy thou kepeth it in thine herte, and prictise it in thy mouth: that thou mayest allwaye put thy trust in the LORDE. Haue not I warned ye very oft with counsell and lerninge? If I might shewe the the treuth, and that thou with the verite mightest answere them the laye any thinge against thee? Se the thou robbe not thy poore because he is weake, and oppresse not the simple in judgment: for the LORDE himself wyl defende their cause, and do violence vnto them the have vsed violence.

Make no frede with an angrie wyffull man, and kepe no company with a furious: lest thou lerne his wayes, and receaue hurte vnto thy soule. Be not thou one of them the bynde their hande vp to promyse, and are suertie for dett: for if thou hast nothinge to paye, they shall take awaye thy bed from vnder the. Thou shalt not remoue the lande marcke, which thy fore elders haue sett. Seist thou not, the they which be diligent in their busynesse stonde before kynges, and not amongethe the symple people?

The rulij. Chapter.

WHEN thou syttest at the table to eate with a lorde, ordre thy self manerly with the things that are set before thee. Measure thine appetit: and if thou wilt rule thine

owne self, be not ouer greedy of his meate, for meate begyleth and disceaueth.

"Take not ouer greate trauayle and laboure to be riche, beware of soch a purpose. Why wilt thou set thine eye vpon thine thinge, which sodenly vanishe awaye? For riches make them selues wynges, and take their flight like an Aegle in to thy ayre. Eate not thou with thy envyous, and desyre not thy meate, for he hath a maruelous herte. He sayeth vnto thy: eate and drynke, where as his herte is not with thy.

Yee thy morsels that thou hast eaten shalt thou perbreake, and lese those swete wordes. Tel nothinge in to thee eares of a foole, for he wyll despyse the wyszdome of thy wordes. 4 Remoue not thy olde lande marke, and come not within thy felde of the fatherlesse: For he thy deluereth them is mightie, euen he shal defende their cause agaist ye. Applie thine herte vnto lernynge, and thine eare to the wordes of knyghowe. 5 Witholde not correcction from thy childe, for if thou beatest him with the rodde, he shal not dye thereof. Thou smytest him with the rodde, but thou deluerest his soule from hell. My sonne, if thy herte receaue wyszdome, my herte also shal reioyce: yee my ryynes shall be very glad, if thy lyppes speake the thinges if is right. 6 Let not thine herte be gelous to followe synners, but kepe still in the feare of the LORDE all the daye lige: for the ende is not yet come, and thy pacient abydinge shal not be in vayne. My sonne, geue eare to be wyse, so shal thine hert prosper in the waye. Kepe no company with wyne beubbers and ryotous eaters of flesh: for soch as be droncekardes and ryotous, 6 shal come to pouer, he that is gueyen to moch slepe, shal goe with a ragged cote. Geue eare vnto thy father that begat the, and despyse not thy mother when shal is olde. Laboure for to get the typography: sell not awaye wyszdome, nourtoure vnderstoédinge (for a righteouse father is maruelous glad of a wyse sonne, he deptyeth in hi) so shal thy father be glad, and thy mother that bare the, shal reioyse. My sonne, geue me thine herte, and let thine eyes haue pleasure in my wayes. 1 For an whores is a depe grauie, and an harlot is a narow pytt. She lurketh like a thefe, and those that be not awarde she brigtheth vnto her. Where is wo? where is sorrow? where is strife?

where is braunlyng? where are wounds without cause? where be reed eyes? Euen amonge those that be euer at the wyne, and seke out where the best is. Loke not thou vpon the wyne, how reed it is, and what a colour it geueth in the glasse.

It goeth downe softly, but at the last it byteth like a serpét, and styngeth as an Adder. So shal thine eyes loke vnto straunge women, my thine herte shal muse vpon frowarde thinges. Yee thou shalt be as though thou slepte, in thy myddest of thy see, or vpo thy toppe of the mast. They wounded me (shalt thou saie) but it hath not hurte me, they smote me, but I felt it not. Whë I am wel wakened, I wil go to thy drynke agayne.

The riiij. Chapter.

Be not thou guloous ouer wicked mè, se syre not thou to be amonge them. 1 For their herte ymagineth to do hurte, their lippes talke of myschefe. Thorow wyszdome an house shalbe byyled, 1 with vnderstondinge it shalbe set vp. Thorow discrecion shal thy chàbers be fylled with all costly plauns riches. A wyse mè is strëge, yee a mè of vnderstoédinge is better, the he thy is mightie of strëgh. For with discrecion must warres be take in honde, and where as are many thy can gene counseell, there is thy victory. Wyszdome is an hie thinge, yee euë to foole, for he darre not opê his mouth in thy gate. He thy ymagineth myschefe, maye weƚ be called an vngracious persone. The thoughte of thy foolish is synne, thy scornewfyle is an abhominaçion vnto mè. 1 Yf thou be ouersene thy necliȝet in tyme of neede, the is thy strëgh but small. Deluyer thy go vnto death, thy are led awaie to be slaine, thy be not necliȝet therin. Yf thou wilt saye: I knewe not of it. Thynkest thou thy he which made thy hertes, doth not cosidre it? 1 Thy he which regardeth thy soule, seith it not? Shal not he recôpence every man acordinge to his workes? My sonne, thou eatest hony thy sweete hone còbe, because it is good thy sweete in thy mouth. Een so shal thy knowlege of wyszdome be vnto thy soule, as soone as thou hast gotte it. And there is good hope, yee thy hope shal not be in vayne. Laye no preysete wickedly vpon thy house of thy righteous, thy disquiète not

* Eccl. 27. a. Iere. 17. b. 1 Tim. 6. b. 1 Pro. 22. d. 2 Pro. 13. c. Eccls. 30. a. 3 Pro. 24. a. and c. 4 Pro. 22. c. 5 Pro. 22. b. 6 Pro. 23. b. 24. c. 7 Pro. 22. b. 8 Pro. 23. b. 24. c.
his restinge place. 

"For a just man falleth seven tymes, 

gyseth vp agayne, but thy vn-
godly fall in to wickednes. 

Reioyce not thou at thy fall of thine enemie, 

and let not thine herte be glad when he stombleth.

Lest thy LORDE (when he seyth it) be 

angrie, turne his wrath from him vnto the. 

Let not thy wrath gelousely moue thy, 

to follow thy wicked and vngodly. And why? 

wicked hath nothinge to hope for, 

thy cadle of the vngodly shall be put out. 

My sonne, feare thou thy LORDE 

thy kinge, kepe no company with thy slanderous: 

for their destruction shall come sodenly, 

who knoweth thy fall of the both?

These are also saièges of thy wyse.

It is not good to haue respecte of any 
person in iudgmenet. 

He saith to thy vn-
godly: thou art righteous, 

him shall the people curse, 

comonye shall abhorre him. 

But they rebuke thy vngodly shalbe 

mended, a riche blessinge shall come vp 

vthe. 

He maketh him self to be well loued, 

that geueth a good answere. 

First make vp thy worke vp is with out, 

loke well vnto which thou hast in thy felde, 

the byulde thine house. 

Be no false wytnesse agaynst thy 

neighbour, hurte him not with thy lyppes. 

Saye not: I wil hylde him, eué as he hath 
dealeth with me, wil rewarde euery ma accord-
inge to his dedes. 

I wente by thy felde of thy 

slouthfull, by thy vnyarde of the foolish ma. 

And lo, it was all covered with nettles, 

stode full of thistles, thy stone wall was broke 
downe. 

This I save, cosiderde it wel: 

I loked vpo it, take it for a warnynge. 

Yee 

sleepe on still a little, slobre a little, 

folde thine hodes together yet a little: 

so shall pouerete come vnto the as one 

trauayleth by thy waye, 

necesite like a wapened man.

The xvith Chapter.

These also are Salomons prouerbes, 

which the men of Ezechias kinge of 

Iuda gathered together. 

It is the honoure of God to kepe a thinge secrete, 

but thy kinges honoure is to search out a thing. 

The heaven is hie, thy earth is depe, 

thy kinges hert is vnsearchable. 

Take thy drosse from thy syluer, 

there shalbe a cleane vessell therof.

Take awaye vngodlinesse fro thy kyngye, 

this seate shalbe stablished with rightousnes.

Put not forth thy self in thy presence of thy kyngye, 

prease not in to thy place of greate men.

Better it is thy it be sayde vnto: 

come vp hither, then thou to be set downe in thy presence of thy pryncye, 

whom thou seyst with thine eyes. 

Be not haistie to go to the lawe, 

happie thou ordre thy self so at thy last, 

thy thy neigboure put thy to shame. 

Handle thy matter with thy neigboure himself, 

discover not another mans secrete: 

lest when men heare thereof, 

it turne to thy dishonoure, lest thine euell name do not ceasse.

A worde spoken in due season, is like apples of golde in a 

syluer dyse.

The correcion of the wyse is to an 

obedient eare, 

a golden cheyne and a Jewel of golde. 

Like as the wynter coole in the har-

uest, so is a faithfull messaunger to him that 

sent him, refreszheth his masters mynde.

Who so maketh greate boasts 

genueth nothinge, is like cloudes 

wynde without rayne. 

With pacience maye a pryncye be 

pacified, with a soft tonge maye rigorousnes 

be broke. 

Yf thou findest hony, eate so much as 

is suffiect for thy: lest thou be overtull, 

per breake it out againe. 

Withdrawe thy foote fro thy neigbours house, 

lest he be weery of the, 

and so abhorre the. 

Who so beareth false wytnesse agaynst his neigboure, 

he is a very speare, a swearde 

a sharpe arowe. 

The hope of the vngodly in tyme of 

dede, is like a rotten toth and a slippery foote. 

Who so syngeth a songe to a wicked herte, 

closeth hi with rages in the colde, 

and pouereth vyneger vpon chalke. 

Yf thine enemie honger, 

fede hym: 

yf he thyst, 

geue him drynke: 

for so shalt thou heape coales of fyre 

vpo his heade, and the LORDE shal 

rwarde the. 

The north wynde dryueth awaye 

rayne, even so doth an earnest sober countenaunce 

a back byters tonge. It is better to 

gyt in a corner vnder the rofe, 

then with a braulnyng woman in a wyde house. 

A good reporte out of a farre countre, is like colde 

water to a thystrie soule. 

A righteous man 

fallynge downe before the vngodly, is like a 

troubled well and a sprynge thy is destroyed.

Psalm. 33. c. 36. d. 

Pro. 17. a. 

Pro. 23. b. 24. a.

Job 21. b. 

Pro. 13. a. 

Pro. 20. a. 

Pro. 18. a. 

Pro. 20. c. 

Pro. 6. b. 

Deut. 17. d. 

Luc. 14. b.

Eccl. 8. a. 

Matt. 5. c. 

Pro. 15. a. 

Gene. 32. a.

1 Re. 23. e. 

Rom. 12. c. 

1 Reg. 30. b. 

Pro. 21. b.
LIKE as it is not good to eate to moch hony, even so he that wyl search out hye thynges, it shal be to heuy for him. He that can not rul him self, is like a cite, which is broken downe, and hath no walles.

The 117. Chapter.

LIKE as snowe is not mete in sommer, ner rayne in haruest: even so is wor-shippe vnsemely for a foole. Like as y byrde and the swalowe take their flight and fle here and there, so the curse that is geuen in vayne, shal not light vpon a man. \[Vpto the horse belongeth a whyppe, tv the Asse a byrde, and a rodde to the fooles backe. Geue not the foole an answeare after his foolishnesse, lest thou become like vnto him: but make y foole an answeare to his foolishnesse, lest he be wyse in his owne coceate. He is lame of his fete, yee droncken is he in vanite, that comitteth evy thinge to a foole. Like as it is an vnsemely thighe to haue legges y yet to halte, euë so is a parable in y foolees mouth.

He y setteth a foole in hye dignite, y es euë as yf a man dyd cast a precious stone vpo y galous. A parable in a foolees mouth, is like a thorne y pricketh a droncken man in y hande. A man of experience discerneth all thinges well, but who so hyreth a foole, hyreth soch one as wyl take no hede. Like as the dogg turneth agayne to his vomite; euë so a foole begynneth his foolishnesse agayne afresh. Yf thou seyest a man y is wyle in his owne concoate, there is more hope in a foole then in hi. The slouthfull sayeth: there is a leoparde in y waye, and a lyon in y myddest of the streetes. Like as the doore turneth aboute vpon the tresholde, euë so doth the slouthfull welter himself in his bedd. The slouthfull body thrusteth his hode in to his bosome, and it greueth him to put it agayne to his mouth. The slogarde thinketh him self wyser, then vij men that sytt and teach.

Who so goeth by and medleth with other mens strife, he is like one y taketh a dogg by y eares. Like as one shuteth deadly arowes and dartes out of a preuy place, euë so doth a dyssembler with his neghbour, And then sayeth he: I dyd it but in sporte. Where no wodd is, there the fyre goeth out: and where the bacbyter is taken awaye, there the strife ceaseth. Coles kyndle heate, and wodd y

\[Eccl. 3. c. 5 Psal. 31. b. 7 Pet. 2. d. 4 Pro. 22. b. 6 Pro. 19. d. 7 Psal. 10. a. 6 Eccl. 28. b. 5 Eccls. 10. b. 4 Eccl. 37. e. 6 Ez. 28. a. 5 Luc. 12. b. 4 Iaco. 4. b. 6 Eccl. 22. c. 7 Psal. 140. a. 4 Luc. 22. d. 5 Pro. 10. c. 4 Eccl. 37. e.

fyre: euë so doth a braulinge felowe stre vareiance. A slauderers words are like flattery, but they pearse y inwarde partes of y body. Venymous lippes a wicked herte, are like a pottherde couered with syluer drosse. An enemie dyssembleth with his lippes, and in the meane season he ymagineth myschefe: but wha he speaketh fayre, beleue him not, for there are seuen abhominacions in his herte. Who so kepeth euell will secretly to do herte, his malyce shal be shewed before the whole congregacion. Who so dyggeth vp a pytt, shal fal therin: and he y weltreth a stone, shal stumble vpon it hymselfe.

A dyssembleinge tonge hateth one that rebuketh him, and a flattere mouth worketh myschefe.

The 118. Chapter.

MAKE not thy boost of tommorrow, for thou knowest not what maye happen todaye. Let another maa prays the, g not thine owne mouth: yee other folkes lippes, and not thyne. The stone is heuy, and the sonde weightie: but a foolees wrath is heuyer then they both. Wrath is a cruell thighe, and furiousnes is a very tempest: yee who is able to abyde envye? An open reube is better, then a secrete loue. Faithfull are the wounded of a lourer, but y kysses of an enemie are disceatfull. He that is full, abhorreth an hony combe: but vnto him that is borgrie, euery sower thinges is swete. He that oft tymes flytteth, is like a byrde y forsaketh hir nest. The herte is glad of a swete oymtment and sauoure, but a stomacke that cal gue good counseil, reioyseth a mens neghbour. Thyne owne frende and thy fathers frende se thou forsake not, but go not in to thy brothers house in tyne of thy trouble.

Better is a frende at hode, then a brother farre of. My sonne, be wyse, and thou shalt make me a glad herte: so that I shall make answere vnto my rebukers. A wyse man seynge the plage wyl hyde him self, as for foolees they go on still, and suffer harme. Take his garment that is suertie for a straunger, take a pledge of him for the vndtownes sake. He that is to hastie to praise his neghbour aboue measure, shalbe taken as one y geueth him an euell reporte. A brawlynge woman and the rofe of the house droopynge
in a raynie daye, maye well be comparde together. He that refrayneth her, refrayneth the wynde, and holdeth oyle fast in his hode. Like as one yrō whetteth another, so doth one man comforthe another. Who so kepeth his fyge tre, shal enjoye the frutes therof: he that wayeteth on his master, shal come to honoure. Like as in one water there apare dyuerse faces, ene so dyuerse men hane dyuerse hertes. Like as hell destructione are neuer full, even so the eyes of mē can never be satisfied. Syluer is tryed in the moulde, golde in the fornuce, so is a man, when he is openly pryased to his face. Though thou shiddest bray a foole with a pestell in a morter like otomcell, yet wil not his foolishnesse go from him. So thou knowe the nombre of thy catell thy self, and loke well to thy flockes. For riches abyde not allwayne, the crowne endureth not for euer. The hay groweth, the grass grasse vp, herbes are gathered in mountains.

The lambes shal clothe thee, the goates thou shalt haue money to fede the, to vpholde thy husholde, to susteyne thy maydens.

He that is no man chasyng he, but the righous stoneeth stiffe as a lyon. Because of synne he londe doth oft chaunge his prync: but thorow men of vnderstandinge wysdome a realme endureth longe. One poore man oppresseing anothe by violence, is like a contynuall rayne that destroyeth the frute. They that forsake the lawe, praye vngodly: but soche as kepe the lawe, abhorre them. Wicked men diercene not the thinge is right, but they that seike after the LORDE, discerne all things. A poore man ledynge a godly life, is better then the riche that goeth in frowarde wayes. Who so kepeth the lawe, is a child of vnderstandinge: but he fedeth ryotous men, shameneth his father. Who so increaseth his riches by vaytage wynnyng, let him gather them to helpe the poore withal. He that turneth awaye his care from hearinge of lawe, his prayer shalbe abhorred. Who so ledeth the rightous in to an euell waye, shal fall in to his owne pyt, but ñ just shal have the good in possession.

The rich man thynketh him selfe to be wyse, but the poore that hath vnderstandinge, perceaueth him wel ynowth. When righous men are in prosperite, the doth honoure florish: but when the vngodly come vp, they state of men changeth. He that hydeth his synnes, shall not prosper: but who so knowlegeth them and forsaketh them, shal have mercy. Well is him that stōdeth all waye in awe: as for him that hardeneth his herte, he shal fall in to mischefe. Like as a roaringe lyon and an hongrie beer, even so is an vngodly prynce ouer the poore people.

Where the prync is without vnderstandinge, there is greate oppression wronge: but ñ he be soch one as hateth couetousnesse, he shall longe raigne. He that by violē sheddeth eny mans bloud, shal be a renagate vnto his graue, and no man shal be able to succoure him. Who so leadeth a godly and an innocent life, shalbe safe: but he that goeth frowarde wayes, shal once haue a fall. He tylleth his londe, shal have plenteounesse of brede: but he that foloweth yldinesse, shal haue pouerete ynowth. A faithfull man is greatly to be commendèd, but he that maketh to mouch haist for to be riche, ñ shall not vnguité. To haue respecte of personnes in iudgment is not good: And why? he will do wronge, yee even for a pece of brede. He that will be rich all to soone, hath an euell eye, and considereth not, that pouerete shall come vpon him. He that rebuketh a man, shall fynde more fauoure at ñ last, the he that flatreth him. Who so robbeth his father and mother,* and sayeth it is no synne: the same is like vnto a mortherer.

He that is of a proude stomacke, stereth vp strife: but he that putteth his trust in ñ LORDE, shalbe well fedd. He that trusteth in his owne hert, is a foole: but he that dealeth wisely, shalbe safe. He that geueth vnto the poore, shall not wante: but he that turneth awaye his eyes from such as be in necessite, shall suffre greater pouerete himself.

*When the vngodly are come vp, men are fayne to hyde them selues: but whē they perish, the righous increase.
H

HE that is stiffnecked v will not be re-
nourmed, shall sdenly be destroyed with
out eny helpe. *Where v righteous haue the
ouer hande, v people are in prosperitie: but
where the vn godsly beareth rule, there v people
mourn. Who so loueth wyszdome, maketh
his father a glad man:** but he v kepet har-
lottes, spedeth awaye v he hath. With true
judgment v kyenge setteth vp the londe, but
v he be a man v taketh gifts, he turneth it
vsyde downe. Who so flatreth his neibbour,
layeth a nette for his fete. The synne of v
wicked is his owne snare, but v righteous shal
be glad and reioyse. The righteous con-
sidereth the cause of the poore, but the vn godsly
regardeth no vnderstondynge. Wicked people
brynge a cite in decaye, but wyse men set it
vp agayne. Yf a wyse man go to lave with
a foole (whether he deale with him friendly or
roughly) he geteth no rest. The bloud-
thurstie hate the righteous, but the just seke his
soyle. A foole poureth out his sprete allto-
gether, but a wyse man kepeth it in till afterwarde.
Yf a prync e delyte in lyes, all his seruauntes
are vn godsly. The poore and the lendre mete
together, the LORDE lightenth both their
eyes. *The seate of the kinge v faithfully
judgeth the poore, shal continue sure for ever-
more. The rode and correccion mynstre
wyszdome, but vf a childe be not loked vnto,
be bryngeth his mother to shame. When the
vn godsly come vp, wickednesse increaseth: but
the righteous shall see their fall. Nurtoure thy
sonne with correccion, and he shal conforte
the, yee he shal do the good at thine hert.
Where no prophete is, there the people perishe:
but well is him that kepeth the lawe. A seruaunt
wil not be the better for wordes, for though
he vnderstonde, yet wil he not regarde them.

Yf thou seyst a man that is haistic to speake
vnaduyed, thou mayest trust a foole more
then him. He that delicately bryngeth vp
his seruaunt from a childe, shal make him his
master at length. An angrie man stereth vp
strife, and he that bareaeth euell wyll in his
mynde, doth moch euell. **After pryde con-
meth a fall, but a lowly sprete bryngeth great
worship. Who so kepeth company with a
thefe, hateth his owne soule: he heareth
blasphemies, a tellet it not forth.

He that feareth men, shall haue a fall: but

Psal. 17. c. 18. b. 118. c.  Deut. 4. a. and 12. d.

who so puttheth his trust in the LORDE, shal
come to honour. Many there be that seke
v prynces fauoure, but every mans judgment
commeth from the LORDE.

The righteous abhorre the vn godsly: but as
for those that be in v right waye, v wicked
hate them.

The rrv. Chapter.

The worde of Agur the sonne of Jake.

THE prophecie of a true faithfull man,
whó God hath helped, whom God hath
coforted v norished. For though I am v leest
of all, v haue no más vnderstoediye (for I
neuer lerned wiszdome) yet haue I vnderstoedi-
inge v am well enourmed in godly thinges.
Who hath clymmed vp i to heauen? Who
hath come downe from thence?

Who hath holden v wynde fast in his hâde?
Who hath cóprehendeth v waters in a gar-
ment? Who hath set all the endes of v
worlde? What is his name, or his sonnes
name? Canst thou tell? * All the wordes of
God are pure v cleane, for he is a shylde vnto
all them, that put their trust in him. * Put
thou nothing thercore vnto his worde, lest
he reproue the, and thou be founde as a lyar.
Two things I requyre of the, that thou wilt
not denye me before I dye. Remoue fro me
vanite and lyes: geue me nether pouerte ner
riches, only graunte me a necessary luyynge.
* Lest vf I be to full, I denye v, a saye: what
felowe is v LORDE? And lest I beinge con-
strayned thorow pouerte, fall vnto stealinge,
and fowrewe the name of my God.

Accuse not a seruaunt vnto his master, lest
he speake euell of the alse, and thou be hurt.
He that bryngeth vp an euell reporte vpó
the generacion of his father and mother, is not
worthy to be commended.

The generacion that thynke them selues
cleanse, shal not be clesned from their fylthi-
nesse. There are people v haue a proude
loke, and cast vp their eye lyddes. This
peoples tethe are swerdes, and with their chaft
bones they consume and dewoure the symple
of the earth, and the poore from amonge men.

This generacion (which is like an horsleche)
hath two daughters: v one is called, fetch
hither: the other, bryngge hither.

There be thre thinges that are neuer satisfied,
and the fourth saith neuer hoo. **The hell,
a womans wombe, and the earth hath newer

* Pro. 27. c.


The ende of the proverbs of Salomon.

These are the words of Kynge Lamuel, a y lesson y his mother taught him. 
My sonne, thou sonne of my body: O my deare beloued sonne, gene not ouer thy substance a mynde vnto women, which are the destruccio euë of kynges. O Lamuel, gene kinges no wyne, gene kynges a prynce no stronge drynke: lest they beinge dronken forget the lawe, a regarde not y cause of the 


poore, a of all soch as be in aduersite. Gene stronge drynke vnto soch as are condemnpd to death, a wyne vnto those y mourne: that they maye drynke it, a forget their misery a aduersite. Be thou an advocate a stonde in judgment thyself, to speake for all soch as be dome a sucourles. With thy mouth defende y thinge y is lauffull and right, and y cause of y poore and helplesse. 

Who so fyndeth an honest faithful woma, she is much more worth the perles. The herte of hir husbande maye safely trust in her, so that he shal haue no neede of spoyles. 

She wil do him good a not euel all y dayes of hir life. She occupieth woll a flax, a laboureth gladly with hir handes. She is like a marchauntes shippe, that bryngeth hir vytyales from farre. She is vp in y night season, to prouyde meate for hir housholde, a foode for hir maydens. She considreth lode, a byeth it, and with the frute of hir handes she planteth a vynyarde. She gyrdeth hir lownes with strength, and courageth hir armes. And yf she perceauce that hir houswifrie doth good, hir candle goeth not out by night. She layeth hir fyngers to the spynydle, a hir hande taketh holde of y rocke. 

She openeth hir hande to y poore, yee she stretcheth forth hir hades to soch as haue nede. She feareth not y the colde of wynter shal hurte hir house, for all hir housholde folkes are dube clothed. She maketh hir selfe fayre ornaments, hir clothige is whyte sylke a purple. 

Hir huszbade is moch set by in y gates, whë he sytteth amonge y rulers of y londe. She maketh cloth of sylke a selleth it, and deuuereth a girdle vnto y marchaït. 

Strëght and honoure is hir clothinge, a in the latter daye she shal reioyse. She openeth hir mouth with wyszdome, a in hir toge is the lawe of grace. She loketh wel to the wayes of hir housholde, a eateth not hir bred with ydilnes. Hir children arise a call hir blessed, a hir husbane maketh moch of her. Many daughters there be y gather riches together, but thou goest aboute the all. As for faouore, it is discatefull, and beutie is aayne thinge: but a woman that feareth the LORDE, she is worthy to be prayd. Gene her of the frute of hir handes, and let hir owne workes prayse her in the gates.

The ende of the proverbs of Salomon.
Ecclesiastes.

What this boke conteyneth.

Chap. I.
All things (yf a mā wyl cōsidre them wel) are but vanite. Neeuertheles amōge them all there is nothige weaker and more vnstedfast, then man him self.

Chap. II.
In this chapter (and in the other also) be maketh oft tymes mēsion of the wordes and cōuersaciō of the vngodly : that by this meanes he maye the better cause men to despise all creatures, in respecte of the only euerlastinge God.

Chap. III.
Euery thing hath a tyme. There is no thige, but God hath put tedyousnesse and trauayle in it, to exercice men withall. What so ever a man enioyeth of his laboure, the same is a gift of God, geuen to the intent that men shulde feare him.

Chap. IIII.
A cōsideracion of diuerse thinges. There is nothinge so excellent and hye, but yf it do not the deuty and office where vnto it is ordened, it shalbe brought lowe.

Chap. V.
Agaynst foolish and temerarious vowes. Let no man marauyle that so much enell is done, for the wicked are many. Agaynst the riche and agaynest riches.

Chap. VI.
Agaynst those riche mē that darre not enioye their riches : how mad and foolish they be.

Chap. VII.
No man knoweth what is for to come. How worthy a thige it is to haue a good name. The profit of wyszdome.

Chap. VIII.
Of the obedïeçce which men owe vnto God and to their heads. The lōge sufferance of God is not to be despised. It is not possible for eny mā, to cōprehende the workes that be in the worlde.

Chap. IX.
Like thinges happen vnto all men : therfore with myrth and thankfulnesse shulde men enioye the gifts of God. Wyszdome passeth all thinges.

Chap. X. XI.
In these two chapters are many wyse and profitable sentences, wel worthy to be considered of euery man.

Chap. XII.
In this chapter the preacher sheweth his whole meanynge, as though he wolde saye: As for all the thinges that be vnder the Sonne (wher of I haue spoken) I haue cōsidred them, and proued them metely well by experience. And this is the conclucion, that there is nothynge stedfast and durable but God himself, whō men ought to feare, and to haue his cōmande-mentes before their eyes euyn from their youth vp.

The first Chapter.
These are the wordes of the Preacher, the sonne of Dauid, kyng of Jerusalem.

ALL is but vanite (saieth y preacher) "all is but playne vanite. For what els
* Eccl. 12. b.

hath a mā, of all the laboure ḳ he taketh vnder the Sonne? One generacio passeth awaye, another commeth, but the earth abydeth still. The Sōne arysteth, the Sonne goeth downe, a returneth to his place, ḳ he maye there ryse vp agayne. The wynde goeth
towards the South, fetcheth his copase aboute vnto the North, so turneth in to himself agayne. All floudes runne in to the see, yet the see is not fyllde: for loke vnto what place the waters runne, thene they come agayne. All thinges are so harde, y no ma can expresse them. The eye is not satisfied with sight, the care is not fyllde with hearinge.

The thinge ye hath bene, cometh to passe agayne: ye thinge ye hath bene done, is done agayne, there is no new thinges vnder the Sonne. Is there any thinge, wherof it maye be sayde: lo, this is new? For it was loge agoo in the tymes ye haue bene before vs. The thinge ye is past, is out of remembreannce: Euen so the thinges that are for to come, shal no more be thought vpó amoge the that come after. I myself ye Preacher, beyng kynge of Israel ye Jerusalem, applied my mynde to seke out search for the knowlege of all thinges ye are done vnder heau. Soch traualye ye laboure hath God geue vnto ye childre of me, to exercise the selues theer.

Thus I haue considered all the thinges that come to passe vnder the Sonne, lo, they are all but vanite ye vexacion of mynde. The crooked can not be mayde straight, ye the fautes ca not be nóbred. I comonned with myne owne herte, sayenge: lo, I am come to a greate estate, and haue gotte more wyszdome, the all they ye haue bene before me in Jerusalem. Yee my herte had greate experiecce of wyszdome ye knowlege, for there vnto I applied my mynde: ye I might knowe what were wyszdome ye vnderstodinge, what were errore ye foolishnes. And I perceaued ye this also was but a vexacion of mynde: for where moch wyszdome is, there is also greate traualye ye disquietnes: ye ye more knowlege a man hath, the more is his care.

**The 12. Chapter.**

THE sayde I thus in my herte: Now go to, I wil take myne ease ye haue good dayes. But lo, that was vanite also: in so mocch that I sayde vnto laughter: thou art madd, and to myrth: what doest thou?

So I thought in my herte, to withdrawe my flesh from wyne, to applye my mynde vnto wyszdome, and to comprehende foolishnes, vntill the tyme that (amonge all ye thinges which are vnder ye Sonne) I might se what were best for men to do, so longe as they lyue vnder heauen.

I made gorgious fayre worke, I buylded me houses, and planted vynyardes: I made me orchardes and gardens of pleasure, and planted trees in them of all maner frutes. I made poles of water, to water ye grene and frutefull trees withall. I bought seruantes and maydès, and had a greate housholde. As for catell and shipe, I had more substaunce of them, then all they ye were before me in Jerusalem. I gathered syluer ye gold together, euenc a treasurye of kynges ye londes.

I provided me syngers and womenc which coude playe of instrumentes, to make men myrth and pastime. I gat me drynkynges cuppes also and glasses. (Shortly) I was greater ye in more worshipe, then all my predecessours in Jerusalem. Fyr wyszdome remaynede with me: ye loke what so euere myne eyes desyre, I let them haue it: ye wherein so euere my herte delayted or had eny pleasure, I withhelde it not fro it. Thus my herte rejoyced in all ye I dyd, and this I toke for the porcion of all my traualye. But when I considered all the worke ye my handes had wrought, and all the labours that I had taken therin: lo, all was but vanite and vexacion of mynde, ye nothinge of eny value vnder ye Sonne. Then turned I me to consider wyszdome, errore and foolishnes (for what is he amonge men, that might be compared to me ye kyng in soch worke?) and I sawe, that wyszdome excelleth foolishnesse, as farre as light doth darknesse. For a wyse man beareth his eyes aboute in his heade, but the foole goeth in the darknesse. I perceaued also that they both had one ende.

Then thought I in my mynde: Ye if it happen c vnto the foole as it doth vnto me, what nedeth me then to laboure eny more for wyszdome? So I confessed within my herte, that this also was but vanite. For the wyse are euere as little in remembreannce as the foolish, and all the dayes for to come shalbe forgotten, yee the wyse man dyeth as well as ye foole. Thus begane I to be weere of my life, in so mocch that I coude awaye with nothinge that is done vnder the Sonne, for all was was but vanite ye vexacion of mynde: Yee I was weere of all my laboure, which I had taken vnder the Sonne, because I shulde be fayne to leaue

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* 1 Thes. 3. b.  
* 3 Reg. 3. b. and 4. c.  
* 3 Reg. 3. 4. 5. 6. 7.  
* 3 Reg. 4. 9.  
* 3 Reg. 3. 4. 5. 6. 7.  
* 3 Reg. 4. 9.
them vnto another man, that cōmoth after me: for who knoweth, whether he shalbe a wyse mā or a fool? And yet shal he be lorde of all my labours, which I with soch wyszdome haue taken under the Sonne. Is not this a vayne thinge?

So I turned me to refrayne my mynde from all soch traualye, as I toke vnder the Sonne: for so much as a man shulde weere him self with wyszdome, with understondinge and opportunitie, and yet be fayne to leauie his labours vnto another, y yeuer sweett for them. This is also a vayne thinge and a great misery. For what getteth a mā of all y laboure q laboure of his mynde, y he taketh vnder the Sonne, but heuyynesse, sorowe q disquyetnes all y dayes of his life? In so much that his herte can not rest in the night. Is not this also a vayne thinge? Is it not better then for a mā to eate and drynke, and his soule to be mery in his laboure? Yee I sawe that this also was a gifte of God: *For who maye eate, drynke, or brynge eny thinge to passe without him? And why? he geueth vnto mā, what it pleaseth hym: whether it be wyszdome, understondinge, or gladnesse. But vnto the synner he geueth weeryness and sorow, that he maye gather and heape togeth er y thinge, y afterwarde shalbe geuen vnto hym whom it pleaseth God. This is now a vayne thinge, yee a very disquietenese and vexaciō of mynde.

The iii. Chapter.

E UERY thinge hath a tyme, yee all that is vnder the heauen, hath is convenient season. There is a tyme to be borne, and a tyme to dye. *There is a tyme to plate, and a tyme to plucke vp the thinge, y is planted: A tyme to slaye, and a tyme to make whole: A tyme to breake downe, and a tyme to buylde vp: A tyme to wepe, and a tyme to laugh: A tyme to mourne, and a tyme to daunse: A tyme to cast away stones, and a tyme to gather stones together: A tyme to embrace, q a tyme to refrayne from enbracynge: A tyme to wynne, and a tyme to lese: A tyme to spare, and a tyme to spende: A tyme to cutt in peaces, and a tyme to sowe together: A tyme to kepe sylēce, and a tyme to speake: A tyme to lōue, q a tyme to hate: A tyme of warre, and a tyme of peace.

What hath a mā els (that doth eny thinge) but weerynesse and laboure? *For as touchinge the traualye and carefulnesse which God hath geuen vnto mē, I se that he hath geuen it them, to be exercised in it. All this hath he ordened marvelous goodly, to every thinge his due tyme. He hath platted ignoraunce also in the hertes of men, y they shulde not fynde out y grounde of his workes, which he doth from y beginninge to y ende. So I perceaued, y in these thinges there is nothinge better for a man, the to be mery q to do well so longe as he lyueth. For all y a man eathet q drynketh, yee what so euer a mā enioyeth of all his laboure, y same is a gift of God. *I considered also y what so euer God doth, it cotynueth for euer, q y nothinge can be put vnto it ner takē from it: q y God doth it to y intent, y men shulde feare him. *The thinge y hath bene, is now: q the thinge y is for to come, hath bene afore tyme, for God restoreth agayn the thinges that was past. Morover, I sawe vnder y Sonne, vngodlynesse in the steade of judgment, q iniquite in steade of rightousnesse.

Then thought I in my mynde: God shal separate the rightuous from the vngodly, q then shal be the tyme q judgmet of all councevs q workes. I comoned with myne owne herte also cočerunys the childeř of men: how God hath chosen them, and yet letteč the apare, as though they were beasts: for it happeneth vnto men as it doth vnto beasts, q as the one dyeth, so dyeth y other: yee they haue both one maner of breth, so y (in this) a man hath no preemynence aboue a beest, but all are subdun vnto vanite. They go all vnto one place, for as they be all of dust, so shal they all turne vnto dust againe.

*Who knoweth the sprete of man y goeth vpwarde, and the breth of the beest y goeth downe in to the earth? Wherfore I perceaued, y there is nothinge better for a man, then to be ioyfull in his laboure, for that is his porcion. But who wil brynge him to se the thinges, that shal come after him?

The iii. Chapter.

S O I turned me, *and considered all the a violent wronge that is done vnder the Sonne: and beholde, the teares of soch as

1 Timo. 4. a.  b Job 14. a.  c Eccli. 20. a.  d Ecels. 1. a.  e Eceli. 12. b. Sap. 2. a.  f Abac. 1. a. Ecels. 5. a.
were oppressed, and there was no man to comforte them, or that wolde delyuer and defende them from the violence of their oppressours. Wherfore I judgged those that are deed, to be more happie then such as be alyue: yee him that is yet vnborne to be better at ease the they both, because he seith not the miserable worke that are done vnder the Sonne. Agayne, I sawe that all travayle and diligence of labour was hated of euery man. This is also a vaine thinge, and a vexacion of mynde. The foole foldeth his handes together, a eateth vp his owne flesh. One handfull (saith he) is better with rest, the both the handes full with labour and travayle. Moreover, I turned me, and beholde yet another vanite vnder the Sonne. There is one man, no mo but himselfe alone, hauynge nether childe ner brother: yet is there no ende of his carefull travayle, his eyes can not be satisfied with riches, (yet doth he not remembre himself, a saye:) For whom do I take soch travayle? for whose pleasure do I thus consume awaye my lyfe? This is also a vayne and miserable thinge. THEREFORE two are better then one, for they maye well enjoye the profit of their labour. Yf one of them fall, his companyon helpeth him vp againe: But wo is him that is alone, for yf he fall, he hath not another to helpe him vp. Agayne, when two slepe together, they are warme: but how can a body be warme alone? One maye be overcome, but two maye make resistauce: A threfolde cable is not lightly broken. A poore childe beynge wyse, is better then an olde kinge, that doteth, and can not beware in tyme to come. *Some one commeth out of preson, a is made a kyng: a another which is borne in the kyngdom, commeth vnto pouer. And I perceaued, y all men lyuynge vnder the Sonne, go with the seconde childe, that commeth vp in the steade of the other. As for the people that hauue bene before him, and that come after him, they are inumerable: yet is not their ioye the greater thorow him. This is also a vayne thinge and a vexacion of mynde. When thou commest in to the house of God, kepe thy fote, and drawe nye, that thou mayest heare: *that is better then the offeringes offooles, for they knowe not what euell they do.

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The 6. Chapter.

BE not haste with thy mouth, a let not a thine hert speake any thige rashly before God. For God is in heauen, a thou vpon earth, therfore let thy wordes be fewe. For where moch carefullnesse is, there are many carefulnes: a where many wordes are, there men maye heare foole. *Yf thou make a vowe vnto God, be not slacke to perforrne it. As for foolish wordes, he hath no pleasure in them. Yf thou promyeve any thinge, paye it: for better it is that thou make no vowe, then that thou shuldest promise, and not paye. Vse not thy mouth to cause thy flesh for to synne, y thou saye not before the angell: my foolishnesse is in y fauete.

For the God wil be angrie at thy voyce, and destroye all the workes of thine handes.

And why? where as are many dreams a many wordes, there are also dyuerse vanities: *but loke y thou feare God. Yf thou seyst the poore to be oppressed and wrongeously dealt withall, so y equite a the right of the lawe is wraisted in the londe: maruell not thou at soch judgmet, for one greate m kepeth touch with another, and the mightie helpe the selues together. The whole londe also with the feldes and all that is therin, is in subieccion and bondage vnto y kinge.

He that loueth money, wil neuer be satisfied with money: and who so deyltet in riches, shal haue no profit thereof. Is not this also a vayne thinge? Where as many riches are, there are many also that spende them awaye. And what pleasure more hath he that possesseth them, sawynge that he maye loke vpon them with his eyes? A labouringe man slepeth swetely, whether it be litle or moch that he eateth: *but the abundance of the riche wil not suffre him to slepe.

Yet is there a sore plage, which I haue sen vnder the Sonne (namely) riches kepte to the hurt of him y hath them in possession.

*For oft times they perishe with his grete misery and trouble: and yf he haue a childe, it getteh nothinge. Like as he came naked out of his mothers wombe, so goeth he thither agayne, and carieth nothinge awaye with him of all his labour. This is a miserable plage, y he shal go awaye euyn as he came. What

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* Gen. 41. b. 1 Re. 16. c. 3 Re. 12. c. 2 Par. 33. c. 4 Re. 23. a. * 1 Reg. 15. e.  
** Deu. 23. d. Baruc 6. e. 4 Eccls. 4. a. 5 Iob 20. c. 6 Iob 1. c.
helpeth it him then, y he hath labored in the wynde? All the daies of his life also must he eate in the darseke, with greate carefulnesse, sickenes and sorow.

"Therefore me thinketh a better and a fayerer thinge, a man to eate and drynke, and to be refreshed of all his labour, y he taketh vnder the Sonne all the daies of his life which God geueth him, for this is his porcion. For vnto whom so euer God geueth riches, goodes and power, he geueth it him to enioye it, to take it for his porcion, and to be refreshed of his labour: this is now the gifte of God. For he thinketh not mouch how longe he shall lyue, for so mouch as God fylleth his hert with gladness.

The vi. Chapter.

A THERE is yet a plage vnder y Sonne, it is a generall thinge amonge me: when God geueth a man riches, goodes and honoure, so that he wanteth nothinge of all that his herte can desyre: and yet God geueth him not leue to enioye the same, but another man spedeth them. This is a vayne thinge a miserable plage. Yf a man begett an hundred children, and lyue many yeres, so that his daies are many in nombre, and yet can not enioye his good, neither be buried: as for him I saye, that an vn tymely byrth is better then he. For he cometh to naught, goeth his wyne in to dareknese, and his name is forgotten. Morover, he seth not the Sonne, and knoweth of no rest nether here nether there: Yee though he lyued two thousande yeres, yet hath he no good life. Come not all to one place? All the laboure that a man taketh, is for himself, and yet his desyre is neuer fylld after his mynde. For what hath the wyse more then the foole? What helpeth it the poore, that he knoweth to walke before the lyuyne? The sight of the eyes is better, then that the soule shulde so departe awaye. Howbeit this is also a vayne thinge and a disquietnesse of mynde. What is more excellent then man? yet he can not in the lawe get the victorie of him that is mightier the he: A vayne thinge is it to cast out many wordes, but what hath a man els?

The vii. Chapter.

A FOR who knoweth what is good for man lyuyne, in y daies of his vayne life, which is but a shadowe? Or, who wil tell a man, what shal happen after him vnder the Sonne? A good name is more worth then a precious oynment, and the daie of death is better thē y daie of byrth. It is better to go in to an house of mournyng, then in to a bancket house. For there is the ende of all men, and he that is lyuyng, taketh it to herte. It is better to be sory then to laugh, for whe the countenance is heuy, the herte is joyfull. The herte of y wyse is in the mournyng house, but the hert of the foolish is in the house of myrth. It is better to gue eare to the chastennyng of a wyse man, then to heare the songe of foole. For the laughinge of fooles is like y crackynge of thornes vnder a pott. And y is but a vayne thinge.

Who so doeth wronge, maketh a wyse man to go out of his witt, and destroyeth a gentle hert. The ende of a thinge is better then the begynnynge. The pacient of sprette is better then the he mynyed. Be not hastily angrie in thy mynde, for wrath resteth in the bosome of a foole. Saye not thou: What is the cause that y daies of y olde tyme were better, then they y be now? for that were no wyse question. Wyszdome is better then riches, yee more more worth then the eye sight. For wyszdome defendeth as well as moneye, and the excellent knowlege and wyszdome geueth life vnto him that hath it in possession. Considre the worke of God, how that no man can make the thinge straight, which he maketh croked. Vse well the tyme of prosperite, and remembere the tyme of mysfortune: for God maketh the one by the other, so that a man can fynde no thinge els.

These ij. thyges also hæue I cosidred in y tyme of vanite: y the iust man perisheth for his righteousnes sake, the vngodly lyueth in his wickednesse. Therfore be thou nether to rightious ner ouer wyse, thy thou perish not: be nether to vnrighetus also ner to foolish, lest thou die before thy tyme. It is good for the to take holde of this, not to let y go out of thy hande. For he y feareth God shall escape them all.

"Wyszdome geueth more correge vnto the wyse, then ten mightie men of the citie: for there is not one iust vpō earth, y doth good, a sinneth not. Take not hede vnto euer
Wyszdoms. — maketh a mans face to shine, but malice putteth it out of fauoure. Kepe the kynges commaundemete (I warne the) that the oath y thou hast made vnto God. Be not haistie to go out of his sight, but stone cōtynue in no euell thynge: for what so euer it pleaseth hym, dooth he. Like as when a kyng geueth a charge, his commaundement is mightie: Euen so whome maye saye vnto hym: what doest thou? Who so kepeith the commaundement, shall fele no harme: but a wyse mans herte discerneth tymeth and maner: For every thynge wil haue opportunitie and judgment, and this is the thing that maketh men full of carefulnesse and sorowe. And why? a man knoweth not what is for to come, for whoyll tell him? Nether is there eny ma y hath power ouer y sprete, to kepe still y sprete, ner to haue eny power in the tyme of death: It is not he also that can make an ende of the batayll, nether maye vngodlynes deluyer him y medleth withall.

All these things haue I considered, and applied my mynde vnto euery worke that is vnder the Sonne: how one man hath lord-ship vpon another to his owne harme. For I haue ofte seen y vngodly brought to their graves, and fallen downe from the hye and glorious place: in so moch y they were forgotten in the cite, where they were had in so hye greate reputation. This is also a vayne thynge. Because now that euell worke are not haistely punished, the hert of man geueth him selfe ouer vnto wickednesse: But though an euell persone offende an hundrith tymes, and haue a longe life: yet am I sure, that it shal go well with the that feare God, because they haue him before their eyes. Agayne, as for the vngodly, it shal not be well with him, nether shal he prologue his dayes: but euene as a shadowe, so shal he be that feareth not God.

Yet is there a vane it vpon earth: There be iust men, vnto whom it happeneth, as though they had the workes of the vngodly: Agayne, there be vngodly, with whom it goeth as though they had the workes of y righteous. This me thinketh also a vaine thing. Therefore I commendee gladnesse, because a man hath no better thinge vnder the Sonne, then to eate and drynke, and to be mery: for that shal he haue of his labour all the dates of his life, which God geueth him vnder the Sonne. When I applied my mynde to lerne wyszdomd, and to knowe the travaile that is in the world (and that of soch a fashion, y I suffred not myne eyes to slepe nether daye ner night) I vnderstode of all it worke of God, that it is not possible for a man, to attayne vnto it worke that are done vnder it Sonne: and though he bestowe his labour to seke them out, yet can he not reach vnto the: yee though a wyse man wolde vnderake to knowe them, yet might he not fynde them.

For all these thinges I in my mynde to seke out. The righteous and wyse yee and their worke also are in the hande of God: and there is no man that knoweth ether the loue or hate of the thinge that he hath before him. It happeneth vnto one as vnto another: It goeth with the righteuous as with the vngodly: with the good clean as with the vnicleane: with him that offereth as with him that offereth not: like as it goeth with the vertuous, so goeth it also.
with the syner: As it happeneth vnto the periured, so happeneth it also vnto him that is aafayed to be man sworn. Amonge all things y come to passe vnder the Sonne, this is a misery, that it happeneth vnto all alyke. This is the cause also that the herites of men are full of wickednesse, a madd foolishnesse is in their herites as longe as they lyne, vntill they dye.

And why? As longe as a man lyueth, he is careles: for a quyck dogg (saye they) is better then a deed lion: for they that be lyuynge, knowe y they shall dye: but they y be deed, knowe nothinge, nether deserue they eny more. For their memorie is forgotte, so y they be nether loued, hated ner enyved: nether haue they eny more parte in y worlde, in all y is done vnder the Sonne. Go thou thy waye then, eate thy bred with ioye, a drynke thy wyne with gladnesse, for thy workes please God. Let thy garmettes be all waye whyte, a let thy heade want no oyntmet. Vse thy self to lyue joyfully with thy wife whom thou louest, all y daies of thy life (which is but vayne) y

God hath geue the vnder the Sonne, all y daies of thy vanite: for y is thy porcion in this life, of all thy labour a traualle y thou takest vnder the Sonne. What so euer thou takest in hande to do, that do with all thy power: for amoge the deed (where as thou goest vnto) there is nether worke, counell, knowelege nere wyszdome.

So I turned me vnto other things vnder y Sonne, and I sawe, that in runnyng, it helpe not to be swift: in batayll, it helpe not to be stronge: to fedyngg, it helpe not to be wyse: to riches, it helpe not to be sylly: to be had in fawoure, it helpe not to be connynge: but that all lyeth in tyne a fortune. For a man knoweth not his tyne, but like as the fyshe are takyn with the angle, and as the byrdes are catched with the snare: Euyn so are men taken in the perilous tymes, when it commeth sodenyly vpon them.

This wyszdome haue I sene also vnder y Sonne, a y me thought it a greate thynge. There was a little cite, a a fewe men within it: so there came a greate kyngge a beseged it, a made greate bulworkes agaynst it. And in the cite there was founde a poore man (but he was wyse) which with his wyszdome deluyed the cite: yet was there no body, y had any respecte vnto such a sylmpe man. Then sayde I: wyszdome is better then strengthe. Neuertheles, a sylmpe mans wyszdome is despysed, a his wordes are not herde. A wise mans counell that is folowed in sylence, is farre above the crienge of a captaine amoue fooles. For wyszdome is better then harnesse: but one vnthrift alone destroyeth moch good.

The r. Chapter.

D EED flies y corruppe swete oyntment a a make it to stynecke, are somthinge more worth then the wyszdome a honoure of a foole. A wyse mans hert is vpon the right hande, but a fooles hert is vpon the left. A dotinge foole thinketh, y every man doth as foolishly as himself. Yf a principal sprete be gue the to beare rule/ be not negliget the in thine office: for so shal greate wickednesse be put downe, as it were with a medecyne. Another plagge is there, which I haue sene vnder the Sonne: namely, y ignorance y is comonly amonge prynces: in y a foole syyteth in greate dignite, a the rich are sett downe beneth: I se seruantes ryde vpon horses, a prynces goinge vpon their fete as it were seruantes. But he y dyggeth vp a pyt, shall fall therin himself: a who so breaketh downe the hedge, a serpent shall byte him. Who so remoueth stones, shall haue traualye withall: and he that heweth wod,shalbe hurt therwith.

When an yron is blont, and y point not sharpened, it must be whett againe, and that with might: Euen so doth wiszdome folowe diligence. A babler of his tongue is no better, then a serpent that styngeth without hyssynge. The wordes out of a wyse mens mouth are gracious, but the lippes of a foole wil destroye himself. The begynnynge of his talkynge is foolishnes, and the last wordes of his mouth is greate madnesse. A foole is so full of wordes, that a man can not tell what ende he wyl make: who wyl then warn he to make a conclucion? The laboure of y foolish is grousous vnto the, while they knowe not how to go in to the cite.

Wo be vnto the (O thou realme and londe) c whose kyngge is but a childe, and whose prynces are early at their banckettes. But well is the (O thou realme and londe) whose kinge is
Come of nobles, and whose prynces eate in due season, for strength and not for lust. Thorow slouthfulnessse the bales fall downe, and thorow ydle hides it rythenh in at the house. Meate maketh men to laugh," and wyne maketh them mery: but vnto money are all things obedient. Wysh the kynghe no euell in thy thought, and speake no hurte of " ryche in thy preuye chamber: for a byrde of the ayre shal betraye thy voyce, and with his fethers shal she bewraye thy wordes.

The ri. Chapter.

S ENDE thy vytayles ouer the waters, and so shalt thou fynde the after many yeares. Geue it awaye amonge seuen or eight, for thou knowest not what misery shall come vp of earth. Whel the cloudes are full, they poure out rayne vpon the earth. And whel thetre falleth, (whether it be towarde the south or north) in what place so euer it fall, there it lyeth. He that regardeth th wynde, shal not sowe: and he that hath respecte vnto the cloudes, shal not reap. Nowe as like as thou knowest not the waye of the wynde, ner how bones are fylled in a mothers wombe: Even so thou knowest not the worke of God, which is the workemaster of all.

Cease not thoutherefore with thy handes to sowe thy sede, whether it be in thymornyng or in the euenyng: for thou knowest not whether this or that shall prosper, if they both take, it is the better. The light is swete, a a pleasingaunt it is for the eyes to loke vpon the Sonne. If a man lyue many yeares, and be glad in them all, let him remembre the dayes of darcknessse, which shal be many: if when they come, all thinges shal be but vane. Be glad then (O thou yonge man) in thy youth, and lat thine hert be mery in thy yonge dayes: solowe the wayes of thine owne hert, and the lust of thine eyes: but be thou sure, that God shal bringe the in to judgment for all these thinges.

The riij. Chapter.

PUT awaye displeasure out of thy hert, a remoue euell from thy body: for child-

hode and youth is but vanite. Remembre thy maker in thy youth, or euer the dayes of aduersite come, and or the years drawe nye, when thou shalt saye: I haue no pleasure in them: before the Sonne, light, Moone and the starres be darckened, and or the cloudes turre agayn after the rayne: when the kepers of the house shall tremble, and when the stronge men shal bowe them selues: when the Myllers stonde still because they be so fewe, and when the sight of the wyndowes shal waxe dynmme: when the dores in the stretes shal be shutt, and when voyce of the Myller shall be layed downe: when men shal rysse vp at the voyce of the byrde, and when all daughters of musycke shal be brought lowe: when men shal feare in hey places, and be ayled in the stretes: when the Almonde tre shal be despyed, the greshopper borne out, and when greate poueret shall breake in: when man goeth to his longe home, and the mourmers go aboute the stretes. Or euer the syluer lace be taken awaye, and or the golden bende be broken: Or the pott be brokken at the well, a the whole vpon the Cisterne: Or dust be turned againe vnto earth from whence it came, and or the sprette returne vnto God, which gaueth it. All is but vanite (sayeth the preacher) all is but playne vanite.

The same preacher was not wyse alone, but taught the people knowle ges also: he gaue good hede, sought out the groiide and set forth many parables. His diligence was to fynde out acceptable wordes, right scripture, and the wordes of trueth. For the wordes of wyse are like prickes and naules that go thorow, wherwith men are kepeth together: for they are geuen of one shepherde onely. Therfore beware (my sonne) that aboue these thou make the not many innumerable bokes, nor take dyuerser doctrynes in hande, to weery thy body withall.

Lat vs heare the conclusion of all thinges: Feare God, and kepe his comandementes, for that toucheth all men: For God shall judge all workes and secrete thinges, whether they be good or euell.

\[\text{a Psal. 103, b.} \quad \text{b Eccls. 3, e.} \]

The ende of Ecclesiastes, called the Preacher.
Salomons Balettes,
called
Cantica Canticorum.

The first Chapter.

O THAT thy mouth wolde gene me a kysse, for thy breestes are more pleasaut then wyne, 
\[ \text{a} \] that because of the good and pleasaut sauoure. "Thy name is a swete smellynge oynment, thersore do the maydens loue the: yee that same moueth me also to renne after the.

The kynge hath brought me in to his preuy chambre. We wil be glad a rejoyce in the, we thynke more of thy breestes then of wyne: well is them that loue the.

I am black (o ye doughters of Ierusale) like as the tentes of the Cedarenes,\[ \text{b} \] and as the hanginges of Salomon: but yet am I faire a welfauoured withal. Maruell not at me 
\[ \text{d} \] I am so black, a why? \[ \text{y} \] Sonne hath shyned vpon me. For whan my mothers childre had euell wil at me, they made me \[ \text{y} \] keper of the vynyarde. Thus was I fayne to kepe a vynyarde, which was not myne owne.

Tell me (o thou whom my soule loueth) where thou fedest, where thou restest at the noone daye: lest I go wronge, and come vnto the flockes of thy companions.

Yf thou knowe not thy self (o thou fayrest amõge women) thã go thy waye forth after \[ \text{y} \] fotesteppes of the shepe, as though woldest fede thy goates besyde \[ \text{y} \] shepherdes tentes. There wil I tary for the (my loue) with myne hoost a with my charettes, which shall be no fewer then Pharaos.\[ \text{c} \]

Then shal thy chekes a thy neck be made fayre, \[ \text{a} \] hanged with spáges \[ \text{a} \] goodly jewels: a neck bande of golde wil we make \[ \text{y} \] with syluer bottones. When the kynge syyteth at the table, he shal smell my Nardus: for a bõdell of Myrre (o my beloued) lyeth betwixte my breestes. A cluster of grapes of Cypers, or of the vynyarde of Engaddi, art thou vnto me, \[ \text{y} \] my beloued.

"O how fayre art thou (my loue) how fayre art thou? thou hast doues eyes. O how fayre art thou (my beloued) how well fauored art thou? Oure bed is dexte with floures, \[ \text{y} \] sylinges of oure house are of Cedre tre, \[ \text{a} \] oure balkes of Cyppesese.

The 2. Chaper.

IAM the floure of the felde, and lylie of the valleys: as the rose amonge the thornes, so is my loue amonge the daughters.

Like as the aple tre amonge the trees of the wodd, so is my beloued amonge the sonnes. My delite is to sitt vnder his shadowe, for his frute is swete vnto my throte. He bryngeth me in to his wyne seller, and loueth me specially well. Refresh me with grapes, cõforte me with apples, for I am sick of loue.

"His left hãde lyeth vnder my heade, \[ \text{a} \] his right hande enbraceth me.

I charge you (o ye doughters of Jerusalem) by the Roes \[ \text{a} \] hyndes of the felde, \[ \text{y} \] ye wake not vp my loue ner touch her, till she be content herself.

Me thynke I heare the voyce of my beloued: lo, there commeth he hopinge vpon \[ \text{y} \] mountaynes, and leapinge ouer the little hilles. My beloued is like a Roo or a yonge hart. Beholde, he stondeth behynde oure wall, he loketh in at the wyndowe, \[ \text{a} \] pepeth thorow the grate.

\[ \text{e} \] Eccls. 7. a. \[ \text{f} \] Gen. 25. b. \[ \text{g} \] 2 Par. 3. c.

\[ \text{h} \] Exo. 14. b. \[ \text{i} \] Cant. 4. a. \[ \text{j} \] Cant. 8. a.
My beloved answered and said unto me: O stōde vp my loue, my done, my beutyfull, and come: for lo, the wynter is now past, the rayne is awaie gone. The fleures are come vp in the felde, the twystinge tyme is come, the voyce of the turtle dove is herde in oure londe. The fyge tre bryngeth forth hir fyges, the vynes beare blossoms, and haue a good smell.

O stōde vp my loue, my beutyfull, and come (my done) out of the caues of the rockes, out of the holes of the wall: O let me se thy countenaunce and heare thy voyce, for swete is thy voyce and fayre is thy face. Gett vs the foxes, yee the little foxes that hurt the vyne: for oure vynes beare blossoms.

My loue is myne, and I am his, (which fedeth amoge the lilies) vntill the daye breake, and till the shadowes be gone. Come agayne prouely (o my beloued) like as a Roo or a yonge harte vnto the mountaynes.

The iii. Chapter.

By night in my bedd, I sought him, whom my soule loneth: yee diligently sought I him, but I founde him not. I wil get vp (thought I) and go aboute the cito, vpon the market and in all the stretes will I seke him whom my soule loueth, but when I sought him, I founde him not. The watchmen that go aboute the cito, founde me. Sawe ye not him, whom my soule loueth?

So when I was a litle past them, I foude him whom my soule loueth. I haue gotten holde vpone him, and wyl not let him go, vntill I brynge him in to my mothers house, and in to hir chambe that bare me.

I charge you (o ye daughters of Ierusale) by the Roes and hyndes of the felde, that ye wake not vp my loure nor touch her, till she be content herself.

Who is this, that commeth out of the ywylderness like pilers of smoke, as it were a smell of Myrre, frankencense and all maner spyces of the Apotecary?

Beholde, aboute Salomōs bedsteade there stonde I.X. valeaunt men of the mightie in Israel. They holde swordes euery one, are experte in warre. Euyer man hath his sword vpō his thee, because of feare in the night.

Kyng Salomon hath made himself a bed-

steade of the worlde of Libanus, the pilers are of syluer, the coueringe of golde, y seate of purple, y grounde pleasantly pained for the daughters of Ierusaleme.

Go forth (o ye daughters of Sion) and beholde kyng Salomon in the crowne, wherwith his mother crownded him in the daye of his mariage, and in the daye of the gladnesse of his hert.

The iii. Chapter.

O HOW fayre art thou (my loue) how fayre art thou? thou hast doues eyes besyde that which lyeth hid within. Thy hayrie lockes are like a flocke of shepe that be clapped, which go first vp from the washing place: where euery one beareth two twyns, and not one unfrutefull amoge them. Thy lippes are like a rose coloured rybende, thy wordes are louely: thy chokes are like a pece of a pomeragntane, besydes that which lyed hyd within. Thy neck is like the tower of Davud buyldeed with bulworkes, wher vpon there hage a thousande sheldes, yee all the weapes of the giautes. Thy two brestes are like two twyns of yonge roes, which fede amoge the lilies. O that I might go to the mountayne of Myrre, and to the hyll of frankensense: till the daye breake, and till the shadowes be past awaye. Thou art all fayre (o my loure) no spott is there in the.

Come to me from Libanus (o my spouse) come to me from Libanus: come soone the next waye from the toppe of Aman, from the toppe of Sanir and Hermon, from the Lyons dennes and from the mountaynes of y leopards. Thou hastwoued my hert (o my sister, my spouse) thou hast wounded my hert, with one of thine eyes, and with one cheyne of thy neck. O how fayre and louely are thy brestes, my sister, my spouse? Thy brestes are more pleasing then wyne, and the smell of thy oytunntes passeth all spices. Thy lippes (o my spouse) drope as the hony combe, yee mylek and hony is vnder thy tonge, and the smell of thy garmentes is like the smell of frankensense.

Thou art a well kepte garden (o my sister, my spouse) thou art a well kepte water sprynge, a sealed well. The frutes that sproute in the, are like a very paradyse of pomeragntanes with sweote frutes: as Cypresse, Nardus, Saffron,
Chap. vi.  Salomons Balettes.  Fo. dixiii.

Calmus, and all the trees of Libanus: Myrre, Aoles, and all the best spiceys. Thou art a well of gardens, a well of liuyngue waters, which renne downe from Libanus. Vp thou northwynde, come thou southwynde, and blowe vpō my gardē, that the smell thereof maye be carried on euery syde: Yee that my beloved maye come in to my garden, ε eate of the frutes and apples that growe therin.

The 6. Chapter.

COME in to my garden o my sister, my spouse: I haue gathered my Myrre with my spice, I wil eate my honie and my honie coβe, I wil drynke my wyne κ my mylk. Eate (o ye frendes) drynke and be mery, o ye beloued.

As I was a slepe, α my hert wakynge, I herde the voyce of my beloued, ω he knocked. Open to me (sayde he) o my sister, my loue, my doue, my derlinge: for my heade is full of dew, and δ lockes of my hayre are full of the night drops.

I haue put off my cote, how cā I do it on agayne? I haue washed my fete, how shal I fyle them agayne? But whan my loue put in his hande at the hole, my hert was moved towards him: so that I stode vp to open vnto my beloued. My hādes dropped with Myrre, α the Myrre ranne downe my fyngers vpon δ lock. Neuerthelesse ω I had opened vnto my beloued, he was departed, and gone his waye.

Now like as afore tyme whan he spake, my hert coude no longer refrayne: Euen so now I sought hi, but I coude not fynde him: I cried vpon him, neuerthelesse he gaue me no answere. So the watchmen that wente aboute the cite, foūde me, smote me, and wounded me: Yee thay that kepte the walles, toké awaye my garnet fro me. I charge you therfore (o ye daughters of Ierusalem) yf ye fynde my beloued, that ye tell him, how that I am sick for loue.

Who is thy loue aboue other louers, O thou fairest amonste women? Or, what can thy loue do, more then other louers, that thou chargest vs so straitly?

As for my loue, he is whyte and reade coloured, a syngetter personne amonste many thousandes: his heade is the most fyne golde, the lockes of his hayre are busched, browne

as the euenyng: His eyes are as the eyes of dounes by the water brokes, washen with mylck, and remaynnyng in a plenteous place: His chekes are like a garden bedd, where in the Apotecaries plate all maner of sweete thinges: His lippes drope as the flourys of the most pryncipall Myrre, his hādes are full of golde ryngyes and precious stones. His body is as the pure yuerly, decte ouer with Saphyres:

"His legges are as the pilers of Marbel, sett vpon sokettes of golde: His face is as Libanus, and as the beway of the Cedre trees:

His throte is sweete, yee he is altogether louely.

Soch one is my loue (o ye daughters of Ierusalem) soch one is my loue.

Whither is thy loue gone thē (o thou fairest amony weymē) whither is thy loue departed, that we maye seke him with the?

The 6. Chapter.

My loue is gone downe in to his garden, α vnto δ sweete smellinge beddes, that he maye refresh himselfe in the garden, and gather flourys. My loue is myyne, and I am his, which fedeth amonste the lilies.

Thon art pleasant (o my loue) even as louelynesse itselfe, thou art fayre as Ierusalem, glorious as an armye of men with their bāners. (Turne awaye thine eyes fro me, for they make me to proude.) δ Thy hayrie lockes are like a flocke of goates vpon δ mount of Galaad. Thy theth are like a flocke of shepe δ be cluppyd, which go out of the washlinge place: where euery one beareth two twyns, α not one vn-frutefull amōge them. Thy chekes are like a pece of a pomegranate, besydes δ which lyeth hid within. There are thre score quenes, ω four score concubynes, and yonge wemen without nombre. But one is my doue, my derlynge. She is the onely beloued of his mother, α deare vnto her that bare her. Whā the daughters sawe her, they sayde she was blessed: Yee the quenes and concubines praysed her. What is she this, that pepeth out as the mornynge? fayre as the Moone, excellent as the Sonne, glorious as an armye of men with their banners?

I waent downe in to the nutt garden, to se what grew by the brokes, to loke yf the vyn vard flourished, and yf the pomegranates were shot forth. Then the charrettys of the prynce of my people made me sodenly afrayed. "Turne

ε 3 Re. 11. a.  

* Eccl. 26. c.  

* Canti. 4. a. 
againe, turne againe (O thou Sulamite) turne agayne, turne agayne, that we maye loke vpon the.

The viij. Chapter.

What pleasure haue ye more in Sula-
mite, than when she daunseth amongethe
men of warre? O how pleasing are
thy treadinges with thy shoues, thou lynces
daughter? Thy thees are like a fayre ieweell,
which is wrought by a connyng workmaster:
Thy nauell is like a rounde goblitt, which is
neuer without drynde: Thy wombe is like an
heape of wheate, sett aboute with lilies: Thy
two brestes are like two twyns of yonge roes:
Thy neck is as it were a tower of yuerie:
Thyne eyes are like eyre water poles in Hesebon,
beside the port de Bathrabbim: Thy nose
is like the tower of Libanus, which loketh
towarde Damascus: That heade that stondeth
vpon the is like Carmel: The hayre of thy
heade is like the kynges purple follen vp in
plates.

O how fayre and lovey art thou (my der-
lynge) in pleasures? Thy stature is like a
date tre, and thy brestes like the grapes. I
sayde: I wil clymme vp in to the date tre,
and take bolde of his braunches. Thy brestes
also shalbe as the vyne grapes, the smell of
thy nostrels like the smell of apples, and thy
throte like the best wyne.

This shalbe pure cleare for my loue, his
lippes and teth shal haue their pleasure.
There wil I turne me vpnto my loue, and he
shall turne him vpnto me. O come on my loue,
let vs go forth in to the felde, and take our
lodginge in the vyllages. In the mornynge
wil we ryse by tyme, and go se the vynyarde:
yf it be sprouge forthe, yf the grapes be growne,
yf the pomeranates be shott out. There
wil I geue the my brestes: There shal the
Mandrargoas geue their smell beside our
bore: There (o my loue) haue I kepte vpnto
the all maner of frutes, both new and olde.

The viij. Chapter.

That I might fynde the without a
tykysse y, whom I loue as my brother
which suckte my mothers brestes: If thou
woldest not be offended, yf I toke the and
brought the in to my mothers house: that
thou mightest teach me, and that I might
gene the drynde of spycyd wyne and of the
swete sappe of my pommeranates. * His lefte
hande lyeth vnder my heade, if his right hande
embraceth me.

I charge you (o ye daughters of Ierusale) that
ye wake not vp my loue ner touch her,
yll she be content herself. What is she this,
that cometh vp from the wildernes, and leaneth
vpon hir loue? I am the same that waked
the vp amongethe the aple trees, where thy
mother beare y, where thy mother brought
the in to the worlde.

O set me as a seale vp to thine hert, and as
a seale vp to thine arme: for loue is mightie
as the death, if gelousy as the hell. Hir coales
are of fyre, and a very flame of the LORDE:
so y many waters are not able to quench loue,
nether maye y streams drowne it. Yee if a
man wolde geue all the good of his house for
loue, he shulde counte it nothinge.

When oure loue is tolde oure yonge sister,
whose brestes are not yet growne, what shal
we do vnto her? If she be a wall, we shal
bwynde a syluer bollworke there vpon: If she
be a tower, we shal testen her with bordes of
Cedre tre.

If I be a wall, if my brestes like towres,
thou am I as one that hath founde fauoure in
his sight.

Salomon had a vyynarde at Baal Hamon,
this vyynarde delyuered he vnto the keepers:
if every one for the frute therof shulde geue
him a thousande peces of syluer. But my
vyynarde (o Salomon) goeth the a thousande,
and two hundreth to keepers of the frute.

Thou that dwelseth in the gardens, O let
me here thy voyce, that my compaynyons
maye herken to the same. O get the awaye
(my loue) as a roo or a yonge hert vnto the
swete smellinge moitynyes.

* Cant. 2. 5.

The ende of Salomons Balettes, called Cantica Canticorum.

Fautes escaped in the pryntinge of this parte.
In the sxxe Chaper of Iob, the letter l.
Within the yoke an egg, rede, Within the yoke of an egg.
In the Psalter.
In the cxxxvi. psalme, the seconde verse:
Vpon the trees, rede, Vpon the wylyye trees.
<table>
<thead>
<tr>
<th>All the Prophetes</th>
</tr>
</thead>
<tbody>
<tr>
<td>in English</td>
</tr>
</tbody>
</table>

| Oseas.          | Naum.   |         |
The Prophet Esay.

What Esay contayneth.

Chap. I. The prophet rebuketh the people of Israel, for their abominacions.

Chap. II. The callynge of the Heithen.

Chap. III. Punyshmet of God, specially for the pryde of wemen.

Chap. IIII. Plages to come, wyth a promyse of the grace and conforte thorow Christ.

Chap. V. The lounge kyndnes of God towarde Israel, afore other people. Agayne, the vthankfulness and vfaithfulnes of them.

Chap. VI. The sendynge of Esay. The harde hertes of the people.

Chap. VII. He rebuketh the kyng, for beynge afrayed of the vngodly kynges of the Heithen, and because he put not his trust in God. He geueth him a toke of grace, which he receaueth not.

Chap. VIII. The people forsake God, & seke helpe at the Heithen.

Chap. IX. He putteth the in mynde of the mysery that is past. Of the comynge and kyngdome of Christ. Punyshment for their pryde.

Chap. X. Punyshment of vnrighteous rulers. The conforte of Israel agaynst the pryde of the kyng of the Assyrians.
### The prophet Esay.

<table>
<thead>
<tr>
<th>Chap. XXV</th>
<th>Chap. XXXIX</th>
</tr>
</thead>
<tbody>
<tr>
<td>A thakesgeuyng vnto God. The callinge of the Heithen.</td>
<td>The kyng of Babilon sendeth Embassitours vnto Ezechias, which sheweth them his treasure, a displeaseth God with all.</td>
</tr>
<tr>
<td>Chap. XXVI</td>
<td>Chap. XL</td>
</tr>
<tr>
<td>Men ought to trust onely i God.</td>
<td>The deluyeraunce not onely of Israel out of the captiuyte of Babilon, but of all faithfull also in Christ. The vanyte of mā. The excellent power of God.</td>
</tr>
<tr>
<td>Chap. XXVII</td>
<td>Chap. XLI</td>
</tr>
<tr>
<td>The punyshment of Leuiathan. The goodnes of God. The deluyeraunce of Israel. The callynge of the Heithen.</td>
<td>God reasoneth with the Iewes a gentiles, a reproneth the people of Israel for their vnthankfulnes.</td>
</tr>
<tr>
<td>Chap. XXVIII</td>
<td>Chap. XLII</td>
</tr>
<tr>
<td>Chap. XXIX</td>
<td>Chap. XLIII</td>
</tr>
<tr>
<td>Punyshmēt vpon Jerusalem for mens lawes and doctrynes.</td>
<td>A prophycye of the cōmyng of the Saviour. He putteth them in mynde of the benefites past.</td>
</tr>
<tr>
<td>Chap. XXX</td>
<td>Chap. XLIV</td>
</tr>
<tr>
<td>Gods people are punyshed, for sekinge helpe at other then him self.</td>
<td>Vnthakfulnes of the people. The vanite of Idols or ymages. The madd foolishnes of those that make the, or worshipec them.</td>
</tr>
<tr>
<td>Chap. XXXI</td>
<td>Chap. XLV</td>
</tr>
<tr>
<td>He calleth the people agayne to God, and promiseth them defence.</td>
<td>The LORDE onely is the true God of Israel.</td>
</tr>
<tr>
<td>Chap. XXXII</td>
<td>Chap. XLVI</td>
</tr>
<tr>
<td>Health vnder the kyng of righteousnes. He threateneth the carelesse cities.</td>
<td>Of the destruction of ymages. The power of the true God.</td>
</tr>
<tr>
<td>Chap. XXXIII</td>
<td>Chap. XLVII</td>
</tr>
<tr>
<td>Chap. XXXIV</td>
<td>Chap. XLVIII</td>
</tr>
<tr>
<td>Gods plage vpon the Heithen.</td>
<td>Agaynst the vanite of ymages.</td>
</tr>
<tr>
<td>Chap. XXXV</td>
<td>Chap. XLIX</td>
</tr>
<tr>
<td>A cóforte, a secrete promyse concernynge the callynge of the Heithen.</td>
<td>The cōmyng a office of Christ. Saluaciō for the Iewes and for the gentylies.</td>
</tr>
<tr>
<td>Chap. XXXVI</td>
<td>Chap. L</td>
</tr>
<tr>
<td>Sennacherib the kinge of the Assirians sendeth his hoost to besiege Jerusalem.</td>
<td>The mightie God hath euuer done them good: yf they cleue to him, there shal no body hurte them.</td>
</tr>
<tr>
<td>Chap. XXXVII</td>
<td>Chap. LI</td>
</tr>
<tr>
<td>The prayer of Ezechias. God cōforteth him by Esay. The angel of the LORDE putteth the Assirians hoost to shame.</td>
<td>A promyse of Messias: He waketh vp the Iewes and Gentylies also to the cōmyng of him.</td>
</tr>
<tr>
<td>Chap. XXXVIII</td>
<td></td>
</tr>
</tbody>
</table>
### The prophet Esay

**Chap. LIII.**
He complayneth of the hardneckes of the people, & testifieth clearly of Christ.

**Chap. LIII.**
One church of Iewes & Gétiles.

**Chap. LV.**
God calleth all men to his goodnes in Christ.

**Chap. LVI.**
How the church of Christ shulde prepare hir self agaynst his cómynge. A complaynte of false prophete and rulers.

**Chap. LVII.**
He rebuketh the prophete, rulers and the people, and promyseth mercy to all soch as wyl turne.

**Chap. LVIII.**
He putteth the prophets in mynde of their office. What the true fast is.

**Chap. LIX.**
Why God heareth not the Iewes.

---

**Chap. LX.**
He calleth vnto all soch as feare God, that they wyl knowe his goodnes.

**Chap. LXI.**
The office of a prophet, fulfilled specially in Christ.

**Chap. LXII.**
The prophet maye not leaue of to crie, to warne, and to exorte, vntyll the light of grace aryne in Sion.

**Chap. LXIII.**
An exortacion to receaue the Saiuoure for to come.

**Chap. LXIII.**
He longeth sore for the commynge of the Saiuoure, sheweth his power, & prayeth for the people.

**Chap. LXV.**
Of the forsakinge of the Iewes, and callinge of the Heithen.

**Chap. LXVI.**
The outwarde ceremonies of the Iewes are refused: and here is shewed the true seruyce of God.

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**This** is the prophecy of Esay the sonne of Amos, which he shewed vpon Iuda and Ierusalem: In the tyme of Osias, Ioathan, Ahas, and Ezechias kynges of Iuda.

**The first Chapter.**

**HEARE o heauen, herken o earth,** for the LORDE speaketh: I haue norished vp children, and they are fallen awaye fro me. An oxe knoweth his lorde, and an Asse his masters stall, but Israel knoweth nothinge, my people hath no vnderstandinge. Alas for this synful people, which are experte in blasphemies, a frawerde generacion, vnnatural children. **They haue forsaken the LORDE, they haue prouoked the holy one of Israel vnto anger, and are gone bacward. Wherfore shulde ye be plaged eny more? For ye are euer fallinge awaye. The whole heade is sick, and the herte is very heuy.** From the sole of the foote vnto the heade, there is no whole parte in all youre body: but all are woundes, botches, sores and strypes, which can nether be helped, bounde vp, molified, ner eased with eny oymtment. 

**Yeoure londe lieth waist, youre cities are brent vp, youre enemies deouere youre londe, and ye must beayne to stonde, and loke vpon it: and it is desolate, as it were with enemies in a batell. Morouer þ daughter of Syon is left alone like a cottage in a vynyearde, like a watchouse in tyme of warre, like a beseged citie. And excepte the LORDE of hostes had left us a few alyue: we shulde haue bene as Sodoma, like vnto Gomorra.**

**Heare the worde of the LORDE ye tyrantes of Sodoma: and herken vnto the lawe of oure God, thou people of Gomorra. Why offre ye so many sacrifices vnto me? I am discontent for the brentoffringes of wethers, and with þ fatnesse of fedbeastes. I haue no pleasure in the bloude of bullockes, lambs and gootes. When ye apeare before me, who requyreth you to tredde within my porches? Offre me no mo oblacions, for it is but lost laboure.**

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*Deut. 32. a. Micah. 1. a. Iere. 3. b. Osee 7. c. 4Ps. 85. c. Abac. 1. c. & Deut. 28. d.*

I maye not awaye with youre newmoones, yourre Sabbathes and solempe dayes.  
*Yourre fastinges are also inayne. I hate youre new holy dayes and fastinges, even fro my very harte. They make me weery, I can not abyde them. Though ye holde out youre bondes, yet tunne I myne eyes from you. And though ye make many prayers, yet heare I nothing at all, for youre bondes are full of blewde.

C. Wash you, make you elene, *put awaye your euell thoughtes out of my sight, cease from doinge of euell and violence. Lerne to do right, applie youre selues to equyte, deluyer the oppressed, helpe the fatherlesse to his right, let the wydowes complaynte come before you. Now go to (saith the LORDE) we wil talke together. Is it not so? Though youre synnes be as read as scarlet, shal they not be wyther then snowe? And though they were like purple, shall they not be like whyte wol? Is it not so? Yf ye be louynge obedient, ye shall enjoye the best thinges that growtheth in the londe. *But yf ye be obstinate and rebellious, ye shalbe deoured with the swerde: for thus the LORDE hath promised with his owne mouth.

How happeneth it then that the righteous citie (which was full of equite) is become vnfaithfull as an whore? righteousnes dwelt in it, but now murthur. *Thy Siluer is turned to drosse, and thy wyne myxte with water. Thy prynces are traytours and companiones of theues. *They loue gifts altogether, and folowe rewardes. As for the fatherlesse, they helpe him not to his right, nether wil they let the wydowes causes come before them. Therefore speaketh the LORDE God of hostes the mighty one of Israel: Ah I must ease me of myne enemies, and a venge me vpô the. And therfore shal I laye my honde vpon the, and burne out thy drose from the fynest and purest, and put out al thy leade, *set thy iudges agayne as they were somtyme, and thy Senatours as they were from ý begynnynge. *Then shal thou be called the righteous citie, the faithful citie. But Sion shal be redeemed with equyte, and hyr captiuyte with rightousnesse. For the transgressours and vngodly, and soch as are become vnfaithfull vnto the

LORDE, must all together be utterly destroyed.

And excepte ye be ashamed of the oke-trees wherein ye haue so delited, and of the gardes that ye haue chosen: ye shalbe as an oke whose leaues are fallen awaye, *and as a garden that hath no moystnesse. And as for the glory of these thinges, it shalbe turned to drie strawe, *and he that made them to a sparke. And they shal both burne together, so that no man shalbe able to quench them.

The ij. Chapter.

MOROUSER this is the wordes that was opened vnto Esaye the sonne of Amos, vpon Iuda and Jerusalem. It will be also in processe of tyme: *That the hill where the house of the LORDE is byulded, shalbe ý chefe amose hilles, and exalted aboue al little hilles. *And al heith shal prase vnto him and the multitude of people shall go vnto him, speakinge thus one to another: *vp, let us go to the hill of the LORDE, and to the house of ý God of Iacob: ý he maye shewe us his wyve, *and ý we maye walke in his pathes. For ý lawe shal come out of Syon, and the worde of God from Jerusalem, and shal geue sentence amonge the heithen, and shal reforme the multitude of people: So that they shal breake their swerdes and speares, to make sythes, sycles ý sawes therof.

*From that tyme forth shal not one people lift vp wapen agaynst another, nether shal they lerne to fight from thensforth. It is to the that I crie (o house of Iacob) vp, let us walke in the light of the LORDE. But thou art scaterd abrode with thy people (o house of Iacob) for ye go farre beyonde youre fathers, whether it be in Sorcerers (whom ye haue as the phylistynes had) or in calkers of mens byrthes, wherof ye haue to many. *As soone as youre londe was ful of syluer and golde, and no ende of youre treasure: so soone as youre londe was ful of stronge horses and no ende of youre charettes: *Imediately was it ful of Ídols also, even workes of youre owne hondes, which ye youre selues haue facioned, and youre fyngers haue made. There kneleth the man, there falleth the man downe before
them, so ʒ thou canst not bringe him awaye from thence.

And therefore get ʒ soone in to some rock, and hyde the in the grounde from the sight of the fearful judge, and from ʒ glory of his Majestie. Which casteth downe ʒ high lokes of presumptuious persons, and bryngeth lowe the pryde of mà, and he only shall be exalted in ʒ daye. For the daye of ʒ LORDE of hostes shall go ouer all pryde ʒ presumptiœ, vpon all the ʒ that exalte the selues, and shall bringe them all downe: vpô all high ʒ stoute Cedre trees of Libanus, and vpon all the okes of Basan, vpon all high hilles, and vpon all stoute mountaynes, vpon all costly towres, and vpon all stronge walles, vpon all shippes of the see, and vpon euery thinge ʒ is glorious and pleasautn to loke vpon.

And it shall bringe downe the pryde of man, and laye mans presumptuiousnesse full lowe, and the LORDE shall only haue the victory in that daye. But the Idols shall utterly be roted out. Men shall crepe in to holes of stone, and in to caues of the earth, from the sight of the fearfull judge, and from the glory of his majesty: what tyme as he shall make him vp to shake the earth. Then, the shall mà cast awaye his goddes of syluer and golde (which he nevertheless had made to honoure the) vnto Molles and Backes: that he maye the better crepe in to the caues and rockes, and in to the cliffs of hard stones, from ʒ sight of the fearful judge and from the glory of his Majesty.

The iij. Chapter.

Euery man can eschew a persone mused in anger, for what doth he wysely? Euen so shall ʒ LORDE of hostes take awaye fro Ierusale ʒ ȃ Iuda, all possession ȃ power, all meat and drinke, ʒ captyne and the soudyare, ʒ jude and the prophete, the wyse and the aged mà, the worshipful of fiftie yeares olde, and the honorable: the Senatours, and men of vnderstandinge: the masters of craftes and oratours. And I shall geue you children to be your pynes (saith the LORDE) and babes shall haue the rule of you. One shall euere be doinge violence and wronge to another. The boye shall presume agaynst the elder, and the vyle persone agaynst the honor-able. Yee one shall take a frende of his owne kynred by ʒ bosome, and saie: thou hast clothinge, thou shalt be oure heade, for thou mayest kepe us from this fall and parell.

Then shall he sweare and saie: I can not helpe you. Morouer, there is nether meate nor clothinge in my house, make me no rueler of the people. For Ierusalem and Iuda must decaye, because that both their wordes and counsels are agaynst the LORDE, they pro-voke the presence of his majesty vnto anger. The chaunginge of their countenaunce bewrayeth them, yee they declare their owne synnes them selues, as the Sodmites, ʒ hyde the not. Wo be vnto their soules, for they shalbe heuely rewarded. Then shall they saie: O happie are the godly, for they maye enioye the frutes of their studies. But wo be to ʒ vngodly and vnrighteous for they shalbe rewarded after their workes. O my people, rybaudes oppresse ʒ, and women haue rule of the.

O my people, thy leders deceaue the, and tred out the waye of thy footsteppes. The LORDE is here to comon of the matter, and stondeth to geue judgment with the people. The LORDE shall come forth to reason with the Senatours and prynces of his people, and shall saie thus vnto them: It is ye that haue burnt vp my vnyerde, the robbery of the poore is in youre house. Wherfore do ye oppresse my people, and marre ʒ faces of the innocentes? thus shall the God of hostes reuyle them.

Morouer thus saith ʒ LORDE: Seinge the daughters of Sion are become so proude, and come in with stretched out neckes, and with vayne wanton eyes: seinge they come in trippinge so nycely with their fete: Therfore shall the LORDE shawe the heads of the daughters of Sion, and make their bewtie bare in that daye. In that daye shall the LORDE take awaye the gorgiousnes of their apparel, and spanges, cheynes, partlettes, and colares, bracelett and hooues, ʒ goodly floured, wyde and brodered raynet, brushes and headbandes, rynge and garrêdes, holy daye clothes and vales, kerches and pynnes, glasses and smockes, bonettes and taches.

And in steade of good smell there shalbe stynek amonge them. And for their gyrdles
there shalbe lowse bondes. And for wellset hayre there shalbe baldnesse. In stead of a stomacher, a sack cloth, and for their bewty wythrednesse and sonneburnyng. Their husbands and their mightie men shall perish with the swerde in batell.

The iii. Chapter.

A

That tyme shall their gates mourne and complayne, and they shal syt as desolate folck vpon the earth. Then shal seuen wynes take holde of one man, and saye: we will laye all oure meat and clothinge together in comon, only that we maye be called thy wynes, and that this shamefull reprofe maye be take from us. "After that tyme shal the braunch of ¶ LORDE be beutiful and mightie, and ¶ frute of the earth shalbe fayre and pleasant for those Israelites that shall springe therof. Then shall the remnaunt in Sion and the remnaunt at Ierusalem be called holy: namely al soch as are written amonge the lyuynge at Ierusalem: what tyme as the LORDE shall wash awaye the desolacion of the doughters of Siö, ad purge the bloud out from Ierusalē, with ¶ wynde of his smoke and fyre.

Morouer vpon all the dwellings of the hill of Sion and vpon their whole congregacion, shal the LORDE prouyde a cloude and smoke by daye, and the shyning of a flammynge fyre by night, for all their glory shalbe preserved. And Ierusalem shall be a tabernacle for a shadowe because of hethe in the daye tyme, a place and refuge where a man maye kepe him for wether and rayne.

The b. Chapter.

N

NOW well than, I will synge my beloued frende a songe of his vynyearde. ¶ My beloued frende hath a vynyeaerde in a very frutefull plenteous grounde. ¶ This he hedged, this he walled rounde aboute, and planted it with goodly grapes. In the myddest of it buylde he a towre, and made a wyne presse therin. And afterwaunde when he loked ¶ it it shulde bringe him grapes, it shalbe forth thornes. I shewes you now my cause (o ye Citysens of Ierusalem and whole Iuda:) Iudge I praye you betwyxte me: and my wynegardinge. ¶ What more coude haue bene done for it, that I haue not done? Wherfore then hath it geuen thornes, where I loked to haue had grapes of it.

Well, I shall tell you how I will do with my vynyarde: I will take the hedges from it, that it maye perish, and breake downe ¶ wall, that it maye be troden vnder fote. I will laye it waiste, that it shal be nether be tywsted nor cut, but beare thornes and breares. I wil also forbyd ¶ cloudes, that they shal not rayne vpon it. As for the vynyarde of the LORDE of boosts it is the house of Israel, and whole Iuda his fayre plantinge. Of these he loked for equyte, but se there is wronge: for rightousnesse, lo, It is but misery.

Wo to you that ioyne one house to another, ¶ and bringe one londe so nigh vnto another, till ye can get no more grounde. ¶ Wil ye dwell vpon the earth alone? The LORDE of hoostes rovneth me thus: ¶ i myne eare: shal not many, greater and more gorgious houses be so waiste, that no man shal dwell in thē? And ten akers of vynes shal geue but a Quarte, and xxx. bushels of sede shal geue but thre.

Wo be vnto them that ryse vp early to vse them selues in dromkynnes, and yet at night are more superfluous with wyne. In whose companies are harpes and lutes, ¶ tabrettis and pipes, and wyne. But they regarde not the worke of the LORDE, ¶ and cōsider not the operacio of his hondes. Therfore cometh my folck also in captuyme, ¶ because they haue no vnderstondyng. Their glory shalbe myxte with hüger, and their pryde shalbe marred for thurst. Therfore gapeth hel, and openeth hyr mouth marvalous wyde: that pryde, boostinge and wisdome, with soch as reioyse therin, maye descend in to it.

Thus shall man haue a fall, he shalbe brought lowe, and the high lokes of the proude layde downe. But the LORDE of hoostes, ¶ holy God: shalbe exalted and vn-touched, when he shal declare his equyte and rightousnesse after this maner. Then shal ¶ lambes cate their apoynted foder, and shal fede plenteously in the mountaynes. Wo vnto vayne persones, that drawe wickednes vnto thē, as it were with a coorde: and synne, as it were with a cart rope. Which vse to speake on this maner: let him make haist now, and
go forth with his worke, that we maye se it.
2 Let the counsell of thy holy one of Israel come, and drawe nie, 
y we maye knowe it.
3 Wo vnto them that call euel good, and
good euel; which make darknesse light, 
light darknesse, y make sower sweate, and
swete sower. Wo vnto them that are wyse
in their owne sight, and thinke them selues to
haue vnderstoúnginge. 4 Wo vnto them, y are
connuye me to suppe oute wyne, and experte
to set vp dôkënessse. 5 These gye sentence with
the vngodly for rewardes, but condemne
the just cause of the righteous.
6 Therefore, like as fyre licketh vp the strawe,
and as the flame cûsumeneth the stubble: Euen
so (when their root is ful,) their blossom shall
vanish awaye like dust or smoke, 9 for they
despyse the lawe of the LORDE of hoostes,
and blaspheme the worde of the holy maker
of Israel.
7 Therefore is the wrath of the LORDE kyndled
dlo against his people, and he shaketh
his honde at them: yee he shal smyte so, that
the hilles shall tremble. And their carcases
shal lye in the opë stretes, like myre. 9 After
all this, the wrath of God shall not cease,
but he shal stretch his hode wyde. And he
shal gyne a tokë vnto a strange people, 9 and
call vnto them in a farre countre; and be
holde, they shall come hastely with spede.
There is not one fant nor feble amonge
them, no not a sluggishe nor slepery parson.
8 There shall not one of them put of the gyrdle
from his loynes, ner loswe the lachet of his
shue. Their arrowes are sharpe, and their
bowes bent. Their horse hooves are like flynt,
and their cart wheles like a stormy wynde.
Their crie is as it were of a lyon, and the
roaringe of them like lyons whelpes. They
shal roare, and hatch vp the praye, and no
man shal recovery it or get it from thè.
In that daye they shal se f arcane vpon them, as
the see. And yf we loke vnto the londe,
helinde, it shallbe all darcknesse and sorowe.
Yf we loke to heauen: beholde, it shalbe
darck with carefull desperacion.

The vi. Chapter.

1 In the same yeare shy kyng Osias dyed, I
saw the LORDE. 9 sittinge vpon an high

and glorious seate, and his trayne fylled of
palace. From aboue flakred the Seraphins,
wherof every one had sex wynges. With
twayne ech covered his face, with twayne his
fete, and with twayne dyd he flyve. They
cried also ech one to other on this maner:
holy, holy, holy is the LORDE of hoostes.
The whole worlde is ful of his glory. Yee
the geastes and dorecheses moued at their
crienge, and the house was ful of smoke.
Then I sayde: O wo is me. For I was
astonished: that I (which am a man of
vncleene lippes, and dwell amonge people y hath
vncleene lippes also:) Shulde se thy Kynge and
LORDE of hoostes with myne eyes.

Then fleye one of the Seraphins vnto me,
haunghe a hote cole in his honde, which he
had taken from the aultar with the tonges, and
touched my mouth, and sayde: lo, this hath
touched thy mouth, ã thy vnrighteousnes is
taken awaye, and thy synne forugeuen. After
this I herde the voyce of the LORDE takinge
advysement on this maner: Whom shal I
sende, and who wilbe oure messaunguer? Thè
I sayde: here am I, sende me. And so he
sayde: go, and tel this people: ye shal heare
in dede, but ye shal not vnderstonde, 9 ye shall
planely se, and not pereceau. Harden the
harte of this people, stoppe their eares, and
shut their eyes, that they se not with their
eyes, heare not with their eares, and
vnderstonde not with their harts, and conquerte
and be healed.

Then spake I: LORDE, how longe? he
answered: vntil the cities be vterly without
inhabitours, and ã houses without men, till
the lode be also desolate, and lyne
buylded. For the LORDE shal take the men farre
awaye, so that the londe shall yse waist.
Neuertheles, the tenth parte shal remayn therin,
for it shal conuerse and be fruteul. And
likewise as the Terebyntes and Oketrees
bringe forth their frutes, so shal the holy sede
haue frute.

The vi. Chapter.

It happened in the tyme of Ahas the sonne of
Jonathas, which was the sonne of
Joathan Kyngge of Luda: that Rezin the Kinge
of Siria, and Poca Romelies sonne, Kyngge of

Israel: wente vp toward Jerusalem to besiege it (but wanne it not.) Now when the house of Dauid (that is Ahas) herde worde therof, Siria and Ephraim were confederate together: his herte quaked (yea and hertes also of his people) like as a tre in the feld, that is moused with the wynde.

Then sayde God vnto Esay: go mete Ahas (thou and thy sonne ear Isabus) at the heade of thy ouer pole, in the fote path by the fullers grounde, and saye vnto hym: take hede to thy selfe and be still, but feare not, nether be faynt harted, for these two tales: that is: for these two smokyng fyre brandes, the wrath and furiousnes of Rezin the Sirian and Romelies sonne: because that the Kynge of Siria Ephraim and Romelies sonne haue wekedly conspyred agaynst the, sayenge: We will go downe in to Iuda, vexe the, and brynye them vnder vs, and set a Kyng there, euyn the sonne of Taball. For thus saith the LORDE God ther to, It shall not so go forth, nether come so to passe: for the head citie of Siria is Damascus, but the head of Damascus is Rezin. And after fyue and threscore yeare, shal Ephraim be nomore a people. And the chefe citie of Ephraim is Samaria, but the head of Samaria is Romelies sonne. And ye be beleue not, there shall no promyse be kepte with you.

Morouer, God spake vnto Ahas, sayenge: requyre a token of the LORDE thy God, whether it be towarde the depth beneth or towarde hight aboue. Thesayde Ahas: I will requyre none, nether will I tempte the LORDE. The LORDE answered: Then heare to, ye of the house of Dauid: Is it not enough for you, that ye be greuous vnto men, but ye must greue my God also? And therefore the LORDE shal gene you a token of him self: Beholde, a virgin shall conceale and beare a sonne, and shal call his name Emanuel. Butter and hony shall he eate, he maye knowe the euell, and chose the good. But or euer that childe come to knowlege, to escue the euell and chose the good: The londe (that thou art so afayde for) shalbe desolate of both hir kynges.

The LORDE also shal sende a tyme vpon the, vpon thy people, and vpo thy fathers house (soch as neuer came sence the tyme)

Ephraim departed from Iuda) thorow kynge of the Assirians. For at the same tyme shal the LORDE whistle for the flies are aboute the water of Egipte, and for kynge of the Assirians londe. These shall come, and shal light all in the valeyes, in vowtes of stone, vpon all grene thinges, and in all corners.

At the same tyme shal the LORDE shewe the hayre of the heade and the fete and the beerd clene of, with the rasoure that he shall paye them withall beyonde the water: namely, with kynge of the Assirians. At the same tyme shall a man lyue with a cowe, and two shepe. Then because of the abundaunce of mylck, he shall make butter and eat it. So that euery one which remayneth in the londe, shal eate butter and hony. At the same tyme all vynyardes (though there be a thousand vynes in one, and were solde for a thousand siluerlinges) shalbe turned to brears and thornes. Like as they shal come in to the londe with arowes and bowes, so shal all the londe become brears and thornes. And as for all hilles that now are hewen downe, thou shalt not come vpo them, for feare of brears and thornes. But the catel shal be dryuen thither, and the shepe shal fede there.

The viii. Chapter.

Morouer the LORDE sayde vnto me: Take the a greate leaf, and wryte in it, as men do with a penne, that he spede him to robbe, and haist him to spoyle. And Imediately I called vnto me faithfull wytnesses: Vrias the prest, and Zacharias sonne of Barachias. Auer that went I vnto the prophetisse, that now had conceaued and borne a sonne. Then sayde the LORDE to me: gene him this name: Maherschalah haschbas, that is, a speidic robber, an hastie spoyler. For why, or euer the childe shal have knowlege to saye: Abi and Im, is father, and mother: shal riches of Damascus and substance of Samaria be take awaye, thorow the kynge of Assirians.

The LORDE spake also vnto me, sayenge: for so moch as the people refuseth the stil-renning water of Silo, and put their delite in Rezin and Romelies sonne: Beholde, the LORDE shal bringe mightie and great floude of water vpon them: namely, kynge of the

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Heb. 3. b. Luc. 1. d. Math. 1. d. 2 Par. 32. a. Esai. 36. a. 2 Par. 22. c. Esai. 30. b. 4 Re. 16. b. 4 Re. 17. a. 1 Eere. 2. a. Psal. 123. a. Esai. 30. a. Iobel 9. a. 4 Reg. 18. c. Esai. 36. a.
Assirians with all his power. Which shall pour out his furyousnes vpô ouery man, and reme ouer all their bankes. And shal breake in vpon Iuda, increasinge in power, till he get him by the throte. He shal fy also the wydes
nes of thy londe with his brode wynges, O Emanuell. Go together ye people, and gather you, herken to all ye of farre coun
trees. Mestre you, and gather you: mestre you and gather you, take youre councl together, yet must youre councl come to nought: go in honde withal, yet shal it not prosper. Excepte Emanuell: (that is God) be with us. For the LORDE chastised me, and toke me by ý honde, and warned me, sayenge vnto me: that I shulde not walse in the waye of this people. He sayde mor
oner: Rounde with none of the, who so euer saye: yonder people are bounde together. Neuertheles feare them not, nether be afraye of them, but sanctifie the LORDE of hoastes, let him be youre feare and drede. For he is the sanctifiegne, and stone to stamble at, ý rock to fall vpon, a snare and net to both the houses: to Israel, and the inhabitours of Jeru
salem. And many shal stamble, fall, and be broké vpon him: yee they shalbe snared and taken.

Now laye the witnesses together (sayde the LORDE) and seale the lawe with my discip
les. Thus I waite vpon the LORDE, that hath turned his face from the house of Iacob, and I loke vnto hym. But lo, as for me, and the children which the LORDE hath geuen me: we are a token and a wondere in Israel, for the LORDE of hoastes sake, which dwellethe vpon the hill of Syon.

And threfore yf they saye vnto you: aske councl at the sothsayers, witches, charmers and coniurers, then make them this answer: Is there a people anywhere, that axeth not councl at his God: whether it be connernynge the dead, or the lyuyng? Yf eny man want light, let him loke vpon the lawe and the testimonie, whether they speake not after this meanynge. Yf he do not this, he stambleth and suffreth búger. And yf he suffre honger, he is out of pacienci, and blasphemeth his kyngge and his God. Then loketh he vp
warde, and downe warde to the earth, and beholde, there is trouble and darknesse, vexacion is rounde aboute him, and the cloude of erreoure. And out of such aduersaries, shall he not escape.

Euen like as in tyme past it hath bene, ythat ý londe of Zabulon and the londe of Nepthali {where thorow the see wyne goeth ouer Iordane in to the londe of Galile} was at the first in litle trouble, but afterward sore vexed.

Neuertheles ý people that haue dwelt in darknesse, shal se a greate light. As for the
them that dwel in the londe of the shadowe of death, vpou them shal the light shyne. Shalt thou multiply the people, and not increase the ioye also? They shal reioyce before the euen as men make mery in haruest, and as men that haue gotten the victory, when they deale the spoyle. For thou shalt breake the ycke of the peoples burthen: the staff of hys shulder, and the rod of his op
pressoure, as in ý daye at Madis.

Moreroue all temerarious and sediciou

power (yee where there is but a cote fyled with bloude) shalbe burnt, and fehe the lyre. For vnto us a childle shalbe borne, and vnto us a sonne shalbe geüe. Vpô his shulder shal the kyngdome lye, and he shalbe called with his owne name: The wóderous gener of councl, the mightie God, the euerlastinge father the prynce of peace, he shal make no ende to encrease the kyngdome and peace, and shal syt vpon the seate of Dauid and in his kyngdome, to set vp the same, to stablish it with equyte and rightou snesses, from thence forth for euermore. This shal the gelousy of the LORDE of hoastes bringe to passe.

The LORDE sent a worde in to Iacob, the same is come in to Israel. All the people also of Ephraim, and they that dwel in Samaria, can saye with pryde and hee stomackes, on this maner: The tyle worcke is fallen downe, but we will byule it with harder stones. The Molbery tymbre ys broken, but we shal set it vp agayne with Cedre. Neuertheles, the LORDE shal prepare Rezin the enemie agaynst the, and so ordre their aduer
saries, that ý Sirians shal laye holde vpon


them before, and the Philistynes behynde, and so deuoure Israel with open mouth.

After all this, the wrath of the LORDE shal not ceasse, but yet his hande shalbe stretched out still. For the people turneth not vnto him, that chastiseth them, nether do they seke the LORDE of hoostes. Therfore the LORDE shal rote out of Israel both heade and tale, braunch and twyggge in one daye. By the heade, is understande the Senatoure and honorable man, and by tale, the prophet that preacheth lyes. For all they which enfourme the people that they be in a right case, soch be disceauers. Soch as men thinke also to be perfecte amonge these, are but east awaye.

Therfore shal the LORDE haue no pleasure in their yonge me, nether fauoure their fatherlesse and wydowes. For thei are altogither ypoprites and wicked, and all their mouthes speake foly. After all this shal not the LORDES wrath cease, but yet his honde shalbe stretched out still. For the vngodly burne, as a fyre in the bryers and thornes: And as it were out of a fyre in a wod or a redebushe, so ascendet the smoke of their pryde.

For this cause shal ye wrath of the LORDE of hoostes fall vpon the londe, and the people shall be consumed, as it were with fyre, no man shal spare his brother. Yf a man do turne him to the right honde, he shal famesh, or to the lefte hande to eat, he shal not haue ynoough. Every man shal eate the flesh of his owne arme: Manasses shal eate Ephraim, and Ephraim Manasses, and they both shal eate Luda. After all this shal not the LORDES wrath cease, but yet shal his honde be stretched out still.

The y. Chapter.

WO be vnto you ye make vnrighteous lawes, and devyse thinges, which be to haerde for to kepe: wherthorow the poore are oppressed, on euery syde, and the innocetes of my people are there with robbed of judgment: that wyddowes maye be youre praye, and that ye maye robbte the fatherlesse. What will ye do in tyme of the visitacion and destruction, that shal come from farre? To whom will ye renne for helpe? or to whom will ye geue youre honoure, that he maye kepe it? that ye come not amounge the presomers, or lyce amoung the deed? After all this shal not the wrath of the LORDE cease, but yet shal his honde be stretched out still.

Wo be also vnto Assur, which is a staff of my wrath, in whose honde is the rod of my punishement. For I shal sende him amoung those ypopritis people, amonste the people that haue deserued my disfauoure shal I send him: that he maye utterly robbe them, spoyle them, and treate them downe like the myre in the strete. Howbeit his meanyng is not so, nether thinketh his harte of this fashion. But he ymagineth onyl, how he maye overthrowe and destroype moch people, for he saith: are not my princes all kynges? Is not Calno as easie to wyne, as Charchamis? Is it harder to conquer Antiochias then Arpdel? Or is it lighter to overcome Damascus the Samar? As who say: I were able to wyne the kingdome of the Idolaters and their goddes, but not Ierusaleam and Samar. Shal I not do vnto Ierusaleam and their ymage, as I dyd vnto Samar and their ymages?

Wherfore the LORDE saith: As soone as I haue perfourmed my whole worke vpon the Hyl of Syon and Ierusaleam: thè will I also vyset the noble and stoute kyng of Assyria, with his wydsomde and pryde. For he stondeth thus in his owne cöcete: This do I, thorow the power of myne owne honde, and thorow my wisdome: For I am wyse, I am he that remoue the lodges of the people, I robbte their prynces: and (like one of the worthies) I draye them from their hie seates. My honde hath founde out the hoostes 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 countrees. And there is no man, ye darre be so bolde, as to touch a fether, that darre open his mouth, or once whisper.

But doth the axe boast it self, agaynst him ye heweth therwith, or doth the sawe make eny krakinge, agaynst him that ruleth it? That were euens like, as yf the rod dyd exalte it self agaynst him, that beareth it: or as though ye staff shulde magnifie it self, as who saye: it were no wodd. Therfore shal the
LORDE of hoostes sende him pouer in his riches, and burne vp his power, as it were with a fyre. But the light of Israel shalbe fyre, and his Sanctuary shalbe the flame, and it shal kynadle, and burne vp his thornes and breyers in one daye, yee all the glory of his woddes and feldes shalbe consumed with body and soule. As for him self, he shalbe as one chased awaye. The trees also of his feld shalbe of soch a nombre, that a childe maye tell them.

After daye shal the remnaunt of Israel, and soch as are escaped out of the house of Iacob, seke no more coforte at him that smote them, but shal conforte them selues with faithfulness and treuth in the LORDE, the holy, one of Israel. 

The remnaunt, yee and the Posteryte of Iacob, shal coute vnto God the mighty one. For though thy people (o Israel) be as the sondre of the see, yet shal but the remnaunt of them only coute vnto him. Perfecte is the judgeth of him that floweth in rightousnesse: and therfore LORDE of hoostes shal perfectly fullfil the thinge, that he hath determined in the myddfest of the whole worlde. Therfore thus saith the LORDE God of hoostes: Thou my people, that dwelst in Sion, be not afrayde for the kinge of the Assirians: He shal wagg his staff at the, yee and beate with the rodd, as the Egiptiasses dyd sometyme: But soone after, shal my wrath and my indignacion be fullyfled against their blasphemies.

Moruer the LORDE of hoostes shal prepare a scourge for him, like as was the punysmetch of Madiā vpō mount of Oreb. And he shal lift vp his rod over the see, as he dyd somtyme ouer the Egiptiasses. Then shal his burthen be taken from thy shulders, and his yock from thy neck, yee the same yock shal corruppte for very fatnesse. He shal come to Aiaith, and go therow toward Mignor. But at Machmas shal he muster his hooste, and go ouer vpoorde. Gaba shall be their resting place, Rāma shalbe afrayde, Gabea Saul shal fle awaye. The voyce of y noysie of thy horses (o daughter Gallim) shalbe herde vnto lais and to Anateth, which also shalbe in trouble. Madmena shal tremble for feare, but the citesyns of Gabim are maly, yet shal he remayne at Nob that daye. After that, shal he lift vp his honde agaynst the mount Sion, and agaynst the hill of Jerusalem. But se, the LORDE God of hoostes shal take awaye the proude from thence, with feare. He shal hew downe the proude, and fel the hie mynded. The thornes of the wod shal be rooted out with yron, and Libanus shal have a mightie fal.

The ri. Chapter.

AFTER this there shall come a rod forth of Kynrede of Jesse, and a blossom out of his rote. The sprete of the LORDE shal light vpou it: the sprete of wysdome, and vnderstondinge: the sprete of counsel, and strength: the sprete of knowlege, and of the feare of God: and shall make him fervent in the feare of God. For he shal not geue sentecke, after the thinge shal be brought before his eies, neither reproue a matter at the first hearinge: but with rightousnesse shal he judge the poore, and with holynes shal he reforme the symple of the worlde.

He shal smyte vpoorlde with the staff of his mouth, a with the breath of his mouth shal he slaye the wicked. Rightousnesse shalbe the gyrdle of his lynes, treuth and faithfulness the gyrdinge vp of his raynes. Thel shal wolfe dwel with the läche, and the leoparde shal lye downe by the gote. Bulokes, lyons and catel shal kepe company together, so that a little childe shal dryue them forth. The cowe and the Bere shal fede together, and their yongones shal lye together.

The lyō shal eate strawe like the ox, or the cowe. The childe whyle he sucketh, shal haue a desyre to the serpentes nest, and whié he is weened, he shal put his hande in to the Cockatryce denne. Noman shal do euel to another, no man shal destroye another, in all the hill of my Sanctuary. For the earth shalbe ful of knowlege of LORDE, even as though the water of the see flowed over the earth.

Then shal the Gentiles enquire after the rote of Jesse (which shalbe set vp for a token vnto the Gentiles) for his dwellinge shalbe glorious. At the same tyme shal the LORDE take in honde agayne, to conquer y remnaunt...
of his people (which are lefft alyue) From the Assirians, Egyptians, Arabians, Morians, Elamites, Caldeyes, Antiochis and llothes of the see. And he shall set vp a tokè amonge the Gentiles, and gather together y dispersè of Israel, yee and the outcastes of Iuda from the four eye corners of y worlde. The hatred of Ephraim, and y enmyte of Iuda shalbe clene rooted out. Ephraim shal beare no euel wil to Iuda, and Iuda shal not hate Ephraim: but they both together shal lyke vpö the shoulders of the Philistynes toward the West, and spoyle them together that dwell toward the East. The Idunynes and the Moabites shal let their hodes fall, and the Ammounites shalbe obedient vnto them.

The LORDE also shal cleue the tungs of the Egipcis see, and with a mightie wynde shal he lyft vp his honde ouer Niles, and shal smyte his seuè streams and make men go ouer drye shod. And thus shal he make a waye for his people, y remayneth from the Assirians, like as it happened to y Israelites, what tyme they departed out of the londe of Egipte.

The rij. Chapter.

A So that then thou shalt saye: O LORDE, I thanke the, for thou wast displeased at me, but thou hast refrayned thy wrath, and hast mercy vpon me. Beholde, God is my health, in whom I trust, and am not afrayde. For the LORDE God is my strength, and my pryse, he also shalbe my refuge. Therefore with ioye shal ye drawe water out of the welles of the Sauioure, and then shal ye saye: Let vs geue thanke vnto the LORDE, and call vpon his name, and declare his counseles amonge the people, and kepe them in remembranunce, for his name is excellèt. O synge praizes vnto the LORDE, for he doth great things, as it is knowne in all the worlde. Crie out, and be glad, thou that dwelvest in Sion, for greate is thy prince: the holy one of Israel.

The riij. Chapter.

A THIS is y heury burthè of Babilò, which Esaye the sonne of Amos dyd se. Make some tokès to the hee hilles, call vnto them, holde vp youre hode, that the prynces maye go in at the dore. For I will sende for my debites and my gyauetes (sayeth the LORDE) and in my wrath I will calle for soch, as tryumphpe in my glory.

With that, me thought I herde in the mouitaynes, a noyse, like as it had bene of a greate people: and a ruzshinge, as though the kyngdomes of all naciones had come together. (And the LORDE of hoostes was the captyayne of the whole armeye.) As they had come not only out of farre countrees, but also from the endes of the heauës: Esà the LORDE himself with the ministers of his wrath, to destroye the whole lode. Mourn therefore, for the daye of the LORDE is at honde, and commeth as a destroyer from y allmighty. Then shal all hondes be letten downe, and all mens hertes shal melt awaie, they shal stonde in feare, carefulnesse and sorowe shall come vpö them, and they shal haue payne, as a woman that traneleth with childe. One shall euere be abasshed of another, ã their faces shal burne, like ã flame.

For lo, the daye of the LORDE shall come, terrible, full of indignacion and wrath: to make the londe waist, and to root out the synne therof. For the starres and planetes of heauen shall not geue their light, the Sonne shalbe quenched in the rysinge, ã and the Mone shal not shyne with his light. And I wil punysh the wickednesse of the worlde, ã the synnes of the vngodly, sayeth the LORDE. The hye stomackes of the proud wil I take awaye, and will laye downe the boostinge of tyrantanes. I will make a man dearer thè fyne golde, and a man to be more worth, thè a golden wedge of Ophir. Morover, I will so shake the heauë, that the earth shall remoue out of hir place.

Thus shall it go with Babilon, in the wrath of the LORDE of hoostes in ã daye of his fearfull indignacion. And Babilon shalbe as an hunteed or chased doo, and as a flocke without a shepheard. Every má shal turne to his owne people, ã fle echone in to his owne londe. Who so is founde alone, shalbe shot thorow: And who so gather together, shalbe destroyed with the swerde. Their children shalbe slayne before their eyes, their houses spoyled, ã their wyues raussen. For lo, I shall bringe vp ã Medes agaynst thè, which...
shal not regarde syluer, nor be desyrous of
golde. Then shall yonge mens bowes be
knapped asunder. The Medes shall haue no
pitie vpō womę with childe, q their faces shall
not spare y children. And Babilo (y glory of
kigdomes and beutie of the Caldees honoure)
shalbe destroyed, euę as God destroyed Sodom
q Gomorra. It shal neuer be more inha-
bited, nether shal there be eny more dwell-
inge there, from generacion to generacion.
The Arabians shall make no mo tentes
there, nether shall the shepardes make their
folds there eny more: but wyllde beastes
shal lie there, q y houses shalbe full of great
Oules. Estriches shal dwell there, q Apes
shal daunse there: The little Oules shal crie
in the palaces, one after another, q Dragos
shalbe in the pleasaut perlours. And as for
Babilons tyme, it is at honde, q hir dayes
may be not longe absolute.

The riiij. Chapter.

B

UT y LORDE wilbe mercyfull vnto
Iacob, q will take vp Israel agayne, q
set the in their owne lōde. Straīgers shall
dene vnto thec, q get the to y house of Iacob.
They shall take y people, q cary thec home
with thec. And y house of Israel shal haue
the in possession, for seruaites q maydēs in y
lōde of y LORDE. They shall take those
prisoners, whose captuyes they had bene afore:
q rule those, y had oppresséd the. When y
LORDE now shal bringe y to rest, frō y trau-
yl, feare, q harde bondaige y thou wast laden
with all: then shalt thon vse this mockage
vpon y kinge of Babilon, q saye: How hap-
penneth it y y oppressour leauneth of? Is y
golden tribute come to an ende? Doubtes the
LORDE hath broken the staffe of the vngeoły,
y the cepter of y lordly. Whē he is
worth, smyeth y people with durable strokes,
y in his wōders he persecuteth y, q tameth
thee contynual. And therefore y whole worlde
is now at rest and quyetnesse, q men syngne
for joype.

Yee euyn the Fyrre trees and Cedres of
Libanus reioyse at thy fall, sayenge: Now y
thou art layde downe, there come no mo vp
to destroye vs. Hell also trembleth at thy
commynge. All mightie men and prynces of
the earth, steppe forth before the. All kynges
of the earth stonde vp frō their seates, that
they maye all (one after another) synge and
spake vnto the. Art thou wounded also as
we? art thou become like vnto vs? Thy
pompe and thy pryde is gone downe to hell:'
Mothes shalbe laydye vnder the, q wormes
shalbe thy coureringe.

How art thou fallen from heauen (o Luci-
er) thou faire mornige childe? hast thou
gotten a fall euyn to the grounde, thou that
(notwithstondinge) dydest subdue the peo-
ple? And yet thon thoughtest in thine harte:
I will clymme vp in to heauen, and make my
seate aboue the stars of God, I wyll syt
upon the glorious mount toward the North, I
wyll clymme vp aboue the cloudes, q wilbe
like the highest of all. Yet darre I laye, y
thou shalt be brought downe to the depe of
hell. 'That they se the, shal narowly loke
vpō the, and thinke in them selues, sayenge:
Is this the man, that brought all londes in
feare, and made y kingdomes auyde: Is this
be that made the worlde in a maner waist, q
layde the cities to the grounde, which let not
his prisoners go home?

How happeneth it, that the kynges of all
people lie, euery one at home in his owne
palace, with worship, and thou art cast out
of thy graue like a wilde branuch: like as
dead mens rayment that are shott thorow with
the sworde: as they that go downe to the
stones of the depe: as a dead course that is
troden vnder fete: and art not buried with
them? Euen because that thou hast waisted
thy lōde, and destroyed thy people. For the
generacion of the wicked shalbe without
honoure, for euuer. There shal a waye be
sought to destroye their childrē, for their
fathers wickednes: they shal not come vp
gaygne to possesse the londe, and fyll the
worlde ful of castels and townes.

I wil stonde vp agaynst them (sayeth the
LORDE of hoostes) and root out y name and
generacion of Babilon (saieth the LORDE)
y wil geue it to the Otters, and wil make
water poddels of it. And I wil swepe them
out with the besome of destruction, sayeth
the LORDE of hoostes. The LORDE of
hoostes hath sporne an ooth, sayenge: It shal
come to passe as I haue determined: y shall
fulfilled as I haue deuyse. 'The Assirians
shalbe destroyed in my londe, and vpon my
mountaynes wyll I tredye them vnder fote.

Chap. vi.

The prophet Esay.

The crie went ouer the whole londe of Moab:  
from Eglaim vnto Beer, was there nothinge but mournynge. The waters of Dimon were full of bloude, for thy enemie had sent thither a bonde of men, which as a lyon, layde waite for the remnaunt of the londe, and for them y were escaped.

The  

THEN sent the lorde of the lode a mā  
of warre, from the rocke that lieth toward the deserete, vnto the hill of the doughter Sion (For as for the doughters of Moab, they were as it had bene a trymblinge byrde, y is put out of hir nest, by the fery of Arnon) which messuanger sayde: gather youre coun-
cel, come together, couer vs with youre sha-
dowe in the myydaye, as the night doth: 
yde the chased, bewraye not the that are 
set, let the persecuted Moabites dwel amōge 
you, be oure open refuge against the 
destroyer: for the adversary oppresseth vs, the 
robber vndooth vs, the tyraunte dryueth vs 
out of oure londe. But y Trone of youre 
kingdome is full of grace, therfore he that syt-
teth vpon it with faithfulnessse a treuth in 
the house of David, knowe the thinge y do his 
diligence to helpe shortly, acordinge to Equite 
and righteousnes. As for Moabs pride (shal 
they answere) it is wel knowne. And all 
though they be excellent, proude, arrogante y 
hie myndede: yet is their strength nothinge 
like. And therfore Moab complayneth vnto 
Moab, wher thorow they come all to mourne:
y now y they be smytten, they take their 
deuuyce beneth by the bryckwall, and make 
their cõplaynte.

The suburbes also of Hesebon were made 
wast, y the princes of the Gentyles hewed 
downe y vynyarde of Sibma, which were 
planted with noble grapes, and spred vnto 
lazer, and went vnto the ende of the deserete, 
whose braunches stretched their selues forth 
byonde the see. Therfore I mourned for 
lazer, y for y vynyarde of Sibma with greate 
sorow. I poured my teares vpon Hesebon y 
Eleale, for all their songes were layde downe, 
in their haruest y gatheringe of their grapes: 
Myrth and chere was gone out of y felde y 
vynyarde, in so moch, that no man was gla-
ner surge. There wēte no treader in to the

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Wher thorow his yocke shall come from you, y 
his burthen shalbe taken from youre shulders. 
This deuyce hath God taken thorow the 
whole worlde, and thus is his honde stretched 
out over all people. For yf the LORDE of 
hoostes determe a thinge, who wy dyssanulle 
it? And yf he stretch forth his honde, who 
wil holde it in agayne?

The same yeare that kynga Achas dyed, 
God threatened by Esay on this maner:  
Re-
yosey not (thou whole Palestina) as thoug y 
rod of him y buteth the were broken: For 
out of y serpentes rote, there shal waxe a 
kockatrice, y the frute shalbe a fyrie worme. 
But the poore shall fede of the best thinges, 
and the symple shal dwell in safetie.  
y Thy 
rotes wil I destroye with honger, and it shall 
slaye thy remnaunt. Mournne ye portes, wepe 
vy Cities. And feare thou (w whole Palestina) 
for there shal come frō the North a smoke, 
whose power no man maye abyde. Who 
shall then maynteyne the messages of the 
Gentyles? But the LORDE stablissheth 
Syon, y the poore of my people shall put 
their trust in him.

A

This is y heu burthē vpō Moab: Ar of 
Moab was destroyed (as me thought) in 
the night season: The walles of Moab 
perished in the night, y vanished awaye: They 
wete to Baidu and Dibon in the hie places, 
for to wepe: Moab did mourne frō Nebo to 
Medba: All their heades were cockled, and al 
their beardes shauen.  
In their strethes were 
they gyrded aboute with sack cloth. In all 
the toppes of their houses y strethes was there 
nothinge, but mournyngge and weeping. 
Hesebon and Eleale cried, that their voyce was 
herde vnto Iahaz. The worthyes also of Moab 
blearred and cried for very sorow of their 
ynynede: Wo is my hert for Moabs sake. 
They fled vnto the cite of Zoar, which is like 
a fayre fruteful bullock, they went vp to 
Luhith, weeping. The waye toward Horo-
naim was ful of lamentacion for y hurte. The 
waters of Nimnim were dried vp, the grass 
was wythred, the herbes destroyed, y what 
necessary grene thinge there was besyde. In 
like maner the thinge y was left them of their 
substance, they carried it by water to Araby.

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Eze. 47.  a.  Eze. 25.  c.  Soph. 2.  a.  3 Reg. 12.  b.  
The viij. Chapter.

A THIS is the heuy burthē vpō Damascus:
Beholde, Damascus shall be nomore a cite, but an heape of broken stones. The cities of Aroor shalbe waist, The catel shal lie there, a nomă shal frayte the awaye. Ephrah shal no more be strōge, a Damascus shal no more be a kyngdome. And as for y glory of y remnaunt of y Sirians, it shalbe as the glory of the childre of Israel, saith y LORDE of hoostes. At that tyme also shal y glory of Iacob be very poore, a his fatnes leane. It shal happē to thē, as when one sheareth in haruest, which cutteth his handful with the sickle, a when one gathreth y sheaues together in the valley, of Rephaim, there remayneth yet some ears ouer. Or as whē one shaketh an olyue tre, b which fyndeth but two or thre olyue beries aboue in the toppe, and foure or fyue in the braunches. Thus the LORDE God of Israel hath spoken.

Then shal man cōurte agayne vpō his maker, a turne his eyes to the holy one of Israel. And shal not turne to the aulters that are y worke of his owne hōdes, nether shal he loke vpon groaues ymages, which his fyngers haue wrought. At the same tyme shal their stronge cities be desolate, like as were once y forsakē plowes y corne, which they forsoke, d for fœre of y children of Israel.

So shalt thou (o Damascus) be desolate, because thou hast forgottē God thy Sauionre, a hast not called to remembrance y rock of thi strēgh, Wherfore thou hast also set a fayre plate, a graffed a straungne braunch. In

the daye when thou diddest plante it, it was great, and gaue soone the frute of thi sede: But in the daye of haruest, thou shalt reape an heape of sorowes a miseries.

Wo be to the multitude of moch people, b that rush in like the see, and to the heape of folke, that renue ouer all like greate waters. c For though so many people increase as the flowinge watres, and though they be armed, yet they fle farre of, and vanish awaye like the dust with the wynde vpon an hill, and as the whyrle wynde thorow a storne. Though they be fearful at night, yet in the morninge it is gone with thē. This is their porcion, that do vs harme, and heretage of them, that robbe vs.

The viij. Chapter.

WO be to the londe of slieenge shippes, a which is of this syde y floude of Ethiopia: which sendeth hir message ouer the see in shippes of redes vpō y water, and sayeth: go soone, and do youre message vnto a strange and harde folke: to a fearful peole, a to a people y is further then this: to a desperate and pilled folke, whose londe is deuyded from vs with ryuers of water. Yee all ye y syt in the compass of the worlde, and dwell vpon the earth: when the token shalbe geuen vpō the mountaynes, then loke vp: and when the horne bloweth, then herken to, for thus hath y LORDE sayde vnto me. I layde me downe, and pondred the matter in my house, at the noone daye when it was hote: and there fel a myslinge shower, like a dew, as it happeneth in haruest. But the frutes, were not yet ripe cut of, and the grapes were but yonge and grene. Then one smote of the grapes with an hoke, yee he hewed downe also the buwes and the braunches, a dyd cast thē awaye. And thus they were layde waist, for the foules of the mountaynes, and for y beastes of the earth together. So y the foules sat ther vpon, and the beastes of the earth wyntered there. Then shal there be a present brought vnto the LORDE of hoostes: euen that harde folke, that fearful folke, and that further is thē this: y desperate and pilled folke (whose londe is deuyded from vs with floudes of water) vnto the place of the name of the LORDE of hoostes: euen vnto the hill of Sion.

a Deut. 32. e.  b Iere. 49. d. Amos 1. a.  c Esai. 24. b.  d 4 Re. 7. b.  e Esai. 37. f.  f Deut. 12. a.
The rir. Chapter.

T HIS is the heuy burthen vpon Egipte:
"Beholde, the LORDE wil ryde vpon a swifte cloude, and come in to Egipte. And the goddes of Egipte shal trymble at his comyng, and the hert of Egipte shal quake within her. For thus saieth the LORDE: I wil sterve vp the Egiptians one agaynst another amonge them selues; so that one shalbe euer agaynst his brother and nebboure, yee one cite agaynst another, and one kyngdome agaynst another. And Egipte shalbe chocked in hir self. Whé they axe counel at their goddes, at their Propheteres, at their soothsayers and witches: then wil I bringe their counel to naught.

I wil deluyer Egipte also in to the hondes of greuous rulers, and a cruel kinge shal haue the rule of them. The water of the see shalbe drawé out, Nitus shal synke awaye, q be dronke vp. The ryuers also shalbe drawn out, the welles shal decrease and drie awaye. Rede and rush shal yafe, the grasse by the waters syde or vpon y ryuers bancke, yee and what so euer is sowen by the waters, shal be wythered, destroyed, q brought to naught. The fyshers shal mourne, all soch as cast angles in the water, shal complayne, q they that sprede their nettes in the water, shalbe faynt harted. Soch as laboure vpon flax q sylcke, shal come to pouerte, q they also that weeeue fyne workes. All the pondes of Egipte, all the policie of their Moates q riches shal come to naught."

Yee the vndiscreete prynces of Zoan, the councel of the wyse Senatours of Pharaos, shal turne to foolishnesse: Those that darre boast q saye of Pharaos behalfe: I am come of wyse people. But where are now thy wyse me? Let them tel the q shewe the, what the LORDE of hoostes hath taken in honde agaynst Egipte. Fooles are those prynces of Zoan, q proude are the prynces of Noph: yee they dyseeaue Egipte with the nobilite of their stocke. For the LORDE hath made Egipte droune with the sprete of erroure, and they shal vse it in all matters: euee like as a droune ma goeth spewing aboute. For Egipte shal lacke good counel, so y they shal not knowe what to do, nether beginnyng nor ende, nether vpon the hode nor water. Thé shal q Egiptiás be like vnto women, afayde q astoied, at the liftinge vp of the hode, which q LORDE of hoostes shal lyft vp ouer them.

The londe of Iuda also shal make the Egiptians afayde, who so doth but speake vpon it, shal put them in feare: And that because of the counel, which q LORDE of hoostes hath devysed agaynst them. Then shal the fuye cities of Egipte speake with the Cannaantes tynge, and sweare by the LORDE of hoostes, q Heliopolis shalbe one of them. At the same tyme shal the LORDE of hoostes haue an auler in the myndest of the londe of Egipte, with this title ther by: Vnto the LORDE. This shalbe a token or testimony vnto the LORDE of hoostes in the londe of Egipte, when they shal erue vnto him, because of those that oppresse them: that he shal sende them a captayne and a Saviour to deluyer them.

Moreover, Egipte shalbe bought vnto the LORDE, and the Egiptians also shal knowe the LORDE at the same tyme: they shal do him reuerence with peace offrings, and with meat offrings: they shal promyse him offrings, yee q paye him also. Thus the LORDE shal smyte Egipte, q heale it agayne: q so shal they turne to q LORDE, and he also shal haue mercy vpo them, and saue them. Then shal there be a comon waye out of Egipte in to Assiria. The Assirians shal come in to Egipte, and the Egiptians in to Assiria. The Egiptians also and the Assirians shall both haue one Gods seruuyre. Then shal Israel with honoure be the thirde to Egipte and Assiria. And the LORDE of hoostes shal blesse them, sayenge: Blisshed is my people of the Egiptians, Assir is the worke of my hodes, but Israel is myne eruenrance.

The ry. Chapter.

THE same yeare that Harthan came to Aschdod, where Sargé the kinge of the Assirians sent him, what tyme as he also beseged Aschdod, q wane it q same season: Thé spake the LORDE vnto Esaye q sonne of Amos, sayenge: go and lowse of thy sack cloth fro thy loynes, and put of thy shues from thy

2 Reg. 17. b. 4 Essie 6. c. 3 Reg. 22. d. Deut. 10. d.
fete. And so he dyd, goinge naked & barefote. Then sayde the LORDE: where as my seruant Esaye goeth naked and barefote, it is a token and signification of the thinge, that after thre yeare shall come vp Egipte and Ethiopia. For euyn thus shal the kinge of the Assirians drine both yonge and olde, as prisoners naked and barefote, out of Egipte and Ethiopia. And shal dyscouer thy shame of Egipte. They shalbe also at their wittes ende, and ashamed of one another: the Egipcians of the Moryans, and the Morians of the Egipcians, at the sight of their glory.

Morouer they that dwel in thy Iles shal saye euyn the same daye: beholde, this is oure hope, to whom we fled to seke helpe, that we might be delyvered from the kinge of thy Assirians. How will we escape?

The 171. Chapter.

THIS is the heuy burthe of the waist see: A greuous visiō was shewed vnto me, like as when a storme of wynde and rayne russheth in from the wylderness, that terribile londe. Who so maye diseace (sayde the voyce) let him diseace: Whoso maye dis-tryve, let him distroye. Vp Elam, besiege it o Madai, for I will still all their gronynes. With this, the raynes of my backe were ful of payne: *Panges came vpon me, as vpon a woman in hir trauayle. When I herde it, I was abasshed: and wē I loked vp, I was afrayde. Myne herte painted, I trembled for feare. The darknesse made me fearfull in my mynde.

Yee sooner make redy the table (sayde this voyce) kepe the watch, eate and drynkke: Vp ye captaynes, take you to youre shlyde, for thus the LORDE hath charged me: go thy waye, and set a watchmā, that he maye tell what he seyth. And whē he had wayted diligētly, he sawe two horsmen: the one rydinge vpon an Asse, the other vpon a camel. And the lyon cried: LORDE, I haue stonde waytinge all the whole daye, and haue kepte my watch all the nighte. With y came there one rydinge vpon a charet, which answered, and sayde: *Babilon is fallen, she is turned vpsyde downe, and all y images of hir goddes are smytten to y grounde. This (o my felowe throssers and fanners) haue I herde of the LORDE of hoostes the God of Israel, to shewe it vnto you.

The heuy burthen of Duma.

One of Seir cried vnto me: *watchman, what hast thou espyed by night? Watchman, what hast thou espyed by night? The watch- man answered: The daye breaketh on, and the night is cōmyng: Yf youre request be earnest, then axe, and come agayne.

The heuy burthen vpon Arabia.

*At euyn ye shal abyde in the wod, in the waye toward Dedanim. Mete the thurstie with water, (o ye citizens of Hema) mete those with bred that are fled. For thei shal runne awaye from the weapon, from the drawē swerde, from the bōt bowe, and from the greate batel. For thus hath the LORDE spoken vnto me: ouer a yere shal all the power of Cedar be gone, like as when the office of an hyred seruant goeth out: And the remnaunt of the good Archers of Cedar, shalbe very few: For the LORDE God of Israel hath spoken it.

The 171. Chapter.

The heuy burthen, apon the valley of Visions.

WAT hast thou there to do, that thou clymnest vp in to the house toppie, o thou citie of miracles, sedicious and willifull? seinge, thy slayne mē are nether killed with swerde, ner deed in batel? For all thy captaynes gat them to their horses from the ordinaunce, yee they are altogether rydden awaye, and fled farre of. When I perceaued y, I sayde: awaye fro me, y maye wepe bytterly. /Take no laboure for to coforte me, as touchinge the destruction of my people. For this is y daye of the LORDE of hoostes, wherein he will plage, treade downe, and wedge out the valley of Vīsōs, and brake downe the walles, with soch a crack, that it shal geue a sownde in the mountaynes.

I sawe the Elamites take the quyuers to carte and to horse, and that the walles were bare from harness. Thy goodly valleys were ful of Charettes, the horse men made them soone to besiege the gates. Then was the coveringe of Iūda put from thence, and then was sene the sege of the tymbre house. There shal ye se the ristes in the walles of the cite of

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*Ess. 16. a. Iere. 49. e. Iere. 9. a. Luce 19. d.
From palaces, what mentes vpon open man house of of die, like out here wickednes hoostes shal wyne theykyll fulfil him, some gather Dauid," the Thus the LORDE of hoostes herde of it, he sayde: yee, yf this wickednes of yours shalbe remitted, ye must die for it. This hath y LORDE God of hoostes spoken.

Thus sayeth the LORDE God of hoostes: "Go in to the treasury vnto Sobna the gouernoure, and saye vnto him: What hast thou here to do? yf from whiche comest thou? that thou hast made the a graue here? For he had caused a costly tombe of stone to be made for himself, and a place to lye in to be heuen out of a rock. Beholde the LORDE shal cast the out by violence, he will deck the of another fashion, and put vpon a strangue clothe. He shal carie y in to a farre coûtre, like a ball with his hondes. There shalt thou die, there shall the pompe of thy charrettes haue an ende: thou vylleynye of the house of thy LORDE: I wil shute the out of thine office, and put the from thine estate.

After this wil I call my seruaunt Eliakim, y sonne of Helka, and aray him with thy cote, and gyrde him with thy gyrdle, and I wil geue thy power in to his honde. He shalbe a father of the citiens of Jerusalem, and of the Kynred of Juda. I will also laye the keye of Dauids house vpon his shulders, and yf he open, no man shall shut, yf he do shyt, no man shall open. I will fasten him to a nale in the place of the most tie faithfulnessse, and he shalbe vpon the glorious trone of his fathers house. They shal hâge vpon him all the glory of his fathers house, of the children and children childré, all apparel small and great, all instrumentes of measure & musike. This shal come to passe (saith the LORDE of hoostes) when the nale, y is fastened to the place of the highest faithfulnessse: shalbe pluckt of, And whé the weight that hangeth vpon it, shal fall, be broken, and hewen in peces. For the LORDE himself hath sayde it.

The 25. Chapter.

AN heuy burthen vpon Tirus. Mourne ye shippes of Tharsis, for she is throwne downe to the grounde, and conquered of them, that are come from Cithim. The Indwellers of the Iondes, the marchauntes of Sidon, and they that occupied the see (of whom thou wast ful somtyme) are at a poynte. For by see were there frutes brought vnto the, and all maner of corne by water. Thou wast the comon marcket of al people. Sidó is sorry for it, yee and all y power of the see coplaneth, and saith: O y I had neuer trauled with childe, that I had neuer borne eny, yf I had nether norished boye, ner brought vp daughter.

As soone as Egypte perecauth it, she wilbe as sory as Tiris it self. Go ouer the see, Mourne, ye y dwel in the Iles. Is not that the glorious cite, which hath bene of longe antiquite? whose natynes dwellinge farre of, commende her so greatly? Who hath deyseyd soch thinges vpon Tirus the crowne of al cities, whose marchauntes and captaynes were the highest and principal of the worlde? Ené the LORDE of hoostes hath deyseyd it, that he maye put downe al pompe, and minish all the glory of the worlde. Go thorow thy londe (to thou daughter of the see) as men go ouer the water, and there is not a gyrdle more.

Thus the LORDE (that remoueth the kingdomes, and hath taken in hande agaynst that mightie Canaan to rote it out:) hath stretched out his honde over the see, and sayde: From hence forth shalt thou make no more myrth (o thou daughter Sidon) for thou shalt be put downe of the Cethës. Stonde vp therfore, and go where the enemie wil Carrie the, where thou shalt also haue no rest. Beholde (for thynke usample:) The Caldees were soch a people, that no man was like them. Assur buyled them: he set vp his castels 3 palaces, and broke them downe agaynse. And therfore mourne (ye shippes of the see) for youre power shalbe throwne downe.

After that, shal the lxx. yeares of Tirus (euen as longe as their kings life was) be

Zach. 10. a.  f Iere. 47. c. Exe. 26. a. and 27, 28.  e Apo. 1. d. Job 12. b.  a Reg. 5. b.  b Sap. 2. b. 1 Cor. 15. c.  c ESA. 36. a.
Beholde, ye LORDE shall waist and plague the world, he shall make the face of the earth desolate, seart abrode inhabitants thereof. Then shall the prest be as the people, the master as the seruant, the dame like the mayde, the seller like the byer, he that lêdeth vp vsury, like him y boroweth vpô vsury, the creditoure, as the better. Yee miserably shall y world be waysted y clene destroyed. For y LORDE hath so determed in himself. The earth shall heuye and decaye: The face of y earth shall perish fall awaye, the proude people of y world shall come to naught, For y earth is corrupte of hir indwellers.

For why? they have offended y lawe, changed the ordinacues, and made the everlasting testamet of none effecte, And therefore shall the curse deoure the earth: for they y dwell therô, haue synned, wherfore they shalbe brea tre also, and those that remayne, shalbe very few. The swete wyne shal mornue, the grapes shalbe weake, and all y haue bene mery in harte, shal sighe. The myrth of tabrettes shalbe layde downe, the chere of the joyfull shal cease, and the pleasure of lutes shall have an ende: there shall no more wyne be dronke with myrth, the beer shall be bytter to the that drinke it, the wicked cities shalbe broken downe, all houses shalbe shut, that no man maye come in.

In the stretees shall there be lift vp a crie because of wyne, all mens cire shal vanish awaye, and all ioye of the earth shal passe. Desolacion shal remaine in the citie, and the gates shalbe smytten with waistnesse. For it shall happen vnto all londes and to all people, like as when a ma Smytheth downe òlytes, ò are left vpon the tre: or seketh after grapes, when the wyne gatheringe is out. And those same (that remaine) shal lift vp their voyce, and be glad, shal magnifie the glory of the LORDE, even from the see, praye the name of the LORDE God of Israel, in the valeis and Iodes. We heare songes suge to the praye of the righteous, fro al the endes of the world. Therfore I must speake: O my vnfruitfulnesse, o my pouerte, Wo is me, all is ful of synneres, which offende of purpose and malice. And therfore, (o thou that dwellst vpon the earth) there is at hôde for the, fere, pyt and snare. Who so escapeth the terrible crie, shal fall in to the pyt. And yf he come out of the pyt, he shalbe take with the snare. For the wyndowes aboue shalbe opened, and the founder of the earth shal moue.

The earth shall geue a greate crack, it shal haue a sore ruyne, and take an horrible fall. The earth shal stagger like a dronken man, and be takè awaye like a tent. Hir misledes shall lie so heuye vpô her, ò she must fall, and neuer rise vp agayne. At the same tymre shal the LORDE mushte together the hie hooste aboue, and y kynes of the worlde vpon the earth. These shalbe coupled together as prisoners be, and shalbe shut in one ware and punished innumerable daies. The Moone and the Sonne shalbe ashamed, when the LORDE of holostes shal rule them at Jerusalem vpon the mount Sion, before and with his excellent counsell.
strength for the needful in his necessite. Thou art a defence agaynst euel wether, a schadowe agaynst the hete. But vnto the presumptuous, thou art like a ströge whylke wynde, that casteth downe the boastinge of the vngodly, thou kepest men from heate with the shadow of the cloudes, thou cuttest of the branches of tyrauntes.

Moruer the LORDE of hoостes shal once prepare a feast for all people vpon the hill: "A plenteous, costly, pleasant feast, of fat and wellfode beasts, of sweate and most pure things. Vpon the hill shal he take awaye the syde vale y hāgeth before y face of al people, and the coureringe wherewith all Gentiles are coerued. As for death, he shall utterly consume it. The LORDE God shall wipe awaye the teares from all faces, and take awaye the con-fucio of his people thorow y whole worlde. For y LORDE himself hath sayde it.

At the same tymel shal it be sayde: lo, this is oure God in whō we put oure trust, and he hath healed vs. This is the LORDE that we haue wayted for: Let vs rejoyse y delethe in his health. For the hōde of y LORDE ceseth vpon this hill. But Moab shalbe throwd vnder him, like as the straw is trod vnder fete in a yðge hill. For he shall stretch out his hōdes vpon him, like as a swimmer doth to swimme. And with the power of his hondes shal he cast downe his hie pompe. As for his styre holdes y hie walles: he shal buwe them, cast thē downe, and fell thē to the grounde in to dust.

The y:vi. Chapter.

THEN shal this songe be sunge in the londe of Iuda: 4 We have a ströge citie, the walles y the ordinânce shal kepe vs. Opē y gates, y the good people maye go in, which laboureth for the treuth. And thou, which art the doer and hast the matter in honde: shal prouyde for peace, euē the peace y mē hope for in the. Hope stil in the LORDE, for in the LORDE God is euerslasting strēght. For why, it is he, y bringeth lowe the hie mynded cīteyns, y casteth downe the proude cities. He casteth thē to the groudē, yee euē in to y myre, y they maye be trod vnder the fete of the symeple, y with the steppes of the poore. 7Thou (LORDE) cosidrest the path of y righteous, whether it be right, whether the wave of y righteous be right. Therfore (LORDE) we have a respecte vnto the waye of thy judgmentes, thy name and thy remembrânce rejoyse the soule. 2My soule lusteth after the all the night lōge, y my mynde haiseth frely to the. For as soone as thy judgment is knowne to the worlde, thē the inhabitors of the earth lerne rightousnesse. But the vngodly (though he have receawed grace) yet lerneth he not rightousnesse, but in that place where he is punished, he offendeth, y feareth not the glory of the LORDE.

LORDE, they wil not se thine hie honde, but they shal se it, and be comounde: whē thou shalt devoure them with the wrath of the people, and with the fyre of thine enemies. But vnto vs (LORDE) prouyde for peace: 4 for thou workest in vs all oure worke. O LORDE oure God, though soch lorde haue doomination vpon vs as knowe not the: yet graūte, that we maye only hope in the, and kepe thy name in remembrânce. 1The malicious Tyrauntes whē they die, are nether in life nor in the resurrectio, for thou visitest thē and rootest thē out, and destroyest all the memoryall of them. Agayne, thou increasest the people (o LORDE), thou increasest the people, thou shalt be prayed and magnified in all y enes of the worlde. The people that seke vnto the in trouble, that same aduersite which they complaine of, is vnto thē a chastenynge before the. Like as a wife with childe (whē hir trauayle cohēth vpon her) 4 is ashamed, crieth and suffreth the payne: Euē so are we (o LORDE) in thy sight. We are with childe, we trauayle, y beare, y with the spretē we bringe forth health, wherethrow the earth is vndestroyed, and the inhabitors of the worlde perish not.

4But as for thy dead men and ours, that be departed, they are in life and resurrection. They lie in the earth, they wake, y haue ioye: for thy dew is a dew of life y light. But y place of the malicious Tyrauntes is falle awaye. 4 So go now my people in to thy châbre, and shut the doore to the, and suffre now y twicklinge of an eye, 4 till the wrath be
Then the LORDE with his heuy, great and lôge swearde shal yset Leuiathâ, that invincible serpêt: euê Leuiathâ y croked serpent, and shal slaye the Wallfish in y see. At the same tyme shal më synge of the vyn-yarde of Muscatel. I the LORDE kepe it, and water it in due season. I watch daye a night, that no man breake in to it. I beare no euel wil in my mynde. Who will compell me, that I greatly forgettynge all faithfulnessse, shulde burne it vp at once with thornes a bushes? Or who will enforce me to kepe or make peace? It wil come to this pouynye, y Iacob shalbe rooted againe, and Israel shalbe grene a beare faylues, a they shal fyll y whole worlde with their frute. Smyteth he not his smyter, as euel as he is smytê himself? Destroieth he not y murtherers, as he is murthered? Every mă recöpenseth with y measure y he receaueth: He museth vpô his sore wynde, as vpô the dayes of extreme heate. And therefor shal the inique of Iacob be thus reconciled. And so shal he take awaye all y frute of his synnes.

As for aultur stones, he shal make them all as stones beaten to poulter: the Grones and Idols shal not stonde. The stronge cities shalbe desolate, and y fayre cities shalbe left like a wildernes. The catel shal fede and lie there, and the shepe shal eate it vp. Their haruest shal be brent; their wyues which were their bweete when they came forth: shalbe defyld. For it is a people without vnderstödinge, and therefore he y created them, shal not favoure them: and he y made them, shal not be merciful to the. In y tyme shal y LORDE shute from y swifte water of Euphrates, vnto y ryuer of Egipte. And there shal the children be chosen out one by one. Then shal the grete trompet be blowen, so that those which have bene destroyed in the Assirians londe, and those that be secatred abrode in Egipte: shal come y worshipe the LORDE at Ierusale, vpô the holy mount.

W be to y crowne of pryde, to y dronke Ephraemites, and to the faydinge floure, to the glory of his pope, y is vpô the toppe of the plenteous valley: which më be ouer laden with wyne. Beholde, the strenght and power of the LORDE shal breake in to the londe on euery syde, like a tempest of hale, that beareth downe stronge holds, and like an horrible, mightie and ouer flowinge water. And the proude crowne of the drunken Ephraemites, shal be troden under foote. And as for the faydinge floure, the glory of his pompe, which is vpô the toppe of the plenteous valley: it shal happen vnto him, as to an vntymely frute before the haruest come. Which as soone as it is sene, is by and by deoured, or euer it come well in a mans honde

And then shal the LORDE of hoostes be a joyful crowne, and a glorious garlade vnto the remnauant of his people. Vnto the lowly, he shalbe a sprete of iudgment, and vnto them that dryue awaye the enemies from y gates, he shalbe a sprete of streçth. But they go wronge by y reason of wyne, they fall and stacker because of stöge dryne. Yee euê the prestes and prophætes them selues go amisse, they are dronken with wyne, and weake braned thorow stronge dryne. They erre in seinge, and in iudgment they fayle. For all tables are so ful of vomyte and fylthynes, y no place is clene. What is he amonge them, y can teach, instructe or enforrme the childrê, which are weened from suck or taken from the brestes: of euery other fashion, then:

Commande y maye be commaundad, byd y maye be byddê, forbyd that maye be byfyrddê, kepe backê y maye be kepe backe, here a litle, here a litle. And therefore the LORDE als shal speake with lispinge lippes and with a straunge lâguage vnto this people, to whom he speake afor of this maner: This shal bringe rest, yf one refresh the weery, ye this shal bringe rest. But they had no will to heare. And therefore the LORDE shal answere their stubbournes (Cômaunde y maye be co-maundad, byd y maye be byddên, forbyd y maye be byfyrddê, kepe backê y maye be kepe backe, here a litle, there a litle) That they maye go forth, fall backwarde, be brussed.
snared and taken. Wherefore heare the worde of the LORDE, ye mockers that rule the LORDES people, which is at Ierusalém. For ye coftore youre selues thus: Tush, death ꕢ we are at a poynte, ꕢ as for hell, we haue made a codicion with it: that though there breake out eny sore plaghe, it shal not come vpon vs. ꕢ For with diseace wil we escape, and with ymblices will we defende oure selues. ꕢ Therfore thus saieth the LORDE God: Beholde, I wil laye a stone in Sion, a greate stone, a costlye corner stone for a sure foundation: ꕢ who so putteth his trust in him, shal not be confounded. Rightuousnes wil I set vp agayne in ꕢ balancce, and judgment in the weightes. ꕢ The tẹpest of hale shal take awaye youre refuge, that ye haue to diseace withal, and ꕢ ouerflowinge waters shal breake downe youre strōge holdes of dissimulaciō. ꕢ Thus the appoyntment that ye haue made with death, shalbe done awaye, and the codicion that ye made with hell, shal not stōde. When the greate destrucțiō goeth throw, it shal all to treda you, It shal take you qwite awaye before it. For it shal go forth early in the mornynge, and continuye only ꕢ daye and ꕢ night. And the very feare only shal teach you, when ye heare it. For ꕢ bedde shal be so narow ꕢ a mā ca not lye vpon it. And the coueringe to small, that a mā maye not wynde him self therin. ꕢ For the LORDE shal steppe forth as he dyd vpon the mount Perazim, and shal take on as he dyd vpō the dale of Gabaon: that he maye bringe forth his deuyce, his straungue deuyce: and fulfil his worke, his wonderfull worcke. And therfor make no mockes at it, that youre captiuyte increase not: for I haue herde the LORDE of hooistes saye, that there shal come a soden destruction and plaghe vpon the whole earth. Take hede, and heare my voyce, pondre and merck my wordes wel. Goeth not the husbondane man euere in due season earnestly to his londe? he moweth ꕢ ploweth his grounde to sowe. And whē he hath made it playne, he soweth it with fitches or comyn. He soweth ꕢ wheate and Barlye in their place, Milium and Rye also in their place. And ꕢ he maye do it right, his God teacheth him and sheweth him. For he tredeth not the fitches out with a wayne, nether bringeth he the cart here and

there ouer the comyn, but he throsseth ꕢ fitches out with a flake, and the comyn with a rod. As for the wheate, he grynseth it to make bred therof, In as much as he can not bringe it to passe with treadinge out. For nether the brussinge that the cart wheles make, nether his beasts can grynde it. This and soch like thinges come of the LORDE of hostes which is maruellous in councel, and greate in rightuousnesse.

The 111. Chapter.

WO vnto the o Ariel Ariel, thou cite that a Daud wāne. ꕢ Take yet some yeares, and let some feastes yet passe ouer: then shal Ariel be beseged, so that she shal be heuy and sorrowful, and shal be vnto me euyn as a lyon. For I wil laye sege to the rounde aboute, and kepe ꕢ in with towers, and graue vp dykes agaynst ꕢ. And thou shalt be brought lowe, and speake out of the earth, and thy wordes shal go humbly out of ꕢ grounde. Thy voyce shal come out of the earth, like the voyce of a witch, and thy talkinge shal groane out of the myre. For the multitude of thine enemies shalbe like meal dust. ꕢ And the nombre of Tyrauntes shalbe as ꕢ dust that the wynde taketh awaye sodenly.

Thou shalt be visited of the LORDE of hostes with thounder, earth quake, and with a greate crack, with the whyrle wynde, tempest, and with the flame of a consumyng fyre. But now the multitude of all the people, that went out agaynst Ariel: the whole hooste, the stronge holdes, and sege: is like a dreame which apareth in the night. ꕢ It is like as when an hungrie man dreameth that he is eateynge, and when he awaketh, he hath nothinge: like as when a thurstie man dreameth that he is drinkinge, and when he awaketh, he is faynt, and his soule vnpatienct.

So is the multitude of all people, that mustre them selues agaynst the hill of Sion. But ye shalbe at your wittes ende, ye shalbe abasshed: ye shal stackre, and rele to and fro. Ye shalbe drunken, but not of wyne. Ye shal fall, but not thorow dronkenes: For the LORDE shal geue you an hard slepinge sprete, and holde downe youre eyes: namely youre prophets and heads which shulde se, them shal he couer. ꕢ And all visions shalbe
vnto you, as the wordes that stonde in a sealed lettre, when one offeth it to a man that is lerned, and sayeth: rede vs this lettre. Thé he answereth: I can not rede it, for it is shutt. But yf it be geuë to one y is not lerned, or sayë vnto him: rede this lettre: Then sayeth he. I can not rede.

Therefore thus sayeth the LORDE: 
"For so much as this people draweth nye me with their mouth, and prayseth me highly with their lippes (where as there herte nevertheless is farre fro me, and the feare which they owe vnto me, that turne they to mens lawes and doctrynes) thereof wil I also shewe vnto this people, a maruelous terrible and greate thinge (Namely this:) I wil destroye the wisdome of their wise, and the vnderstandinge of their lerned men shal perish. 

"WO be vnto them that seke so depe, to hyde their ymaginacion be fore the LORDE, which rehaerse their couéels in 

\[ \hat{y} \] 

darkenes, and saye: who seith vs, or who knoweth vs?

Which ymaginacion of yours is euene as when the potters claye taketh advisement, as though the worke might saye to 

\[ \hat{y} \] 

worke master: make me not, or as when an erthen vessel saith of the potter: he vnderstandeth not.

"Se ye not that it is hard by, that Libanus shalbe turned in to Charmel, and that Charmel shalbe taken as a womde? Then shal deaf men vnderstonde the wordes of the boke, and the eyes of the blinde shal se without eyne cloude or darkenes. The oppressed shal holde a mery feast in the LORDE, and the poore people shal reioyse in the holy one of the LORDE.

Then shal the furious people ceasse, and 

\[ \hat{y} \] 
mockers shal be put awaye, and all they 

\[ \hat{y} \] 
do wronge shalbe rooted out, soch as laboure to drawe më vnto synne: and 

\[ \hat{y} \] 
disceauze him, which reproueth them in the gate, 

\[ \hat{y} \] 
such as turne good persons to vanite.

And threfore the LORDE (even the defender of Abraham) saith thus vnto the house of Iacob: 

"Now shal not Iacob be ashamed, nor his face cofounded, when he seith amonge his children (whom my hondes haue made) soch as halowe my name amonge them: that they maye sanctifie the holy one of Iacob, and feare the God of Israel: and that they which afore tyme were of an erroneous sprete, haue now vnderstandinge, and 

\[ \hat{y} \] 
such as before coude not speake, are now lerned in my lawe.

The 11th Chptrer.

WO be to those shronkinge children (saith the LORDE) which seke counsel, but not at me: which take a webbe in honde, but not after my will: that they maye haue one synne vpon another. They go downe in to Egipte, (and axe me no counsel) to seke helpe at the power of Pharao, and cõforte in the shadowe of the Egipciæs. But Pharao helpe shalbe youre cõfucion, and the comforte in the Egipciæs shadowe shalbe youre owne shame. Youre rulers haue bene at Zoan, and youre messaungers came vnto Hanes.

But ye shal all be ashamed of the people 

\[ \hat{y} \] 
maye not helpe you, which shal not bringe you strength or comforte, but shame and confucion.

Youre beasts haue borne burthen vpö their backes tender the South, thorow the waye that is ful of parell and trouble, because of the lyo and lyones, of the Cockatrice and shuttyngye dragon. Yee the Mules bare youre subsauncen, and the Camels brought youre treasure vpon their croked backes, vnto a people that can not helpe you. For the Egipciæs helpe shalbe but vane and lost. Therfore I tolde you also 

\[ \hat{y} \] 
youre pryde shulde haue an ende. 

"Wherfore go hee, and write them this in their tables, and note it in a booke: that it maye remayne by their posterite, and be stille kepte. For it is an obstatinate people, 

\[ \hat{y} \] 
unfaithful children, children that will not heare the lawe of the LORDE.

They darre saye to the prophetes: 

"Intromitte youre selues with nothinge, and vnto 

\[ \hat{y} \] 
Soythsayers: tell us of nothinge for to come, but speake frendly wordes vnto vs, and preach vs false things. 

"Treade out of the waye, go out of the path, turne the holy one of Israel from vs. Therfore thus saith the holy one of Israel: In as much as ye haue cast of youre bewayt, and conforted youre selues with power and ymblynesse, and put youre confidence therein: therfore shal ye haue this myscheve agayne for youre destruction and fall, like as an lie wall, that falleth because of some rift (or blast,) whose breakinges cometh sodenly.

And youre destruction shalbe like as an

\[ \hat{a} \] 
Mat. 15. a  b Abdie 1. c  1 Cor. 1. c  2 Eze. 47. d  Eccl. 23. b  Eze. 9. c  d Eccl. 23. d  Iere. 2. b  e Pro. 1. b  f Esa. 43. a  g Esa. 8. b  h Eze. 29. a  i Reg. 18. d  Iere. 16. b  j Esa. 8. a  k Esa. 1. a  l Iere. 11. d  Amos 7. b
ereth pot, which breaketh no man touching it, yee and breaketh so sore, that a man shal not fynde a sheuer of it to fetch fyre in, or to take water with all out of the pyt. For the LORDE God, euyn the holy one of Israel hath promised thus: With stilsettinge and rest shal ye be healed, In quyetnesse and hope shal youre strength lie. Notwithstandinge ye regarde it not, but ye will saie: No, for thus are we costrayned to ffe vpon horses. (And threfore shal ye fle) we must ryde vpon swift beasts, and threfore youre persecutors shal yet be swifter. A thousand of you shal fle for one, or at the most for fyue, which do but only geue you euell wordes: vntil ye be desolate, as a ship mast vpon an hie mountayne, and as a beaken vpon an hill.

Yet stondeth the LORDE waitinge, that he maye haue mercy vpon you, and lifteth him self vp, that he maye receaue you to grace. For the LORDE God is righteous. Happie are all thei that wate for him. For thus (o thou people of Sion and ye citizens of Jerusalem) shal ye neuer be in heuynes, for doutlesse he will haue mercy vpon the. As soone as he heareth the voyce of thy crie, he will helpe the. The LORDE geueth you the bred of aduerseite, and the water of trouble. But thine instruiter fleyth not farre from the, yf thine eyes loke vnto thine instruiter, and thine eares harken to his worde, that crieth after the and saith: This is the waye, go this, and turne nether to the right honde nor the lefte.

Morouer yf ye destroye the slyuer workes of youre Idols, and cast awaye the golden coapes that ye deckt them withall (as fylthynes) and saie, get you hence: The wil he geue rayme to the sede, that ye shal sowe in the earth, and geue you breade of the encrease of the earth, so that all shalbe plentifuls and abundaunt. Thy catel also shal he fede in the brode medowes, yee thyne oxes and Mules that till the grounde, shal eate good fodder, which is pourged with y fanne. Goodly ryners shal flowe out of all his mountaynes and hilles. In the daye of the great slaughter when the towers shal fall, the Moone shal shine as the Sonne and y Sone shyne shalbe seufolde, and haue as much shine, as in seuen dayes beside.

In that daye shal the LORDE bynde vp y brussed sores of his people, and heale their woundes. Beholde, the glory of the LORDE shal come from farre, his face shal burne, that no man shalbe able to abide it, his lippes shal wagge for very indignacion, and his tunge shal be as a consumynge fyre. His breath like a vehememt floude of water, which goeth vp to the throte. That he maye take awaye y people, which haue turned them selues vnto vanite, and the brylde of erroure, that lieth in other folkes chawes.

But ye shal syngge, as the vse is in y night of the holy solemnitie. Ye shal rejoysse from youre hert, as they that come with the pipe, when they go vp to the mount of the LORDE, vnto y rock of Israel. The LORDE also shal set vp the power of his voyce, and declare his terrible arme, with his angrie countenance, yee and the flame of the consumynge fyre, with earth quake, tempest of wynde, and hale stones. Then shal the Assirian feare also, because of the voyce of the LORDE, which shal smyte him with the rodde. And the same rodde which the LORDE wil sende vpon him, shal move the whole founodon: with trumpet, with noyse of warre and batell to destroye. For he hath prepared the fyre of payne from the begynnynge, yee euens for kynges also. This hath he made dyde and wyde, y norishinge therof is fyre and wodde immumerable, which the breath of the LORDE kyndleth, as it were a match of brymstone.

The 33rd Chapter.

W O vnto them that go downe in to Egipte for helpe, and trust in horses, and conforte them selues in Charettes, because they be many, and in horse me because they be lustie and stronge. But they regarde not the holy one of Israel, and they aske no question at the LORDE. Where as he neuertheles plageth y wicked, and yet goeth not from his worde, wha he steppeth forth and taketh the victory against the housholde of the frauwerde, and against the helpe of euel doers. Now the Egyptians are men, and not God, and their horses flesh and not sprete. And as soone as the LORDE stretcheth out his honde, then shal the helper fall, and he that shulde haue bene helped, and shal
altogether be destroyed. For thus hath the LORDE spokè vnto me: *Like as the Lyon or lyês whelp roareth vpon the pray that he hath gotten, and is not afayrde, though a multitude of shepheardes crie out vpon him, neither abashed for all the heape of them: So shall the LORDE of hoostes come downe from the mount Sion, and defende his hill. Like as byrdes flote aboute their nestes, so shall the LORDE of hoostes kepe, saue, defende and deliever Jerusalem. Therfore (o ye childe of Israel) turne agayne, like as ye haue exceeded in youre goyng back. For in y daye euery man shal cast out his Idols of syluer and golde, *which ye have made with youre synful hondes. Assur also shalbe slayne with the swerde, not with a mans swerde. A swerde shal deoure him, *but not a mans swerde. And he shal fle from the slaughter, and his servauntes shalbe taken prisoners. He shal go for feare to his stronge holdes, and his princyes shal fle from his badge. This hath y LORDE spokè, whose light burneth in Sion, and his fyre in Jerusalem.

The 1111. Chapter.

BEHOLDE, the kinge shal governe after y rule of rightouesnes, and y princes shal rule accordinge to the balancce of equite. He shalbe vnto me, as a defence for the wynde, and as a refuge for the tempest, like as a ryuer of water in a thurstie place, and y shadowe of a greate rock in a drie lode. The eyes of the seigne shal not be dymme, and the eares of them that heare, shal take diligët hede. The hert of the vnwise, shal attayne to knowlledge, and the vnpardite tuge shal speake planely and distinctly. Then shal the nygarde be no more called gentle, ner the churle lybere. But the churle wil be churlisly mynded, and his hert wil worke euell and playe the ypocrite, and ymagyn abominaciös agaynst God, to make the hungrie leane, and to withholde drinke from the thurstie: These are the perilous weapons of the cuvetous, these be his shamefule counsels: that he maye begyle the poor with disceatful workes, yee euern there as he shulde geue sentence with the poore. *But the liberall person ymagineth honest things, and commeth vp with honesty.

Vp (ye rich and ydle cities), harken vnto my voyce. Ye careles cities, marcke my wordes. After yeares and dayes shal ye be brought in feare, o ye carelesse cities. For Haruest shalbe out, and the grape gathering shall not come. O ye rich ydle cities, ye that feare no parell, ye shalbe abashed and remoued: when ye see the barenness, the nakednesse and preparinge to warre. Ye shal knock vpó your breastes, because of the pleasauent felde, and because of the frutefull vynyarde. My peoples felde shal bringe thorndes and thistels, for in euery house is voluptuousnes in the cities, wilfulnes. The palaces also shalbe broken, and the greatly occupiè cities desolate. The towers and bulwerckes shal become dennes for euermore, the pleasure of Mules shalbe turned to pasture for shope:

Vnto the tyme that y sprete be poured vpon vs from aboue.

Then shal the wildernesse be a frutefull felde and the plenteous felde shalbe rekened for a wodde. Then shal equyte dwel in the desert, and rightouesnesse in a frutefull londe. And the rewarde of rightouesnesse shalbe peace, and hire frute rest and quietenesse for euer. *And my people shal dwel in the ynyes of peace, in my tabernacle and pleasure, where there is ynough in the all. And whè the hale falleth, it shal fall in the wodde and in the citie. O how happy shal ye be, whè ye shal safely sowe youre sede besyde all waters dryue thither the fete of youre oxè asses.

The 1111. Chapter.

THERFORE wo vnto the (o robber) a shal not thou be robbed also?* and vnto the that laiest wait, as who saye there shulde no waite be lade for the? *Wo vnto the which doest hurte, euin so shalt thou be hurt also. And as thou layest waite, so shalt waite be lade for the also.

LORDE be merciful vnto vs, we wait for the. *Thine arme is at a paynte to vset vs, but be thou oure health in the tyme of trouble. Graête that the people maye fle at the anger of thy voyce, *that at thy vpostondinge the Gentiles maye be scarred abrode, and that their spoyle maye be gathered, as the gresshoppers are comouly gathered togethier in to the pyt. Stonde vp LORDE, thou that dwellest on hie: Let Sió be fyllèd with equyte


Chap. xxxiii.

The prophet Esay. 

Fo. dtr.

and righteousness. Let truth and faithfulnesse be in hir tyme: power, health, wisdome, knowlege & the fear of God are hir treasure. Behold, their anguys crie with out, the messenguers of peace wepe byterly. The stretes are waist, there walketh no man therin, the appoyntment is broken, the cities are despised, they are not regarded, the desolate earth is in heuynes. Libanus taketh it but for a spore, that it is heuen downe: Saran is like a wyldernes: Basæ Charmel are turned vsipside downe. And therefore saith § LORDE: I wil vp, now wil I get vp, now wil I arysse. Ye shal conceaue stubble, and beare strawe, if youre sprete shal be the fyer, that it maye consume you: if the people shalbe burnt like lyne, as thornes burne that are hewen of, cast in the fyer.

Now herken to (ye that are farre of) how I do with them, cosidre my glory, ye that be at honde. The synner at Sion are afraie, a sodane fearfullnesse is come vpon the vpo-crytes. What is he amonge us (saye they) that will dwell by that consumyng fyer? which of vs maye abyde that everlastinge heate? He that ledeth a godly life (saye I) speaketh the truth: He that abhorreth to do violence and disseate: he that kepeth his hõde that he touch no rewarde: which stoppeth his eares, that he heare no counsell against the innocent: which holdeth downe his eyes, that he se no euel. He it is, that shal dwel on hie, whose saugarder shalbe in the true rocke, to him shalbe geuen the right true meat drynke. His eyes shal se the kyngue in his glory: in the wyde worlde, and his herte shalbe delite in the feare of God.

What shal then become of the scrybe? of the Senatores? what of him that teacheth childrên? There shalt thou not se a people of a strange tůge, to have so diffused a liguage, that it maye not be vnderstande: nether so strange a speache, but it shal be perceaued.

There shal Sion be sene, the head citie of oure solempe feastes. There shal thine eyes se Ierusalem that glorious habitation: the tabernacle that neuer shal remove, whose nales shal be neuer taken out worlde without ende, whose coardes euerychone shal neuer corruppe: for the glorious Magesie of the LORDE shal there be present amôge vs. In that place (where fayre broade ryuers are) shal nether Gallye rowe, ner greate shippe sale. For the LORDE shalbe our captyayne, the LORDE shalbe our lawe gever, The LORDE shalbe our kinge, he himself shalbe our Saniuoure. There are the coardes so layd abrode, that they câ not be better: The mast set vp of soch a fashion, that no bâner ner sale higeth therõ: but there is dealed great spoyle, yee lame men runne after the pray. There lieth no mà that saith: I am sike, but all euel is taken awaie from the people, that dwel there.

The xxxiii. Chapter.

COME ye Heithen ã heare, take hede ye a people. Herkẽ thou earth ã all that is therin: thou rounde copasse ã al that growtheth vtherpon: for the LORDE is angrie with al people, ã his displeasure is kindled agaynst all the multitude of them, to curse them, ã to slaye them. So that their slayne shalbe cast out, ã their bodies stincke: that euë the very hilles shalbe wet with the bloude of them. All the sterres of heauen shalbe consumed, ã the heauen shal folde together like a roll, ã all the sterres therof shal fall, like as the leaves fall from the vynes and fygetrees. For my swearde (saith he) shalbe bathed in heauen, ã shal immediatly come downe vpon Idumea, and vpon the people which I haue cursed for my vengeaunce.

And the LORDES swearde shalbe fall of bloude, ã be rustie with the fatnesse ã bloude of lambs and gootes, with the fatnesse of neeres of the wethers. For the LORDE shal kyl a great offringe in Bosra, and in the londe of Idumea. There shal the Vnicornes fall with the Bulles, (that is with the giauntes) and their londe shalbe washed with bloude, ã their grounde corrupte with fatnesse. Vnto the also (o Sion) shal come the daye of the vengeaunce of God, ã and the yeare when as thynye owne judgmentes shalbe recompensed. Thy floundes shalbe turned to pytch, and thine earth to brymstone, ã therewith shal the londe be kyndled, so that it shal not be quenched daye ner night: But smoke euermore, ã so forth to lie waist. And no man shal go thorow thy londe for euer: ã But Pellicanes, Storkes, great Oules, and Rwens shal have it in possession, ã dwell there in.

For God shal sprede out the lyne of 9. b. * Iac. 4. c. / 2 Pet. 3. b. * Es. 63. a. * Soph. 2. b.
But the deserte will be变成了 glad, and shal be transformed into a pleasing place. It will be transformed to a place of blossoming, with the appearance of lilies, and all the flowers of the field will grow there. All the dark places will be filled with joy, and the wilderness will be transformed into a garden of bloom. The desert will be transformed into a fertile land, as the Lord has declared, and a beautiful tree will grow there. The beauty of the Lord will stand as a sign for all who worship Him. He will be honored among the nations, and His name will be great among the peoples. The Lord will lift up His holy hand, and all the nations will see His glory. The Lord will come to His people and His land will be reunited with Him. All who are gathered to the Lord will receive His blessing.

The 37th Chapter.

I. In the third year of king Ezechias, the king of Assyria sent Rabshakeh, who made a voyage to Lachis toward Jerusalem, against king Ezechias, with a great host of cavalry, which set him by the condite of the ouerpol, in the waye that goeth torow so fuller, and so there came forth unto him Eliachim, that was sonne the president, Soba the scribe, and Ioha Asaphs sonne the Secretary.

And Rabshakesh saide vnto them: Tell Ezechias, that the great king of Assyria sayeth thus vnto him: What presumpction is this, that thou trustest vnto? Thou knowest (peradventure) that thou hast counsellor a power ynowe, to mayntene this warre: or els wier to trusteth thou, that thou canst ther thine self of fro me? lo, Thou puttest thy trust in a broken staff of rede, (I mean Egypte) which he that leaneth vpon it, goeth in to his houe and shuteth him thorow. Even so is Pharaoh the king of Egypte, vnto all thee that trust in him. But yf thou woldest saye to me: We trust in the Lord, that is our God: A goodly god, in dede whose hie plaes aliuteres Ezechias toke downe, and commaundeth Iuda and Jerusalem, to woshippe only before the aluter. Abyde the, thou hast made a condicion with my lorde the kinge of the Assyriases, that he shulde geue the two thousande horses: Art thou able to set me there wy? Seinge now that thou canst not resit the power of the smallest prync e that my lorde hath, how darrest thou trust in the charettes and horse men of Egypte? Moreover, thinkest thou vpon thee can come downe hither, to destoyse this londe with out the LORDES
will? The LORDE sayde vnto me: goe downe in to that londe, that thou mayest destroye it.

Then sayde Eliachim, Sobna τ Iohah vnto Rabsaches: Speake to vs thy seruauntes (we praye the) in the Sirians language, for we understonde it well: And speake not to vs in the Iews tunge, lest the folcke heare, which lieth vpon the wall. Then answered Rab-
saches: Thinke ye, γ the kinge sent me to speake this only vnto you? Hath he not sent me to the also, that lie vpō the wall? that they be not copelled to eate their owne donge, and drinke their owne stale with you?

And Rabsaches stode stiſh, γ cried with a loude voyce in the Iews tuge, and sayde:

Now taketh, howe the great kinge of the Assiriasses geueth you warnyng. Thus saieth the kinge:

Let not Ezechias disseae you, for he shal not be able to deluyer you. Morouer, let not Ezechias comforte you in the LORDE, when he saieth: The LORDE with out doute shal delunde vs, γ shal not geue ouer this cito in to the hondes of the kinge of the Assiriasses, beleue him not. But thus saieth the kinge of Assiria: opteyne my fauoure, endclyne to me: So maye every man enjoye his vynnyardes and fygetrees, and drinke the water of his cisterne:
vnto the tymne that I come myself, γ bringe you in to a londe, γ is like youre owne: wher in is wheat and wyne, which is both swen with sede, and planted with vynnyardes. Let not Ezechias disseae you, when he sayeth vnto you: the LORDE shal deluyer us.

γ Might the goddes of the Gentiles kepe euerymans londe, from the power of the kinge of the Assiriasses? Wher is the God of hemath γ Arphad? Where is the God of Sepharnaim? And who was able to defende Samaria out of my honde? Or which of all the goddes of the lodes, hath deliuered their countre out of my power, so that the LORDE shalde deluyer Jerusalem fro my honde? Vnto this, Ezechias messuengers helde their tunges, and answered not one worde: for the kinge had charged them, that they shalde geue him none an-
were. So cam Eliachim Elchias sonne the presidet, Sobna the scrybe, and Ioh Asaphs sonne the Secretary, vnto Ezechias with rente clothes, γ tolde him the worde of Rabsaches.

THE 117th. Chapter.

WHEN Ezechias herde that, he rente his clothes, γ put on a sack cloth, γ went

in to the temple of the LORDE. But he sent Eliachim the Presidet, Sobna the scrybe with the eldest prestes cloothed in sacke, γ vnto the Prophet Esay the sonne of Amos, γ they sayde vnto him: Thus saieth Ezechias: this is the daye of trouble, of plage γ of wrath: like as when a childe cometh to the byrth, but the woman hath no power to bringe it forth. The LORDE thy God (no doute) hath well considered the wordes of Rabsaches, whom his lorde γ kinge of the Assiriasses hath sent, to defie γ blaspheme the lyuyng God: with soch wordes, as the LORDE thy God hath herde right well. And thereforliift vp thy prayer for the remnaunt, that yet are left. So the seruauntes of kinge Ezechias came to Esay.

And Esay gaue them this answere: Sayde thus vnto youre lorde: thus saieth the LORDE: Be not afrayde of the worde of that thou hast herde, wherwith the kinge of Assiriasses ser-
uauentes haue blasphemed me. Beholde, I γ will cause a wynde go ouer hym, as soone as he heareth it, he shal go agayne in to his countre, there will I destroye him with the swerde. Now when Rabsaches returned, he founde γ kinge of Assiria layenge sege to Lobna, for he had understonde, that he was departed from Lachi. For there came a rumoure, γ Taracha kinge of Ethiopia was come forth to warre agaynst hym.

And when the kinge of Assiria herde γ, he sent other messaungers to kinge Ezechias, with this commaundement. Saye thus to Ezechias kinge of Iuda: Let not thy God disseae the, in whom thou hopest, γ sayest: Ierusalel shal not be geue in to the hondes of the kinge of Assiria. For thou knowest well, how the kinges of Assiria haue handled all the lones, that they haue subuered, γ hopest thou to escape? Were the people of the Gentiles (whom my progenitours coquered) deliuered at any tymne thorow their goddes? As namely, Gozan, Haran, Rezeph, γ the childre of Eden, which dwell at Thalassar. Where is the kinge of Hemath, γ the kinge of Arphad, γ the kinge of the citie Sepharnaim, Ena and Aua? Now when Ezechias had receaued γ lettre of the messaungers, γ red it, he went vp in to the house of the LORDE, γ opened the lettre before γ LORDE. And Ezechias prayed befo-

efore the LORDE on this maner: O LORDE of hoostes, thou God of Israel, which dwellest
That Exo. Where 'And Cap. The knowe that Exo. Where 'And Cap. The knowe Thy agaynst defence, horsmen. hie phemed? herde, myne wil at grene cities now vnto nacherib, they mens houses, eyes thou Israel LORDE is comynge vpo thy me. Baruc confounded. God true the, thy dougliter is daughter, of LORDE, (o God of the, thy goinge home, yee thy madness agaynst me. Therfore thy furiousnes agaynst me, thy pryde is come before me. I wil put a rynge in thy nose, a bridle byt in the chawes of the, a turne the aboute, eue the same waye thou camest. I wil geue the also this token (o Ezechias) this yeare shalt thou eate that is kepeth in store, a the next yeare soch as growth of himself, and in the third yeare ye shalt sowe and reappe, yee ye shal plante vnyardes, and enioye the frutes therof.

And soch of the house of Iuda as are escaped, shall come together, and the remnunta shall take rote beneth, a bringe forth frute aboone. For the escaped shall go out of Ierusale, a the remnunta frome the mount Sion. And this shal the gelousy of the LORDE of hoostes bringe to passe. Therfore thus saith the LORDE, cöcernynge the kinge of the Assirians: He shall not come in to the citie, and shal shute no arowe in to it, there shall no shilde hurte it, nether shal they graue aboute it. The same waye that he came, shal he returne, and not come at this citie, saith the LORDE. And I will kepe and saue the citie (saieth he) for myne owne, a for my seruanta Dauids sake.

Thus the angel went forth, and slewe of the Assirians hoostes, an cxlv. thousande. And when men arose vp early (at Ierusale:) Beholde, all laye ful of deed bodies. So Senachierib the kinge of the Assirians brake vp, and dwelt at Niniume. Afterwarde it chammes, as he prayed in the Tẹple of Nesrah his god, that Adramalech and Sarazer his owne sounes slewe him with the swearde, and fled in to the londe of Ararat. And Esarhadon his sonne reigned after him.

The rrribij. Chapter.

NOT longe afore this, was Ezechias dead-sick: And the prophet Esay the sonne of Amos came vnto him, and sayde: Thus commaudeth the LORDE: Set thyne house in ordre, for thou must dye, and shalt not escape. Then Ezechias turned his face towarde the wall, a prayed vnto the LORDE, and sayde: Remembre (o LORDE) that I haue walked before the in treuth and a stedfast hert, and haue done the thinge that is pleasant to the. And Ezechias wepte sore. The sayde God vnto Esay: Go and speake vnto Ezechias: The LORDE God of Dauid thy father sendeth this worde: a I haue herde

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The father telleth his children of thy faithfulness.

Delyuer vs (o LORDE) and we wil synge prayses in thy house, all the dayes of oure life.

And Esay sayde: take a playster of fyges, and laye it vpon the sore, that it shal be whole. Then said Ezechias: O what a greate thing is this, that I shal go vp in to the house of the LORDE.

The xxvii. Chapter.

The same tyme Merodach Baladâ, a Baladâ sonne kinge of Babilon, sent lettres and presents to Ezechias. For he vnderstode, how that he had bene sick, a was recovered agayne. a And Ezechias was glad thereof, a shewed them the commodities of his trasure: of syluer, of golde, of spyes a rootes, of precious oyles, all that was in his cubboordes and treasure houses. There was not one thinge in Ezechias house, a so thorow out all his kingdome, but he let them se it.

The came Esay the prophet to kinge Ezechias, and sayde vnto him: What haue ye men sayde, and from whence came they vnto the? Ezechias answered: They came out of a farre countrie vnto me: out of Babilon. Esay sayde: what haue they looked vpon in thynne house? Ezechias answerde: All that is in myne house, haue they sene: and there is nothinge in my trasure, but I shewed it them.

Then said Esay vnto Ezechias: Vnderstode the worde of the LORDE of hoostes, Beholde, the tyne wil come, that euery thinge which is in thine house, and all that thy progenitours haue layde vp in stoure vnto this daye, shaethylene to Babilon, and nothinge left behinde. This sayeth the LORDE. Yee and parte of thy sonnes that shal come of the, and whom thou shalt get, shalbe caired hence, and become gelded chamberlaines in the kinge of Babilons courte: Then sayde Ezechias to Esay: Now God prosperre his owne counsel, which thou hast tolde me. He sayde moroner: So that there be peace, and faithfulness in my tyne.

The xi. Chapter.

BE of good chere my people, be of good chere (saieth youre God) Conforte Jerusalem, and tell her: that hir traualue is at an ende, that hir offence is pardoned, that she
hath receaved of the LORDES honde sufficient correction for all hir synnes. A voyce crieth: *Prepare y waye for the LORDE in the wylderness, make straight y path for oure God in the deserte. Let all valleis be exalted, and euery mountayne and hill be layde lowe. What so is eroked, let it be made straight, and let the rough places be made playne feldes. For the glory of the LORDE shall apeare, & all flesh shall se it, for why, y mouth of the LORDE hath spoken it.

The same voyce spake: Now crie. And I sayde: what shal I crie? Then spake it: that, all flesh is grasse, and that all the bestie therof, is as the floure of the felde. When the grasse is wythered, the floure falleth awaye. Euen so is the people as grasse, when the breath of the LORDE bloweth vpon them. Neuerthelesse whether the grasse wyther, or the floure fade awaye: Yet the worde of oure God endureth for euer. Morowe the voyce cried thus: Go vp vnto the hill (o Sion thou that bringest good tidinges, lift vp thy voyce with power, o thou preacher Ierusalem. Lift it vp without feare, and say vnto the cities of Iuda: 'Beholde, youre God: beholde, the LORDE, euem the almightie shal come with power, & beare rule with his arme. Beholde, he bringeth his treasure with him, and his workes go before him. He shal fede his flock like an hirdman. He shal gather the lambes together with his arme, and carie them in his bosome, & shal kindly intreate those that beare yonge.

Who hath holden the waters in his fist? Who hath measured heauen with his spanne, and hath comprehended all the earth of y worlde in thre fyngers? Who hath weyed the mountaynes and hilles? *Who hath reformed the mynde of the LORDE? Or who is of his councell to teach him? At whom hath he asked coucel, to make him vnderstode, and to lerne him the waye of judgment: to teach him science, and to enctruet him in the waye of vnderstodinge? Beholde, all people are in coparison of him, as a dropppe to a bucket full, and are counted as the least thing y the balace wyeth. Beholde, y Ises are in comparison of him, as the shadowe of the Sonne beame. Libanus

is not suffiect to ministre fyre for his offringe, and all the besties therof are not ynoogh to one sacrifice. All people in comparision of him, are rekened, as nothinge, *yee vayne vanite and emptynesse.

To whom then will ye licken God? or what similitude will ye set vp vnto him? Shal the caruer make him a carded ymage? and shal the goldsmith cover him with golde, or cast him in to a foyrme of syluer plates? Morowe shal the ymage maker (y the poore man which is disposed, maye haue somthinge to set vp also) seke out and chose a tre, that is not rotten, and carue therout an ymage, y mouethe not? Knowe ye not this? Herde ye neuer of it? Hath it not bene preache vnto you sence the begynynge? Haue ye not bene enformed of this, sence the foundation of y earth was layde: That he sytteth vpon the Circle of the worlde, and that all the inhabittours of the worlde are in coparison of him, but as greshoppers: 'That he spredeth out the heauens as a couringhe, that he stretcheth them out, as a tent to dwell in: That he bringeth princes to nothinge, and the judges of the earth to dust: so that they be not planted nor sowen agayne, neither their stocke rootet agayne in the earth? For as soone as he bloweth vpon them, they wither & fade awaye, like the strawe in a whire wynde.

To whom now wil ye licken me, *whom shal I be like, saith the holy one? Lift vp youre eyes an hie, and considre. Who hath made those things, which come out by so greate heapes? and he can call them all by their names. *For there is nothinge hyd vnto the greatnesse of his power, strength, and might. How maye then Iacob thinke, or how maye Israel saye: My wayes are hyd from the LORDE, and my God knoweth not of my judgmenetes. Knouew thou not, or hast thou not herde, that the eueraldige God, the LORDE which made all the corners of the earth, is nether weepy nor faynt, and that his wisdome cannot be comprehended: but that he gength vnto the weery, and power vnto the faynte? Children are weepy and faynt, and the strongest men fall:

*But vnto them that haue the LORDE before their eyes, shal strength be encrease, Aegles
wynges shall growe vpon them: When they runne, they shall not fall: and when they go, they shall not be weery.

The ril. Chapter.

BE still (ye Iondes) and herken vnto me. Be strong ye people, Come hither, and shew youre cause, we will go to the lawe together. Who rayseth vp y iuste from the ryssinge of the Sonne, and calleth him to go forth? Who casteth downe the people, and subdueth the kinges before him: that he maye throwe them all to the grounde with his swarde, and scathe them like stubble with his bowe? He followeth vpoun them, and goeth safely himself, and cometh in no footpath with his fete. Who hath made, created, and called the generations from the begynnynge? Euen I the LORDE, which am the first, and with the last.

Beholde ye lles, that ye maye feare, and ye endes of the earth, that ye maye be abashed, draw nye, and come hither. Every man hath exorted his neibour, and brother, and bydden him be strong. The Smyth conforted the moulder, the ironsmith the hammerman, sayenge: It shalbe good, that we fasten this cast worke: and then they fastened it with nales, that it shulde not be moued. And thou Israel my seruaut: Iacob my electe sede of Abraha my beloved, whom I led from the endes of the earth by the honde: For I called the from farre, saide vnto the: Thou shalt be my seruaut: I haue chosen the, will not cast awaye: be not afrayde, for I wil be with the. Looke not behinde the, for I wil be thy God, to streth the, helpe the, to kepe the with this right hode of myne. Beholde, all they that resist the, shal come to confusion and shame: and thine aduersaries shalbe destroyed brought to naught. So that who so seketh after them, shall not fynde them. Thy destroyers shal perish, so shall they that vndertake to make batell against the. For I thy LORDE God, will streth thy right honde. Euen I that saye vnto the: Feare not, I wil helpe the. Be not afrayde thou little worme Iacob, and thou despysed Israel: For I wil helpe the, saith the LORDE, the holyone of Israel thine avenger. Beholde, I will make the a treadinge cart a newe fale, thou mayest throsshe gynde the moun-
The rliij. Chapter.

BEHOLDE now therefore, this is my seruaunt whom I will kepe to my self: *my electe, In whom my soule shalbe pacified. I will geue him my sprete, that he maye shewe forth judgement *equyte amongst the Gentiles. He shal not be an outreryer, nor an he mynded person. His voyce shall not be herde in *strete. A brusset redel shal he not breake, *the smokinge flax shal he not quench: but faithfully *truly shal he geue iudgmenct. He shal nether be ouersene ner haistie, that he meye restore rightrouesnesse vnto the earth: *the Gëtiles also shal kepe his lawes. *For thus saith God the LORDE vnto him (Euen he that made the heauen, and spred them abreede, *set forth the earth with hir enerces: which geueth vnto the people that is in it, *them to that dwel therin) I the LORDE haue called *in rightrouesnesse, *led the by the honde. Therfore wil I also defende the, *geue the for a conquenaunt of the people, *to be the light of the Gëtiles. (Tha thou mayest open the eyes of the blinde, let out the prysoners, *them that syt in darknesse, out of the dungeon house. I myselfe, whose name is the LORDE, which geue my power to none other, nether myne honoure to the goddes: shewe you these new tidinges, and tel you them or they come, for olde thinges also are come to passe.

Syne therfore vnto the LORDE, a new songe of thakes geuyng, blow out his prysye vnto the ende of the worlde. They that be vpon the see, *all that is therin, praysie him, the Iles *they that dwel in them. Let the wildernes with hir cities lift vp hir voyce, the townes also that be in Cedar. Let them be glad that syt vpon rockes of stone, and let them cry downe from the hie mountaynes: ascribinge almightynes vnto the LORDE, *magnifinge him amonge the Gëtiles. The LORDE shal come forth as a gyaunte, and take a stomacke to him like a fresh man of warre. He shal roare and crye, and overcome his enemies.

I haue longe holden my peace (saieth the LORDE) shulde I therfore be still, and kepe sylencce for euer? I will crye like a tranelinge woman, and once wil I destroye, and deououre. I wil make waist both mountayne *hill, *drie vp every grene thinge, that growth theron. I wil drie vp the floudes of water, *drinke vp the ryuers. I wil bringe the blinde in to a strete, that they knowe not: and ledge them in to a fotepath, that they are ignoraunt in. I shal make darknesse light before the, *the thinge y is croked, to be straight. These thinges will I do, *not forget them. *And therfore let them convete, and be ashamed earnestly, that hope in Idols, *saye to fashioned ymanes: ye are oure godes.

Heare, o ye deaf men, and sharpen youre sightes to se (o ye blinde.) *But who is blynder, the my seruaunt? Or so deaf, as my messaungers, whom I sent vnto them? For who is so blynde as my people, *they y haue the rule of them? *They are like, as yf thou vnderstodest moch, and kepte nothinge: or yf one herde well, but were not obedient. The LORDE be merciful vnto them for his rightrouesnesse sake, that his worde might be magnified *prayset. But it is a myscheuous *wiked people. Their yonge men belonge all to the snare, *shal be shut in to preson houses. *They shal be caried awaye captuye and no man shal lowe them. They shal be trode vnder fote, *no man shal laboure to bringe the agayne. But who is he amonge you, *pondreth this in his mynde, *con-sidreth it, *taketh it for a warrynge in tyne to come?

Who suffred Iacob to be trodden vnder fote, and Israel to be spoyled? dyd not the LORDE? Now haue we synned against him, and haue had no delite to walke in his ways, nether bene obedient vnto his lawe. Therfore hath he pourde vpon vs his wrothfull displeasure, and strõge batell, which maketh vs haue to do on euery syde, yet will we not vnderstode: He burneth vs vp, yet syncketh it not in to oure hartes.

The rliij. Chapter.

BUT now, the LORDE that made the (o Iacob) *and he that fashioned the (o I saith thus: Feare not, for I will defende *y. I haue called *by thy name, thou art ye owne. When thou wentest in the

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water, I was by the, that the stróge floudes shulde not pluck ỳ awaye: When thou walkest in the fyre, it shal not burne ỳ, and the flame shal not kindle vpon the. For I am the LORDE thy God, the holyone of Israel, thy Sauioure. I gaue Egipte for thy delueryeuer, the Moriyâ and the Sabees for the: because thou wast deare in my sight, and because I set by the, and loved the. "I pillèd all men for the, and delueryer vp all people for thy sake, ỳ that thou shuldest not feare, for I was with the. I wil bring thy sede from the east, and gather the together from the west. I wil saye to the north: let go. And to the south, kepe not backe: But bringe me thy sonnes from farre, and my daughters from the endes of the worlde. Namely, all those that be called after my name: For the haue I created, fashioned, and made for myne hounoure.

Bringe forth that people, whether they haue eyes or be blynde, ỳ deaf or haue eares. All nacions shal come in one, and be gathered in one people. But which amonge younder goddes shall declare such thinges, ỳ tell vs what is to come? Let them bringe their witnesses, so shal they be fre: for then shal haue heare it, and saye: it is truth. But I bringe you witnesses (saith the LORDE) euens those that are my seruauntes, whom I haue choosen: to the intent that ye might be certified, and gue me faithful creidence: yee and to còsidre, that I am he, before whom there was never eny God, and that there shalbe none after me.

I am only the LORDE, and without me is there nò Sauioure. I gue me warnynge, I make whole, I teach you, that there shulde be no straunge God amonge you. And this recorde must ye beare me youre selues (saith the LORDE) that I am God. And euuen he am I from the begynnynge, and there is none, "that can take any thinge out of my honde. And what I do, can no man chaunge.

Thus saith the LORDE the holy one of Israel youre redemer: ỳ For youre sake I wil sende to Babilon, and bringe all the strongest of them from thence: Namely, the Caldees that boost them of their shippes: Euen I the LORDE youre holy one which haue made Israel, and am youre kinge. Moreover, thus saith the LORDE (Euen he that maketh a waye in the see, ỳ and a footpath in the mightie waters: which bringeth forth the charrettes and horses, the hooste and the power, that they maye fall a slepe and neuer ryse, and be extint, like as tow is quenched.

"Ye remembre not thinges of olde, and re-arde nothinge that is past. Therfore beholde, I shal make a new thinge, and shortly shall it apeare: Ye shall well knowe it, I tolde it you afore, but I will tell it you agane.

I will make strestes in the deserte, and ryuers of water in the wildernesse. 'The wilde beastesshal worshipp me: the dragon, and the Estrich. ỳ For I shall guee water in ỳ wildernesse, and streames in the deserte: that I maye guee drinke to my people, whom I chose. This people haue I made for my self, and they shal shewe forth my praye.' For thou (Iacob) woldest not call vpon me, but thou haddest an vnlust toward me, outh Israel. Thou gauest me not thy yonge beastes for burnoffringes, nether didest honour me with thy sacrific(es). Thou boughtest me no deare spice with thi money, nether pourdest the fat of thy sacrific(es) vpon me. ỳ Howbeit I haue not bene chargeable vnto the in offringes, nether greuous in Incense.

"But thou hast ladè me with thy synnes, and weeried me with thy vngodlynes: Where as I yet am euuen he only, that for myne owne selifes sake do awaye thine offences, ỳ forget thy synnes: so that I wil neuer thinke vpon them. Put me now in remembrance (for we will reason together) ỳ shewe what thou hast for the, to make the quyte. ỳ Thy first father offended sore, and thy rulers haue synned agayn me. Therfore I ether suspended, or slewe the cheifest prynces: I dyd curse Iacob, and gaue Israel in to reprofe.

The 1111. Chapter.

SO heare now, o Iacob my seruaunt, and ỳ "Israel whom I haue chosè. For thus saithet the LORDE, that made the, fashioned the, and helped the, euen from thy mothers wombe: Be not afrayde (o Iacob my seruaunte,) thou rightoush, whom I haue choosen. ỳ For I shal pourue water vpon the drie grounde, and ryuers vpon the thurstie. I shal
fyre of it to bake bred. And after warde maketh a god there of, to honour it: and an Idol, to knele before it. One pece he burneth in the fyre, with another he rosteth flesh, that he maye eate roste his bely full: with the third he warmeth himself, and saichet: A ha: I am well warmed, I haue bene at the fyre. And of the residue, he maketh him a god, and an Idol for himself. He kneelthey before it, he worshippest it, he prayeth vnto it, and sayeth: deluyer me, for thou art my god.

Yet men nether considere ner vnderstonde, because their eyes are stoppte, that they can not se: and their hertes, that they can not perceave. They pondre not in their myndes (for they have nether knowlege ner vnder- stodinge) to thinke thus: I haue brët one pece in the fyre, I haue baked bred with Æ coles there of. I haue rosted flesh withal, and eaten it: Shal I now of the residue make an abominacation, and fall downe before a rotten pece of wood? The kepinge of dust, and folishnesse of herte hath turned them a syde: so that none of them can haue a fre conscience to thinke: maye not I erre?

Cosider this (o Jacob and Israel) for thou art my seruaute. I haue made the, that thou mightest serve me. O Israel, forget me not. As for thyne offences, I dryeue them awaye like the cloudes, and thy synnes as the myst. Torue Æ agayne vnto me, Æ I will deluyer Æ.

Be glad ye heauen, whom the LORDE hath made, let all Æ is here benevpon the earth, be joyfull. Reioyse ye mountaynes Æ woddes, with all the trees that are in you: for Æ LORDE shall redeeme Iacob, Æ shewe his glory vpon Israel. For thus saiceth the LORDE thy redeemer, even he that fashioned the from thy mothers wombe: Æ I am the LORDE, which do all thinges my self alone. I only haue spred out the heauen, and I only haue layde the foundacion of the earth. I destroye the tokens of witches, and make the Sothsayers goe wronge. As for the wise, I turne them bacward, and make their conninge folishnesse.

But I set vp the purpose of my seruauntes, and fulfil the counsel of my messaungers. I saye to Ierusale: turne agayne: And to the cities of Iuda, be ye buylde agayne: and I repayre their decayed places. I saye to the
The prophet Esay.

He shall builde my cite, 

that nether for gift nor rewardes, saieth the LORDE of hoostes.

The LORDE hath sayde morouer: The occupiers of Egipte, the marchauntes of the Moryans and Sabees, shall come vnto the with tribute, they shalbe thine, they shal folowe the, and go with cheynes vpon their fete. They shal fall downe before the, and make supplication vnto the. For God (with out whö there is none other God) shal be with the. O how profounde art thou o God, thou God q Sauioure of Israel? Confounded be ye, and put to dishonoure: go hence together with shame, all ye that be workmasters of erroure: (that is worshippers of Idols.) But Israel shalbe saued in the LORDE, which is the euerlastinge salvaciō: They shal not come to shame ner confusion, worlde without ende.

For thus sayeth the LORDE: 'euen he that created heauen, the God l made the earth, that fashioned it, and set it forth: I haue not made it for naught, but I made it to be inhabited: Euen I the LORDE, without whom there is none other. I haue not spoken secretly, nether in darcke places of the earth. It is not for naught, that I sayde vnto the sede of Iacob: seke me. I am the LORDE, which whē I speake, declare the things that is righteous and true. Let the be gathered together, let the drawe nye hyther, y are escaped of the people: Haue they eny vnderstandinge, set vp the stocks of their Idols, and praye vnto a god, that cā not holpe the? Let men drawe nye, let them come hither, ād aske counelc one at another, and shewe forth: What is he, that tolde this before? or, who spake of it, euer since the begynnynge? Haue not I l LORDE done it: without whom there is none other God? the true God and sauioure, and there is els none but I? And therefore turne you vnto me (all ye enedes of the earth) so shal ye be saued, for I am God, q there is els none. I sware by my self: out of my mouth cōmeth y wordes of righteousnesse, and that maye no man turne: but all knees shall bowe vnto me, and all tungen shall sware by me, sayenge: Verely in the LORDE is my righteousness and

with rightoussenesse, and ordre all his wayes. 

g. 

g. 

The LORDE saith: 'Rom. Euen that I haue made the earth, and created ma vpon it. With my hondes haue I spred forth heauen, and gueen a commandment for all the hooste therof. I shal wake him vp

* 1 Esd. 1. a.  6 Gen. 39. a.  3 Ec. 43. b.  4 Jere. 1. a.  5 Gen. 1. Iudic. 9. d.  3 Jere. 18. a, 19. c.  2 Esa. 29. c.  4 Ro. 9. d.  6 Eccli. 33. b.  3 1 Esd. 1. a.  5 Rom. 11. d.  3a Gen. 1. a.  9 Exo. 20. c.  4 Es. 44. c.  Baruc 6.  3a Ec. 48. b.  4a Es. 44. b.  3a Ro. 14. b.  Phil. 2. b.
strength. To him shal mē come: but all they that thinke sorne of him, shalbe confounded. And the whole sede of Israel shalbe justified, spina prayed in LORDE.

The 1st. Chapter.

NEUERTHELES Bel shal fall, Nabi Nabob shalbe broken: whose ymage are a burthce for the beasts and catell, to overlade the, and to make them weercy. They shal syncke downe, and fall together: for they maye not ease them of their burthen, therefore must they go in to captiuynge.

Herken vnto me, o house of Iacob, and all ye that remayne yet of the housholde of Israel: whom I have borne from youre mothers wombe, and brought you vp from youre byrth, till ye were grewen: I which shalbe vnto youre last age: I have made you, I will also norish you, beare you and saue you. Whom will ye make me like, in fashion or ymage, that I maye be like him? Ye fooles (no doute) wil take out syluer and golde out of youre purses, and weye it, and hyre a gold-smyth to make a god of it, that men maye knele downe and worshippe it. Yet must he be taken on mens shoulders and borne, and set in his place, that he maye stonde and not moue. Alas that men shulde crie vnto him, which geueth no answere: and delyuereth not the man that calleth vpon him, from his trouble.

Consider this well, and be ashamed, Go in to youre owne seltes (O ye runnagates). Remembre the thinges which are past, sence the begynnynge of the worlde: that I am God, and that there is els no God, yee and ly there is nothinge like vnto me. In the begynnynge of a thinge, I shewte the ende therof: and tel before, thinges that are not yet come to passe. With one worde is my deuyce accomplished, fulfilleth all my pleasure. I call a byrde out of the east, and all that I take in honde, out of farre countrees. As soone as I commaunde, I bringe it hit: therfore as soone as I thinke to deuyse a thinge, I do it.

Heare me, o ye that are of an hie stomach, but farre from righteousnessse. I shal bringe forth my righteousnessse, It is not farre, and my health shal not tarie longe awaye. I wil laye health in Siō, and gene Israel my glory.

BUT as for the (O daughter, thou virgin Babylon) thou shalt syt in the dust. Thou shalt syt vpon the grounde, and not in a trone (o thou mayden of Chaldea). Thou shalt nomore be called tender, and pleasante. Thou shalt bringe forth the querne, gynyne meel, put downe thy stomacher, make bare thy knees, and shalt wade thorow the water ryueres. Thy shame shalbe discouered, ad thy preuyttes shall be sene. For I wil auenge me of the, and no man shall let me: saith oure redeemer, which is called the LORDE of hoostes, the holy one of Israel.

Syt still, holde thy tunge, and get the into some darcke corner (O daughter Caldea) for thou shalt nomore be called lady of kyng-domes. I was so wroth with my people, y I punished myne enheritance, and gane them in to thy power. Neuertheles, thou shewdest them no mercy, but euen the very aged men of the, didest thou oppresse right sore with thy yock, thou thoughtest thus: I shalbe lady for euer. And besyde all that, thou hast not regarded these thinges, nether cast, what shulde come after.

Heare now therefor, thou wilful, that syttest so carelesse, speakest thus in thine herte. I am alone, and without me is there none: I shal neuer be wydel, ner desolate agayne. And yet both these thinges shall come to the vpō one daye in the twinklinge of an eye: Namely, wyddowhead, and desolacion. They shall mightely fall vpon the, for they multitude of thy witches, and for the greate heape of thy couriers. For thou hast comforted thy self in thy discatfulnes, and hast sayde: No ma seth me. Thyne owne wisdome companion hauə diseaued the. In that thou hast sayde: I am alone, and without me there is none. Therefor shall trouble come vpō, thou shalt not knowe, from whicke it shal arise. Myscheve shall fall vpō, which thou shalt not he able to put of. A sodaine misery shall come vpon the, or euer thou be avarre.

Now go to thy couriers, and to the multitude of thy witches, whom thou hast bene acquainted withal from thy youth) ye they maye helpe the, or strengthe the. Thou hast hither
to had many councels of them, so let the
shaunegasers & the beholders of starres, come
on now and delyuer the: yee and let the
shewe, when these new things shall come
upon the. Beholde, they shalbe like strawe,
which ye it be kindled with fyre, no man maye
rydle it for the vehement of the flame: And
yet it geuillez no zyners to warme a man by,
ner cleare fyre to syt by. Euen so shal they be
vnto the, whom thou hast vsed to occupyde
from thy youth. Every one shall shewe his erro-
neous waye, yet shall none of them defende the.

The rlviiij. Chapter.

HEARE this, O thou house of Iacob: ye
are called by the name of Israel, and
are come out of one stocke with Iuda: which
swear by the name of the LORDE, and
bear weisse by the God of Israel (but not
with treuth and right) "which are called fre-
men of the holy citie, as they that loke for
conforth in the God of Israel, whose name is
the LORDE of hoostes.

The things that I shewed you euer sence
the begynnynge: Haue I not brought the to
passe, immediately as they came out of my
mouth, and declared them? And they are
come? Howbeit I knewe that thou art ob-
stinate, and that thy neck hath an yron vane,
and that thy brow is of brasse. Neuertheles
I haue euer sence the begynnynge shewed the
of things for to come, and declared the vnto
the, or euer they came to passe: that thou
shuldest not saye: myne Idol hath done it,
my craved or cast ymage hath shewed it.

Hear ye consider all these things, whether it
was ye that prophecyed the: But as for me,
I tolde the before at the begynnynge, new
secrete things, ye thou knewest not of: "And
some done now not of olde time, wherof thou
neuer herdest, before they were brought to
passe: that thou canst not saye: I knewe of
them. Morouer there be some wherof thou
hadst neither herde nether see, nether haue
they bene opened vnto thin eares afore tyme.
For I knew that thou woldest maliciousli
offende, thefere haue I called the a trans-
gressoure, euen from thy mothers wombe.

Neuertheles for my names sake, I haue
withdrawn my wrath, and for myne honours
sake I haue ouersene the, so that I haue not
rooted the out. Beholde I haue pouredd the,
and not for moneye. I haue chosen the in
the fyre of pouerete, And that only for myne
owne sake, 'for I geue myne Honour to none
other, that thou shuldest not despise me.
Herken vnto me o Iacob, t Israel who I haue
called. I am euen he that is, I am ye first
and the last." My honde is the foundation of
the earth, t my right honde spanneth ouer the
heauens. As soone as I called thee they were
there. Gather you all together, and herken:
Which of yonder goddesz hath declared this,
that the LORDE wil do by the kinge of
Babilon, (whom he loueth t fauoureth) and
by the Caldees his arme? I my self alone
haue tolde you this before. Yee I shal call
him and bringe him forth, t geue him a pros-
perous iourneye. Come ny eare this: haue
I spokken this thinge darkely" sence the be-
gynnynge? whe a thinge begynneth, I am there.

Wherefore the LORDE God with his spryte
hath sent me, And thus saith the LORDE
thine avenger, the holyone of Israel: "I am ye
LORDE thy God, which teach the profitable
things, and lede ye the waye, that thou shuldest
go. Yf thou wilt now regard the cōmaunde-
ment, wel ythynshes shalle as the water
stremme: t thy rightousnes as the wawes
flowinge in the see. Thy sede shalle like as
the sonde in the see, t the frute of thy body,
like the gruel stones therof: Thy name shal
not be roeted out, nor destroyed before me.
Ye shal goe awaye from Babilon, and escape
the Caldees with a mery voyce. "This shalle
spoken of, declared abrode, t go forth vnto
the ende of the worlde: so that it shalbe sayde:
The LORDE hath defended his seruaunte
Iacob, that they suffred no thurste,' whe they
trauyled in the wildernesse. He clave the
rockes a sonder, and the water gushed out.
As for the vngodly, they have no peace, saith
the LORDE."

MESSIAS.
The rlviiij. Chapter.

HERKEN vnto me, ye Iles, and take hede
ye people from farre: The LORDE
hath called me fro my byrth, and made mecon
of my name fro my mothers wōbe: "he hath

\[a\] Eph. 2. b.  Exa. 51. c.  Ierem. 3. f.  \[b\] Exa. 37. f.
\[c\] Exo. 3. b.  \[d\] Exa. 42. b.  \[e\] Exa. 41. b.  Apo. 1. b.
\[f\] Exa. 45. d.  Ro. 7. b.  1 Tim. 1. b.  Tit. 3. b.  Deut. 28.
\[g\] Ier. 51. a.  1 Exd. 1. b.  \[h\] Exo. 17. b.  Nu. 20. b.
\[i\] Exa. 57. c.  \[j\] Exa. 51. c.  Eph. 6. b.
made my mouth like a sharpe swerde, vnnder y shadowe of his honde hath he defended me, and hyd me in his quyuer, as a good arowe, and sayde vnto me: Thou art my seruant Israel, I wilbe honoured in the. Then answere 1: I shal lese my labour, I shal spende my strenght in vayne. Neuertheles, I wil commyte my cause and my worke vnto the LORDE my God. And now saieth the LORDE euë he that fashioned me fro my mothers wombe to be his seruanitie, that I maye bringe Iacob agayne vnto him: howbeit, Israel will not be gathered vnto his agayne. In whose sight I am greate, which also is my LORDE, my God and my streth.) Let it be but a small thinge, that thou art my seruanat, to set vp the kinredde of Iacob, to restore the destructiö of Israel: yf I make the not also the light of the Gentiles, that thou mayest be my health vnto the ende of the worlde.

Morouer thus saieth the LORDE the avenger and holy one of Israel, because of the abhorringe and despisinge amongethe Gentiles, concernynge the seruanat of all them y beare rule: Kynges and prynces shal se, and arise and worspe, because of the LORDE that he is faithfull: and because of the holy one of Israel, which hath chosen the.

And thus saieth the LORDE: In the tyme apoynted wil I be present with the. And in the houre of health wil I helpe the, a delyne the. I wil make the a pledge for y people, so y thou shalt helpe vp the earth agayn, and chalenge agayne the scatred heritages: That thou mayest saye to y presoner: go forth, a to them that are in darknesse: come in to the light, that they maye fede in the hie wayes, a get their lyuyng in all places. There shall nether hunger ner thurst, heat nor Sonne hurt them. For he that fanoureth them, shall lede them, and guie them drike of the springe welles. I wil make wayes vpon all my mountaynes, and my fote pathes shalbe exalted. And beholde, they shal come from farre: lo, some from the north and west, some from the south. Reioyse ye heauens, and synge prayses thou earth: Talke of ioye ye hilles, for God wil coëferte his people, a haue mercy vpon his, y be in trouble.

Then shal Sion saye: God hath forsaken me, and the LORDE hath forgett me. Doth a wife forget the childe of hir wombe, a the sonne whö she hath borne? And though she do forget, yet wil I not forget the. Beholde, I haue written the vp vpon my hondes, thy walles are euer in my sight. They that haue broken the downe, shal make haist to buyle the vp agayne: and they that made the waist, shal dwell in the. Lift vp thine eyes, and loke aboute the: these shal gather them together,' and come to the. As truly as I lyue (saieth the LORDE) thou shalt put them all vp the, as an apparell, and gynde the to the, as a bryde doth hir jewels. As for thy londe that lieth desolate, waisted a destroyed: it shalbe to narow for the, that shal dwell in it. And they y wolde denoue the, shalbe farre awaie. Then the childe whö y barë shal bringe forth vnto y, shal saye in thine eare: this place is to narow, syt nye together, y I maye haue rowme. Then shalt thou thinke by thy self: Who hath begotte me these? seinge I am bare a also, a captuyne a an outcast? And who hath norished the vp for me? I am desolate a alone, but fro whëce come these?

And theryfore thus saieth the LORDE God: Beholde, I will stretch out myne honde to the Gentiles, and set vp my token to the people. They shall bringe the thy sonnes in their lappes, a carie thy daughteres vnto y vpon their shoulers. For kinges shalbe thy nourisinge fathers, and Queenes shalbe thy nourisinge mothers. They shall fall before the with their faces flat vpon the earth, and lick vp the dust of thy fete: that thou mayest knowe, how that I am the LORDE. And who so putth his trust in me, shal not be confounded. Who spoyleth the giaunte of his pray? or who taketh the presoner from the mightie? And theryfore thus saieth the LORDE: The prisoners shalbe taken from the giaunte, and the spoyle deluyered from the violette: for I wil maynteyne thy cause agaynst thine aduersaries, and saue thy sonnes. And wil fede thine enemies with their owne fleshe, and make the drinke of their owne bloud, as of swete wyne. And all fleshe shal knowe (o Iacob) that I am the LORDE thy Saviour, and stronge avenger.
The 1. Chapter.

THUS saith the LORDE: Where is the bill of thyre mothers deuoreemët, that I sent vnto her? or who is the vsurer, to whom I solde you? Beholde, for thoue owne offices are ye solde: ¼ because of thyre transgression, is yeoure mother forsakë. For why wolde no man receaue me, when I came? ¼ when I called, no man gaue me answere. Was my hode cleene smyte of, that it might not helpe? or, had I not power to deluyer? ¼ lo, at a worde I dike vp the see, æ of water floudes I make dreie lode: so ¼ for want of water, the fish corruppe and die of thirst. ¼ As for heauen, I dooth it with darkenesse, and put a sack vpon it.

The LORDE God hath geuen me a wel lerned tijge, so that I can conforte them which are troubled, yee æ ë in due season. He waked myne eare vp by tymes in æ mornyngæ (as æ solemasters do) ë I might herke. The LORDE God hath opened myne eare, therefore câ I not saye naye, ë ner with drawe my self, but I offre my backe vnto ë smyters, and my chekes to the nypplers. I turne not my face fro shame æd spittinge, for the LORDE God helpeith me, therfore shal I not be co- founded. I haue hardene my face like a flynt stone, for I am sure, that I shal not come to confusion. Myne aduocate speaketh for me, who wil then go with me to lawe? Let vs stode one against another: æf there be eny that wil reason with me, let him come here forth to me. Beholde, the LORDE God stondeth by me, æ what is he that can condempne me? ë lo, they shalbe all like as an olde cloth, æ which ë mothes shal eate vp.

Therfore who so feareth the LORDE amoge you, let him heare the voyce of his seruaunt. Who so walketh in darkenesse, æ no light shyneth vpô him, let him hope in the LORDE, and holde him by his God. But take hede, ye haue all kyndled a fyre, and gyrded yourre selues with the flame: Ye walke in the glistirge of yourre owne fyre, and in the flame that ye haue kyndled. This cometh vnto you fro mye honde, namely, æ ye ye shal slepe in sorowe.

The 1. Chapter.

HERKEN vnto me, ye that holde of righteousnes, ye that seke the LORDE. Take hede vnto the stone, wherout ye are hewen, and to the graue wherout ye are digged. ¼ Considre Abraham your father, æ Sara that bare you: how that I called him alone, prospered him wel, æ encreased him: how the LORDE comforted Sio, and repayred all hir decaye: makeinge hir deserte as a Paradise, and hir wildernes as the garden of the LORDE. Myrth and ioye was there, thankes-geunge æ ë voyce of pryse. Haue respecte vnto me then (o my people) and laye thine eare to me: for a lawe, and an ordinaunce shal go forth fro me, æ to lighten the Gentiles. It is hard by, that my health æ my righteousnes shal go forth, and the people shalbe ordred with myne armes.

The Ionges (that is æ Gentiles) shal hope in me, and put their trust in myne armes. Lift vp youre eyes toward heauë, and loke vpon the earth beneth. æ For the heauens shal vanish awaye like smoke, and the earth shall teare like a clothe, æ they that dwel therin, shal perish in like maner. æ But my health endureth for euer, and my righteousnes shall not ceasse. Therfore herckne vnto me, ye æ haue pleasure in righteousness, æ thou people that bearest my lawe in thine herte. æ Fear not the curse of men, be not afrayde of their blasphemies æ reuylinges: for worrnes æ mothes shal eat the vp like clothe æ well. But my righteousnesse shal endure for euer, æ my sauynge health from generacion to generacion.

Wake vp, wake vp, ë be stronge: O thou armes of the LORDE: wake vp, lyke as in tymes past, euer and sence the worlde beganne. æ Art not thou he, that hast wounded that proude lucifer, and hewen the dragon in peces? Art not thou euen he, which hast dried vp the depe of the see, which hast made playne the see grounde, that the deluyer might go thowor? æ That the redeemed of the LORDE, which turned agayne, might come with ioye vnto Sio, there to endure for euer? That æ myrth and gladness might be with them: that sorowe æ wo might fle from the? æ Yee
I, I am euë he, that in all thi ges geueth you consolation. What art thou then, that fearest a mortall mā, † child of man, which goeth awaye as doeth the flour? And forgettest the LORDE that made the, that spread out the heauen, and layde the foundational of the earth. But thou art euë afraide for the sight of thyne oppresseour, which is ready to do harme: Where is the wrath of the oppresseour? It cometh on fast, it maketh haist to apeare: It shall not perish, † it should not be able to destroye, nether shall it faile for faute of norishinge. I am the LORDE thy God, that make the see to be still, and to rage: whose name is the LORDE of hoostes. I shal put my worde also in thy mouth, and defende the with the turnynge of my honde: that thou mayest plant the heauens, and laye the foundational of the earth, and saye vnto Sion: thou art my people.

Awake, Awake, and stonde vp Ierusalem,
† thou that from the honde of the LORDE,
haft dronke out the cuppe of his wrath; thou that hast supped of, and sucked out the slombringe cuppe to the botome. For amonge all the sonnes whom thou hast be-gotten, there is not one that maye holde the vp: and not one to lode the by the honde, of all the sonnes that thou hast norished. Both these things are happened vnto the, but who is sory for it? Yee, destruction, waistinge, hunger † swerde: but who hath comforted the? Thy sonnes lie comfortles at † ye heads of euery strete like a taked venysone, † are ful of † terrible wrath of † LORDE, † punishemt of thy God. And therefor thou miserable † dronke (howbeit not with wyne) Hearre this: Thus saieth thy LORDE: thy LORDE † God, † defender of his people: Beholde, I wil take † slombrige cuppe out of thy hode, euë † cuppe with the dregges of my wrath: † frō hence forth thou shalt neuer drinke it more, † wil put it † their hode that trouble the: which have spoken to thy soule: stoupe downe, that we maye go ouer the: make thy body euë with the grounde, and as the strete to go vpoun.

The lxx. Chapter.

VP Sion vp, take thy strength vnto the: put on thine honest rayment † Ierusalem,
The liii. Chapter.

BUT who gateth credence vnto oure preachinge? "Or to whò is the arme of the LORDE knowne? He shal growe before the LORDE like as a braunch, as a rote in a drie grounde. He shal haue nether bewty nor faneour. When we loke vpon him, there shalbe no fayrnesse: we shal haue no lust vnto him. "He shalbe the most ymplye \( \gamma \) despised of all, which yet hath good experience of sorewes \( \gamma \) infirmities. We shal reken him so ymplye \( \gamma \) so vyle, that we shal hyde oure faces fro him. "Howbeit (of a treueth) he only taketh awaye oure infirmite, \( \gamma \) beareth oure payne: Yet we shal judge him, as though he were plaged and cast downe of God: where as he (not withstodinge) shal be wounded for oure offences, \( \gamma \) smytten for oure wickednes. For the payne of oure punysshment shalbe layde vpó him, \( \gamma \) with his stripes shal be healed.

As for vs, we go all astraye (like shewe), eeny one turneth his owne waye. But thorow him, the LORDE parduneth all oure synnes. He shal be payned \( \gamma \) troubled, \( \gamma \) shal not opè his mouth. "He shalbe led as a shewe to be slayne, yet shal he be as still as a lambe before the shearer, \( \gamma \) not open his mouth. He shal be had awaye, his cause not herde, \( \gamma \) without eny judgment: Whose generation yet no man maye nombre, when he shalbe cut of fro the grounde of the lyvinge: Which punysshment shal go vpon him, for the transgression of my people. "His graue shalbe gene\( \gamma \) him with the cõdemned, \( \gamma \) his cruicifigene with the theñes; "Where as he dyd neuer violence ner vright, nether hath there bene eny disceatfulness in his mouth.

Yet hath it pleased \( \gamma \) LORDE to smyte him with infirmite, "that when he had made his soule an offeringe for synne, he might se a lõye lastinge sede. And this device of the LORDE shal prosper in his honde. With traualye and laboure of his soule, shal he optayne greate riches. My rightuous seuranunt shall with his wisdome justifie \( \gamma \) deluere the multitude, for he shal bear awaye their synnes. "Therfore wil I geue him the multitude for his parte, \( \gamma \) he shal deuyde the strophe spoyle

because he shal gene ouer his soule to death, \( \gamma \) shalbe rekened amoninge the transgressours, which neuertheles shal take awaye \( \gamma \) synnes of the multitude, and make intercession for the myszdoers.

The liii. Chapter.

THERFORE be glad now, thou barè that bearest not. Reloyce, synge \( \gamma \) be mery, thou \( \gamma \) art not with childe: For the desolate hath moo children, "then the maried wife, saiecth the LORDE. Make thy tente wyder, \( \gamma \) spede out the hanginges of thine habitació: spare not, laye forth thy coardes, and make fast thy stakes: for thou shalt breake out on the right syde and on the left, \( \gamma \) thy sede shal haue \( \gamma \) Gêtîles in possession, \( \gamma \) dwel in the desolate cities. Tearne not, for thou shalt not be confouded: Be not ashamed, for thou shalt not come to confucion. Yee thou shalt forget the shame off thy youth, and shalt not remembre the dishonoure of thy wedowheade. For he that made the, shalbe thy LORDE \( \gamma \) husbonde (whose name is the LORDE of hoostes) \( \gamma \) thine avenger shalbe even the holy one off Israel, the LORDE of the whole worlde. For the LORDE shal call thee, beinge as a desolate soroufull woman, and as a yonge wife that hath broken hir wedlocke: saiecth thy God.

A little while haue I forsaken the, "but with greate mercifulnes shal I take the vp vnto me. Whê I was angrie, I hid my face from the for a little season, but thorow euerlastinge goodness shal I pardon the, saiecth the LORDE thine avenger. And this must be vnto me, as the water of Noe: For like as I haue sworne \( \gamma \) I wil not bringe the water off Noe eny more vpó the worlde:" So haue I sworne, \( \gamma \) \( \gamma \) I wil neuer be angrie with the, ner reproueth: The mountayne shall remoue, \( \gamma \) the hilles shall fall downe: but my lounyng kyndnesse shal not moue, and the bonde off my peace shall not fall downe fro \( \gamma \), saiecth \( \gamma \) LORDE thy merciful louter.

Beholde, thou poore, vexed \( \gamma \) despised: I wil make thy walles of precious stones, \( \gamma \) thy foundació of Saphires, thy wyndowes off Cristall, thy gates of fyné cleare stone, \( \gamma \) thy borders of pleasaut stones. Thy children shal
all be taught of God; "I will give thee plentifulnes of peace. In rightousnes shalt thou be grounded, I will be farre from oppression: for the which thou nedest not be arrayed, neither for hynderance, for it shall not come nye the. Beholde, ye alcaunt was farre from the, shall dwell with the; he was sometime a stranger vnto the, shall be ioyned with the: Beholde, I make the Smyth bloweth the coles in the fyre, I make a weapon after his hondy worke. I make also the waister to destroye: but all the weapons ye are made against the, shall not prosper. And as for all tugnes, ye shall resiste the in indicnet, thou shalt overcome the, condemne them. This is the heretage of the LORDED seruauntes, ye the rightousnes that they shall haue of me, saieth the LORDE.

The lb. Chapter.

COME to the waters all ye, ye that have no moneye. Come, bye, that ye maye haue to eate. Come, bye wyue mylck, without any money, or moneye worth, Wherfore do ye laye out your moneye, for the thingynge fedeth not, and spende youre laboure aboute the thingynge that satisfieth you not? But herke rather vnto me, ad ye shall eate of the best, ye youre soule shall haue bis pleasure in plentifulnes. Emelye youre cares, ye come vnto me, take hede ye youre soule shall lyue. For I will make an euerlastinge couenaunt with you, euene the sure mercies of Davyd.

Beholde, I shall geue him for a witnesse amoge folke, for a prynce captayne vnto the people. Lo, thou shalt call an vnknowne people: ye a people that had no knowledge of the, shall runne vnto the: because off the LORDE thy God, ye holy one of Israel, which glorifieth the. Seke the LORDE while he maye be founde, call vpô him while he is nyc. Let the vngodly man forsaque his wyues, ad ye the vnrighous hymaginaciôs, ye turne agayne vnto the LORDE, so shal he be mercifull vnto hym: and tooure God, for he is redy to forgeue.

For thus saieth the LORDE: My thoughts are not youre thoughts, ye youre wyues are not my wyues: But as farre as the heauens are hyer then the earth, so farre do my waies exceede yours, ye my thoughtes yours. And like as the rayne snowe cometh downe from heauè, ye returneth not thither agayne, but watereth the earth, maketh it fruitfull ye grene, that it maye geue corne ye breade vnto the sower: So the worde also that commeth out of my mouth, shal not turne agayne voyde vnto me, but shal accomplish my wil ye prosper in the thinge, wherto I sende it. And so shal ye go forth with ioye, ye be led with peace. The mountaynes and hilles shal synge with you for ioye, and all the trees of the felde shal clappe their hondes. For thornes, there shall growe Fyrre trees, ye Myrte tre in the steade of beres. And this shal be done to the praye of the LORDE, ye for an euerlasting toke, that shal not be taken awaye.

The lb. Chapter.

THUS saieth ye LORDE: Kepe equite, A and do right, for my sauyenge health shall come shortly, ye my rightousnes shalbe opened. Blissed is the man ye doth this, ye the mans childe which kepeth the same. He that taketh hede, ye he vnhalowe not the Sabbath (that is) he that kepeth himselfe that he do no euel. Then shal not the straunger, which cleaneth to the LORDE, saye: Alas the LORDE hath shut me cleanse out from his people. Nether shal the gelded man saye: lo, I am a drie tre. For thus saieth the LORDE, first vnto the gelded ye kepeth my Sabbath: Namely: that holdeth greatly of the thinge that pleaseth me, and kepeth my couenaunt: Vnto them wil I geue in my housholde and with in my walles, a better heretage ye name: thè ye they had bene called sonnes ye daughtyers. I wil geue them an euerlastinge name, that shall not perishe. Agayne, he saieth vnto the strangers that are disposed to sticke to the LORDE, to serue him, ye to louse his name: That they shalbe no bode me. And all they, which kepe thè selues, that they vnhalowe not the Sabbath, namely: that they fulfill my couenaunt: Them wil I bringe to my holy molitayne, ye make the ioyfull in my house of prayer. Their burnt offeringes and sacrifices shalbe accepted vpô myne aulte, "for my house shalbe an house of prayer for all people. Thus saieth the LORDE God which ga-
thither together the scattered of Israel: "Thou shalt have trouble for thine own ways, saydest thou, but I will leave thee. If thou thinkest to have life (or health) of thyself, and therefore thou believest not that thou art sick. For when wilt thou be abashed and fear, seeing thou hast broken my promise, and remembrest not me, neither hast me in thine heart? Thinketh thou, that I also will hold my peace (as afore time) and thou fearest me not? Yea verily I will declare thy goodnes and thy works, but they shall not profit thee: who art thou, that thou criest, let thy chosen heape deliver the. But the wynde shall take them all away, and carry thee in thy ayre. Neuertheless, they shall trust in me, and inherit the londe, and have my holy hill in possession.

And therefore thus saith: Make redy, make redy, and close your strete, take vp what ye can out of the wyne, that leadeth to your people. For thus saith the he and excellë, even he that dwelleth in the everlastingnesse, whose name is the holyone: I dwell in the sanctuary, and in the sanctuary, with him also, is of a cotrite and hable sprete: I maye heale a troubled mynde, and a cotrite herte. For I chide not euere, but am not wroth with out ende. But thy blastinge goeth fro me, though I make the breath. I am wroth with him for his countoues and lust, I smyfe him, I hyde me, and am angrie, whiche he turneth him self, and foloweth thy waye of his owne herte. But if I maye se his right wyne agayne, I make him whole, I lede him, and restore him vnto them whom he maketh joyful, that were sorry for him. I make the frutes of thankesgivinge. I geue peace vnto them that are farre of, and to them that are nere, saye I the LORDE, that make him whole. But the wicked are like the raginge see, that ca not rest, whose water fometh with the myre and granel. Euen so thy wicked haue no peace, saith my God.

A ND therfore crie now, as loud as thou canst. Leute not of, lift vp thy voyce like a trope, and shewe my people their offences, and thy house of Iacob their synnes. For they seke me dalye, and wilt knowe my ways, euens as it were a people that dyde

The liii. Chapter.
Behold, when ye fast, your lust remaineth still: *for ye do no lesse violence to youre detters: lo, ye fast to strive and debate, and to smythe him with youre fist, that speaketh vnto you. Ye fast not (as somtyme) that youre voyce might be herde above. *Thynke ye this fast pleaseth me, that a mā shulde chasten himself for a daye, and to wryth his heade aboute like an hoke in an hairy cloth, θ to lye vpon the earth? Shulde that be called fastinge, or a daye θ pleaseth θ LORDE? But this fastinge pleaseth not me, *till θ tyne be thou lowe him out of bondage, that is in thy danger: that thou breake the ooth of wicked bargayne, that thou let the oppressed go fre, and take from them all maner of burthen. *It pleaseth not me, till thou deale thy bred to the hongrie, θ bryngye the poore fatherlesse home in to thy house, when thou seist the naked that thou cover him, and hyde not thy face fro thine owne flesh. Then shal thy light breake forth as θ mornynge, and thy health flourishe right shortly: *thy righteousnesse shal go before the, and θ glory of the LORDE shal embrace the.

Then θf thou callest, the LORDE shal answere the: *θf thou criest, he shal saye: here I am. Yee θf thou layest awaye thy burthens, and holdest thy fyngers, and ceast from blasphemous talkinge, θf thou hast compassion vpon thy soule, and refreßshest θ troubled soule: *Then shal thy light springe out in the darknesse, and thy darknesse shalbe as the noone daye. The LORDE shal euer be thy gyde, and satisfie the desyre of, thine hert, and fyl thy bones with marry. Thou shalt be like a freshwatred garden, and like the founteyne of water, that neuer leaueth rynnyng. Then the places that hane euer bene waist, shalbe buyled of the: there shalt thou laye a foundacion for many kynredes. Thou shalt be called the maker vp of hedges, and θ buylder agayne of θ waye of the Sabbath.

The prophet Esap.

The 1st Chapter.

A

ND therefore get the vp by tymes, for thy light cometh, the glory of the LORDE shall rise vp vpô vpô. For lo, while the darkness cloude couereth the earth the people, the LORDE shall shewe the light, his glory shall be seen in the. The Gentiles shall come to thy light, kynges to the brightness springeth forth vpô vpô. Lift vp thine eyes, loke rounde aboute the: All these gather the selues, come to the. Sonnes shall come vnto vpô from farre, daughters shall gather the selues to the on euery side. When thou seist this, shalt maruel exceedingly, and thine hert shalbe opened: when the power of the see shalbe couerthe vnto the (that is) the strength of the Gentiles shall come vnto the. The multitude of Camels shall couer vpô, the Dromedaries of Madia and Ephra. All they of Saba shall come, bringinge golde incense, shewinge the praye of the LORDE. All the catel of Cedar shalbe gathered vpô, the rames of Nabaoth shall serve the, to be ofred vpô myne aultur, which I have chosen, in the house of my glory which I haue garnished. But what are these that fle here like the cloudes, and as the doues flieenge to their wyndowes? The Iles also shall gather the selues, and specially the shippes of vpô see: that they maye bringe the sonnes from farre, and their syller and their golde with them, vnto the name of the LORDE thy God, vnto the holy one of Israel, that hath glorified the. Strangers shall buyyde vpô thy walles, and their kinges shall do the servyce. For when I am angrie, I smyte the: and when it pleaseth me, I pardon the. Thy gates shall stonde open still both daye and night, and neuer be shut: that the hooste of the Gentiles maye come, and that their kinges maye be brought vnto the. For euery people a kingdome that serueth not the, shall perish, and be destroyed with the swerde. The glory of libanus shall come vnto the: The Fyrre trees, Boxes Cedres together, to garnish the place of my Sanctuary, for I wil glorifie the place of my fete.

Morouer those shall come knelinge vnto the, haue vexed the: all they that despisde vpô, shall fall downe at thy fote. Thou shalt be called the cite of the LORDE, the holy Sion of Israel. Because thou hast bene forsakke and hated, so that noman wenth throwe the: I will make the glorious for euer and euer, a joyful thorow all posterities. Thou shalt

The ancient text says:

half deed. We roare all like Beeres, mourn like doves. We loke for equite, but there is none: for health, but it is farre fro vs. For oure offences are manye before, our synnes testifie agaynst vs. Yee we must cofesse, we offende, knowlege, doe we amyse: Namely, transgresse, dissemble agaynst LORDE, fall awaye fro our God: vsinge presiptuous traytorous ymaginacions, castinge false matters in oure hertes. And therefore is euque gone asyde, righteousnes stôdeth farre of: treuth is fallen downe in the strete, and the thinge that is playne and open, maye not be shewed. Yee vpô treuth is lade in preson, and he that refrayneth himself fro euell, must be spoyled.

When the LORDE sawe this, it displeased him sore, vpô there was no were eny equite. He sawe also, that there was no man, which had pitie therof, or was greued at it. And he helde him by his owne power, and clened to his owne righteousnes. He put righteousnes vpô him for a brest plate, set the helmet of health vpô his heade. He put on wrath in stead of clothinge, take golousy aboute him for a cloke: as like as a man goeth forth wrothfully to recopenc his enemies, to be avenged of his aduersaries. Namely, that he might recompence and rewarde the Ílodes, wherhow the name of the LORDE might be feared, from the risynge of the Söne: and his majesty, vnto the goigne downe of the same.

For he shal come as a violent waterstremme, which the wynde of the LORDE hath moued. But vpô Sion there shal come a redeemer, and vnto them in Iacob that turne from wickednese, saiceth the LORDE. I will make this covenaut with them (sayeth vpô LORDE): My sprete that is vpon you, the wordes which I haue put in thy mouth, shal neuer go out of thy mouth, nor out of vpô mouth of thy childre, no ner out of vpô mouth of thy childers childre, from this tyme forth for euer more.
The prophet Esay.                 Chap. ixi.

suckle the mylck of the Gentiles, and kinges brestes shall fede the. And thou shalt knowe
that I the LORDE am thy Sauioure and defender, the mighty one of Iacob. For brasse wil I geneue the golde, and for yron slyluer, for wod brasse, and for stones yron.
I wil make peace thy ruluer, and rightuousnes thyne officer. Violence and robbery shal neuer be herde of in thy londe, nether harme and destruction with in thy borders. Thy walles shalbe called health, thy thy gates the prayse of God. "The Sonne shall neuer be thy daye light, ad the light of the Moone shall neuer shyne vnto the: but the LORDE himself shalbe thy everlastinge light, thy God shalbe thy glory. "The Sonne shall neuer go downe, thy Moone shall not be taken awaye, for the LORDE himselfe shalbe thy everlastinge light, ad thy sorowful dayes shalbe rewarded thy. People shalbe all godly, possess the londe for euer: the floure of my plantinge, the worke of my bondes, wherof I wil rejoicye. The yongest leest shal growe in to a thounodes, the symplest in to a stronge people. I the LORDE shal shortly bringe this thinge to passe in his tyme.

The ixi. Chapter.

THE sprete of the LORDE God is with me; for the LORDE hath anoynted me, and sent me, to preach good tydes vnto the poore, for I might bynde vp by wounded hertes, I might preach deluyerance to thy captuyne, open the preson to the that are bounde: I might declare acceptable yeare of the LORDE, the daye of thy avengeance of oure God: that I might comforte all them that are in heuyynesse, that I might geue vnto them thy moune in Sion, bewty in the steade of ashes, joyful oynmt for sighninge, pleasant raympt for an heuy mide: That they might be called excellent in rightuousnesse, a platinge of the LORDE for him to reioyce in. They shal buylde the lode rough wildernes, set vp by olde deserte. They shal repaye the waist places, soch as haue bene voyde thorow out many generacioun. Straungaers shal stode fede youre cautel, the Aleauntes shalbe youre plowmen reapers. But ye shalbe named the preste of the LORDE, me

shall call you the seruauntes of oure God. Ye shall enjoye the goodes of the Gentiles tryphipe in their substaunce. For youre greate reprofe thy shame, shal they haue loye, ye maye haue parte with the. For they shal haue dubble possession i their lode, shalbe shyne vnto them. For I the LORDE, which loue right ad hate robbery (though it were offered me) shal make their workes full of faithfullnes, make an everlastinge couenaunt with them.

Their sede also and their generacion shall be knowne anmoge the Gentiles, and amoge the people. All they that se them, shall knowe, that they are the hie blessed sede of the LORDE. And threfore I am joyful in the LORDE, me soule reioyseth in my God. For he shall put vpon me the garmet of health, couer me with the mante of rightuousnes. He shal decke me like a brydegrome, as a bryde that hath hir apparell vpoo her. For like as shynge light, their health as a burnynge lampe. Then shal the Gentiles se thy rightuousnesse all kinges thy glory. Thou shalt be named with a newe name, which the mouth of the LORDE shal shewe. Thou shalt be a crowne in the honde of the LORDE, and a glorious garlade in the hode of thy God. From this tyme forth thou shalt neuer be called the forsake, thy lode shall nomore be called the wildernes. But thou shalt be called Hephzibah (that is, my beloued) thy londe Beula (that is) a maried woman: for the LORDE loueth thy lode shalbe inhabited. And like as a yonge mæ taketh a daughter to mariage, so shal God mary himselfe vnto thy sonnes. And as a brydegrome is glad of his bryde, so shal God reioyse over the. I will set watchme vpoo thy walles (o Jerusalem) which shall nether ceasse daye nor night, to preach the LORDE. And ye also

shall not kepe him close, nor leave to speake of hi, vntill Ierusalé be set vp. γ made the prayse of the worlde. The LORDE hath swore by his right honde γ by his stronge arme, that & hence forth he wil not geue thy corne to be meate for thine enemies, ner thy wyne (where thou hast laboured) to be drinke for thy strangers. But they that haue gathered in the corne, shal eate it, γ geue thanks to the LORDE: γ they that haue borne in the wyne, shall drinke it in the court of my Sanctuary.

Stode back, γ departe a sunder, ye γ stonde vnder γ gate, make rowme ye people, repaire the strete, γ take away γ stones; γ set out a toké for the people. "Beholde, γ LORDE proclameth in the endes of the worlde: tel γ daughter Siô: se, thy Saluació cometh, beholde, he bringeth his treasure with him, γ his worke go before him. For they whô γ LORDE delyuereth, shall be called the holy people: γ as for the, thou shalt be named the greatly occupied, and not the forsaken.

The Iruii. Chapter.

What is he this, that cometh from Edom, with stayned reade clothes of Bosra: (which is so costly cloth) γ cometh in so nechly with all his stréth? I am he γ teacheth rightousnes, γ am of power to helpe. Wherfore thô is thy clothinge reade, γ thy rayment like his γ treadeth in γ wyne presse? I haue trodde the presse my self alone, γ of all people, there was not one with me. Thus haue I trodde downe myne enemies in my wrath,γ and set my fete vpô them in my indignacion: And their bloude sprang vpô my clothe, γ so haue I stayned all my rayment. For the daye of vengeance that I haue taked in honde, γ the yeare of my deltyraunce is come. I loked aboute me, and there was no mā to shewe me eny helpe. I fel downe, and no man helde me vp. Thô I helde me by myne owne arme, γ my feruencnes susteyned me. And thus haue I troden downe the people in my wrath, and bathed them in my displeasure: In so much that I haue shed their bloude vpon the earth.

I will declare the goodnesse of the LORDE, γ yee and the prayse of the LORDE for all that he hath gyuen vs, for the greate good γ he hath done for Israel: which he hath gyuen them of his owne fauoure, γ according to the multitude of his lounyge kindnesse. For he sayde: These no dout wilbe my people, and no shriekinge children, and so he was their Sauior. "In their troubles he forsketh the not, but the angel that went forth from his presence, delyuered them: Of very louse γ kindnesse that he had vnto them, redeemed he them. He hath borne them, and caried them vp euer, sence the worlde begane. But after they prouoked him to wrath and vexed his holy minde, he was their enemie, and fought against then him self. Yet remembre he the olde tyme, of Moses γ his people: "How he brought them from the water of the see, as a shepheard doth with his shepe: how he had gyuen his holy sprete amonge them: how he had led Moses by the right honde with his glorious arme: how he had denuyed the water before them (wherby he gat him self an euerlasting name) how he led them in the depe, as an horse is led in the playne, that they shulde not stomble. The sprete of the LORDE led them, as a tame beast goeth in the feld.

Thus (o God) hast thou led thy people, to make thy self a glorious name with all. Looke downe then from heaué, γ and beholde the dwellings place of thy sanctuary γ thy glory. How is it, γ thy gelosy, thy strength, the multitude of thy mercies and thy lownyge kyndnesse, wyl not be entreated of vs? Yet art thou oure father: For Abraham knoweth vs not, nether is Israel acquainted with vs. But thou LORDE art oure father and redeemer, and thy name is euer lasting. O LORDE wherfore hast thou led vs out of thy waye? wherfore hast thou hardened oure hertes, that we feare the not? Be at one with vs agayne, for thy seruantes sake γ are of the generació of thy heretage. Thy people hath had but litle of thy Sanctuary in possesió, for oure enemies haue taked it in: And we are become, euen as we were from the beginnyng: but thou art not their LORDE, for they haue not called vpon thy name.

The Iruii. Chapter.

O THAT thou woldes cleue the heauen in sonder, γ come downe: that the mountaines might melt awaye at thy presence, like as at an hote fyre: and that the malicious...
might boyle, as the water doth vpon the fyre: Wherby thy name might be knowne anmoge thine enemies, & thy the Gétiles might trebile before. That thou mightest come downe with thy wonderous strange workes, then shulde the hilles melt at thy presence. For sence the begynnynge of the worlde there was none (excepte thou o God) that herde or perceaued, nether hath eny eye sene what thou dost for the, that put their trust in the.

Thou helperst him that doth right with cherefullnesse, and them that thynke vpon thy wayes. But lo, thou art angrie, for we offende, and haue bene euer in synne, and there is not one whole. ¶ We are all as an vnclene thinge, all our righteousnesse are as the clothes stayedn with the floures of a woman: we fall erychone as the leaf, for our synnes carie vs awaye like the wynde. There is no man that calleth vpon thy name, that stondeth vp to take holde by the. Therfore hydest thou thy face from vs, and consumest vs, because of oure synnes.

But now o LORDE, thou father of ours: we are the claye, and thou art oure potter, and we all are the worke of thy hondes. Be not to sore displeased (o LORDE) and kepe not oure offences to lyge in thy remembranse, but considre that we all are thy people. The cities of thy Sanctuary lyke waist, Sion is a wildernesse, and Jerusalem a deserte. Oure holy house which is oure beway, where oure fathers pryed the, is bret vp, yee all oure comodities and pleasures are waysted awaye. Wilt thou not be intreated (LORDE) for all this? Wilt thou holde thy peace, and scourge vs so sore?

The lvb. Chapter.

THEY shal seke me, that hitherto haue not axed for me: they shal fynde me, that hither to haue not theyed me. Then shal I saye immediatly, to the people that never called vpon my name: I am here, I am here. For thus longe haue I euer holden out my hondes to an vnfaithful people, that go not the right waye, but after their owne ymaginacions: To a people, that is euer dyfeyne me to my face. ¶ They make their obstaclos in gardens, and their smoke vpon aulters of bricke, they lurrek amonge the graues, and lie in the dennes all night. ¶ They eate swyne flesh, and vnclene broth is in their vessells. Yf thou comest naye them, they saie: touch me not, for I am holyer then thou.

All these men when I am angrie, shalbe turned to smoke and fyre, that shal burne for euer. Beholde, it is written before my face, ¶ shal not be forgotten, but recopensed. I shal rewarde it them in to their bosome: ¶ I meane youre mysdedes, and the mysdedes of youre fathers together (saieth the LORDE) which haue made their smokes vpon the mountaines, and blasphemed me vpon the hilles: therfore wil I measure their olde dedes in to their bosome agayne.

Morerue thus saieth the LORDE: ¶ like as when one wolde gather holy grapes, men saye vnto him: break it not of, for it is holy: Euen so will I do also for my servauntes sakes, that I will not destroye them all. ¶ But I will take a sade out of Iacob, and out of Iuda one, to take possession of my hill. My chosen shal possesse these things. ¶ my servauntes shal dwell there. Saron shalbe a shepefolde, and the valley of Achor" shal geue stallinge for the eatell of my people, that feare me. But as for you, ye are they, ¶ haue forsaken the LORDE, and forgotten my holy hill. Ye haue set vp an aultur vnto fortune, ¶ geue rich drinkofferinges vnto treasure. Therfore wil I nombre you with the swerde, that ye shall be destroyed all together. ¶ For when I called, no man gaue me answere: when I spake, ye herkened not vnto me, but dyd wickednes before myne eyes, and chose the thinge that pleased me not.

Therfore thus saieth the LORDE God: ¶ Beholde, my servauntes shal eate, but ye shall haue honger. Beholde, my servauntes shal drynke, but ye shall suffre thURSTE. Beholde, my servauntes shal be mery, but ye shall be cofounded. Beholde, my servauntes shal reioyse for very quietnesse of herte. ¶ But ye shal crie for sorow of hert, and cOplayne for vexacion of mynde. Yourne name shall not be sworne by amonge my chosen, for God the LORDE shal seye you, and call his servauntes by another name. ¶ Who so reioyseth vpo earth, shal reioyse in the true God: And Who so sweareth vpo earth, shal swear in the
true God. For the olde enimite shalbe forgotten, and taken awaye out of my sight. For lo, I shal make a new heauæ, a new earth. And as for the olde, they shall never be thought vp, ner kepte in mynde: but me shalbe glad and euermore reioyse, for the thinges, that I shal do.

For why: Beholde, I shal make a joyfull Jerusalem, yee I my self will reioyse with Jerusalem, a be glad with my people: And the voyce of weeping and waylinge shall not be herede in her from thence forth. There shall neuer be childe ner olde man, that haue not their full days. But whẽ the childe cometh to an hũderth yeare olde, it shal dye. And yf he that is an hũderth yeare of age do wronge, he shalbe cursed. They shal buylde houses, and dwel in them: they shal plante vynyardes, and eate the frute of them. They shall not buylde, a another possesse: they shall not plante, and another eate: But the life of my people shalbe like a tre, and so shal the worke of their hondes.

My chosen shall lyue longe, they shall not laboure in wynne, ner beget with trouble: for they are the hie blessed sede of the LORDE, their frutes with them. And it shalbe, that or euere they call, I shal answere them. Whyle they are yet but thinkinge how to speake, I shal heare them. The woff and the lambe shal fede together, and the lyon shal eate haye like the bullocke. But earth shalbe the serpẽtes meate. There shal no man hurte ner slaye another, in all my holy hill, saith the LORDE.

The 4vi. Chapter.

THUS saith the LORDE: Heauæ is my seate, and the earth is my fote stole. Where shal now the house stonde, ‎ý ye will buylde vnto me? And where shal be the place, ‎ý I wil dwel in? As for these thinges, my hōde hath made them all, and they are all created, saith the LORDE. Which of them shal I then regard? Eue him that is of a lowly troubled sprete, and stødeth in awe of my wordes. For who so slayeth an oxe for me, doth me so greate dishonoure, as he † kylleth a må. He that kylleth a shpe for me, choketh a dogge. He that bringeth me meat offringes, offreth swyne's bloude: Who so maketh me a memoriall of Incense, prayseth the thinge † is vright. Yet take they soch wayes in honde, and their soule delithe in these abominacions.

Therfore wil I also haue pleasure in laughinge them to scorne, and the thinge that they feare, wil I bringe vpon the. For when I called, no man gaue answere: when I spake, they wolde not heare: But dyd wickednesse before myne eyes, a chose the thinges that displeasse me. Heare the worde of God all ye, that feare the thinge which he speaketh. Youre brethren that hate you, and cast you out for my names sake, saye: Let the LORDE magnifie himself, that we maye se youre gladnesse: a yet they shalbe co-founded.

For as touchinge the cite and the temple, I heare the voyce of the LORDE, that will rewarde, and recompece his enemies: like as when a wife bringeth forth a man childe, or euer she suffre the payne of the byrth and angynsh of † traynale. Who euer herde or sawe soch thinges? doth the grounde beare in one daye? or are the people borne all at once, as Sion beareth his sonnes? For thus sayeth the LORDE: Am I he that maketh other to beare, and beare not my self? Am not I he that beareth, and maketh baren? saith thy God. Reioyse with Jerusalem, a be glad with her, all ye that loue her. Be joyful with her, all ye that mourned for her. For ye shal sucke coforme out of hir breastes, and be satisfied. Ye shal taist, and haue delite in the plenteousnesse of hir power. For thus sayeth the LORDE: beholde, I wil let peace † to her, like a water floude, † might of the Heithẽ like a flowinge streame. Then shal ye sucke, ye shal be borne vpon hir sydes, and be joyful vpō hir knees. For like as a childe is comforted of his mother, so shal I conforte you, and ye shal be comforted in Jerusalem. And when ye se this, youre herte shal reioyse, and youre bones shal florish like an herbe.

Thus shal the honde of the LORDE be knowe amongst his seruauntes, and his indignacion amongst his enemies. For beholde, the LORDE shal come with fyre, and his charet shal be like a whyrlynde, that he
maye recompence his vengeaunce in his wrath, and his indignacion with the flame of fyre. For the LORDE shal iudge all flesh with the fyre and with his swerde, and there shalbe a greate nombre slayne of the LORDE. Soch as haue made them selues holy and cleane in the gardens, and those that haue eaten swyne flesh, myce, and other abhominaciōs, shal be taken awaye together, saieth the LORDE. For I wil come to gather all people and tonges, with their workes and ymaginacions: these shal come, and se my glory. Vnto them shal I geue a toke, and sende certayne of the (that be delyuered) amonge the Gentiles: in to Celicia, Africa and Lidia (where men can handle bowes) in to Italie also and Greke londe.

"The Iles farre of, that haue not herde speake of me, cl haue not sene my glory: shal preach my prayse amonge the Gentiles, and shal bringe all youre brether for an offringe

Esa. 61. a. 52. a. 60. a. 65. a.

The ende of the prophet Esay.
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chap. I</td>
<td>He declareth first his callinge, and in a vision he seith the destruction of Jerusalem.</td>
</tr>
<tr>
<td>Chap. II</td>
<td>The faithfulness and louynge mercy of God: Agayne, the vnthankfulnes of the people.</td>
</tr>
<tr>
<td>Chap. III</td>
<td>He crieth vpon the people to amende, and sheweth them the wrath of God.</td>
</tr>
<tr>
<td>Chap. IV</td>
<td>He layeth the wrothfull displeasure of God before them, and exorteth the to amendment.</td>
</tr>
<tr>
<td>Chap. V. VI. VII. VIII.</td>
<td>The wrath of God, and the cause thereof. Plages and misery for to come.</td>
</tr>
<tr>
<td>Chap. IX.</td>
<td>The prophet mourneth and coplayneth vpon the synnes of the people.</td>
</tr>
<tr>
<td>Chap. X.</td>
<td>He geyth the warnynge, that they folowe not the vses and customes of the Heithie, and sheweth them how vayne a thinge it is to wor-shiphe ymages, and to forget the true lyuynge God.</td>
</tr>
<tr>
<td>Chap. XI.</td>
<td>He puteth them in remembrance of the coue- naunt, sheweth their misery, &amp; coplayneth of his owne persecucion.</td>
</tr>
<tr>
<td>Chap. XII.</td>
<td>The prosperite of the wicked, a trouble of the that are godly. The forsakyng of the Ieues, and callynge of the Heithie.</td>
</tr>
<tr>
<td>Chap. XIII.</td>
<td>Sore plages vpó the people, shewed vnto the prophet by the lynninge breche.</td>
</tr>
<tr>
<td>Chap. XIII.</td>
<td>The derth of frutes. So wroth is God at the people, that he forbiddeth the prophet to praye for them.</td>
</tr>
<tr>
<td>Chap. XV.</td>
<td>God wil not be intreated, where his lawe is troden vnder fote. He answereth the prophet to his coomplaynte.</td>
</tr>
<tr>
<td>Chap. XVI.</td>
<td>The LORDE forbiddeth the prophet to kepe company with the people, or to take a wife in that place, for he is mynded to punish them.</td>
</tr>
<tr>
<td>Chap. XVII.</td>
<td>Punishment of them that forsake the LORDE, and put their trust in men. A commaundement concernynge the Sabbath.</td>
</tr>
<tr>
<td>Chap. XVIII.</td>
<td>By the potters worke the prophet is taught, so that he warneth the people, and telleth them of the punyshment.</td>
</tr>
<tr>
<td>Chap. XIX.</td>
<td>The plage vpó Jerusalem and Tophet.</td>
</tr>
<tr>
<td>Chap. XX.</td>
<td>Pashur the chefe prest smyteth Jeremy the prophet, and putteth him in preson: which sheweth his plage for to come.</td>
</tr>
<tr>
<td>Chap. XXI.</td>
<td>The prophet sheweth the kyngye, what shal become of the cite.</td>
</tr>
<tr>
<td>Chap. XXII.</td>
<td>He exorteth the kyngye and all the people vnto godlynesse, and telleth what shal become of Sellü (other wyse called Ioas) the sonne of Iosias: and what shal happe to lechonias the sonne of Ioachim.</td>
</tr>
<tr>
<td>Chap. XXIII.</td>
<td>He reproueth the wicked rulers and false prophetes.</td>
</tr>
</tbody>
</table>
The prophet Jeremy.

Chap. XXIII.
The vision of the fyge maides.

Chap. XXV.
He reproueth the kynge and all the people, and sheweth the punishement for to come vpon the heithen.

Chap. XXVI.
Because the prophet rebuketh the people, the prestes and the prophetes put him to trouble: but at the last Abicam deluyereth him.

Chap. XXVII.
God commaundeth the prophet for to make bondes and cheynes, to signifie the captiuyte of the Heithen kynges.

Chap. XXVIII.
Hananiasthe false prophet withstondesth Ieremy.

Chap. XXIX.
A lettre of Ieremy sent vnto the presoners at Babilon.

Chap. XXX.
Ieremy at the comaundement of God wrytech his sermons in a boke. Swete and comfortable promises vnto the godly: Agayne, the wrath of God agaynst the wicked.

Chap. XXXI.
He putteth the people in mynde of the louynge mercy and benefites of God, and cofoorth them with his promises.

Chap. XXXII.
The prophet beyng in preson sheweth the deluyeraunce of the people ouzt of captiuyte.

Chap. XXXIII.
A playne and manifest prophecy of the kyngdome of Christ.

Chap. XXXIII.
He sheweth the kyng Seodechias and the people their punyshmet for breakeynge the covenaut.

Chap. XXXV.
He reproueth the disobedience of the people, thorow the good example of the Rechabites.

Chap. XXXVI.
The kyng burneth the prophetes boke, but a greater is wryttech agayne for it, and the kyng punyshed.

Chap. XXXVII.
Phrao commeth out of Egipte to helpe the kyng, but in vayne. Ieremy is put in preson.

Chap. XXXVIII.
The prynces laboure to haue the prophet deed, they put him in a sorer preson: but Abdedmelech getteth him out, and the kyng comoneth with him.

Chap. XXXIX.
The cite of Ierusalem is wonne, the kyng taken, his sonnes and prynces slayn before his face, his owne eyes put out, and he led vnto Babilon. But Ieremy and Abbedmelech escape.

Chap. XL.
How the chefe captayne intreateth Ieremy. Godolias is made gouernoure of the londe, the people resorte vnto him.

Chap. XLI.
Ismael slayeth Godolias, and taketh the people presoners, but Iohanna defendeth them.

Chap. XLII.
The captaynes axe councell at Ieremy, but folowe him not.

Chap. XLIII, XLIII.
They wil nedes go in to Egipte agaynst the comaundement of God. The prophet exorteth the to the contrary, and to leaue their ydolatry: Neuertheles, they regarde it not, but wil do as their fathers dyd before them.

Chap. XLV.
Ieremy comforteth Baruch, coccupynge his weaknesse of mynde.

Chap. XLVI.
The summe of Jeremies preachinge vnto the Heithen, specially vnto Egipte.

Chap. XLVII.
Agaynst the Philistynes.

Chap. XLVIII.
Agaynst Moab.

Chap. XLIX.
Agaynst the Ammonites, Edomites, Damascus, Cedar and Elam.

Chap. L. LI.
Agaynst Babilon.

Chap. LII.
A recitynge how Ierusalê was beseged, wonne, and taken.
 THESE are the Sermons of Jeremy the sonne of Helchia the prest, one of them that dwelt at Anathot in the londe of Ben Iamin: when the LORDE had first spoken with him, in the tyme of Iosias the sonne of Amon kinge of Iuda, in the xij yeares of his kingdome: and so durng the tyme of Joachim the sonne of Iosias kinge of Iuda, and vnto the xiiij yeares of Sedeochias the sonne of Iosias kinke of Iuda were ended: when Jerusalem was taken, euen in the fift Moneth.

The first Chapter.

A THE worde of the LORDE spake thus vnto me: 'Before I fashioned the in thy mothers wobe, I dyd knowe the: And or euer thou wast borne, I sanctified thee, and or- dened the, to be a prophet vnto the people. The sayde I: "Oh LORDE God, I am vn- mete, for I am yet but yonge. And the LORDE answered me thus: Saye not so, I am to yonge: 'For thou shalt go to all that I shall sende the vnto, and what so euer I com- maunde the, that shalt thou speake. Be not afraid of their faces, for I wilbe with the, to deluyer the, saith the LORDE.

And with that, the LORDE stretched out his honde, and touched my mouth, and sayde morover vnto me: Beholde I put my wordes in thy mouth, and this daye do I set the ouer the people and kingdomes: that thou mayest rote out, breake of, destroye, and make waist; and that thou mayest buyde vp, and plate. Afterthis, the LORDE spake vnto me sayenge: Jeremy, what seist thou? And I sayde: I se a wakyng yng rodde. Then sayde the LORDE: thou hast sene right, for I will watch diligently vpon my worde, to performe it.

It happened afterwarde, that the LORDE spake to me agayne, I sayde: What seist thou? 'And I sayde: I do se a seethinge pot, lokinge from out of the north hitherwarde.

Then sayde the LORDE vnto me: Out of the north shall come a plagge vpon all the dwellers of the londe. For lo, I will call all the officers of the kyngdomes of the north, (saith the LORDE.) And they shall come, and euery one shall set his seate in the gates of Jerusalem, and in all their walles rounde aboute, and thorow all the cities of Iuda. And thorow them shall I declare my judg- ment, vpon all the wickednesse of those men that haue forsaken me: that haue offerd vnto straunge goddes, & worshipped the workes of their owne hondes.

And therfore gyarde vp thy løynes, arise, and tell them all, that I geue the in commandement. Feare them not, I will not haue the to be a fraayed of the. For beholde, this daye do I make the a stroge fensed towne, an yron pyler, and a wall of stele agaynst whole londe, agaynst the kinges and mightie men of Iuda, agaynst the prestes and people of the londe. They shall fight agaynst the, but they shall not be able to overcome the: "for I am with the, to deluyer the, saith the LORDE.

The ij. Chapter.

MOROUER, the worde of the LORDE comaunderd me thus: "Go thy waye, crie in the cares of Ierusale, saie: Thus saieth the LORDE: I remembere the for the kyndnesse of thy youth, and because of thy stedfast loue: in that thou folowdest me thorow the wilundersse, in an vntilled londe. Thou Israel wast halowed vnto the LORDE, and so was his first frutes. All they that denoured Israel, offended: mischief fell vpon them, saith the LORDE. Hears therfore the worde of the LORDE, O thou house of Iacob, and all the generacion of the house of Israel. Thus saith the LORDE vnto you:

What vnfaithfulnessse founde voure fathers in me, that they wente so farre awaye fro me, fallinge to lightnesse, and beinge so yayne? They thought not in their hertes: Where hauwe we left the LORDE, y brought vs out of the lode of Egipte: y led vs thorow the wilundersse, thorow a deserete, and rough londe, thorow a drie and a deadlye londe, yee a londe that no man had gone thorow, and wherein no man had dwelt. And when I had brought you in to a pleasant welbuylded londe, that ye might enioye the frutes and all the comodities of the same: ye wente forth and defyled my londe, brought myne heretage to abominacion.

The prestes the selues saide not once:

I. Jer. 25. 6. 2 Esd. 3. 7. Jer. 15. 5. 2 Or breaste. 5 Jer. 25. 6. 6 Jer. 15. 5. 5 Jer. 10. 3. and 30. 8. 2 Esd. 3. 7. 7 Jer. 14. 4. 8 Esd. 39. 1. Deut. 6. 2.
where is thy LORDE? * They thy haue the lawe in their hondes, knowe me not: The shepherdes offende against me. The pro-
phetes do seruyce vnto Baal, & folowe soch thinges as shall bringe them no profit.

Wherfore I am constrained (sayeth the LORDE) to make my complaynte vpon you, and vpon youre children. Go in to the Iles of Cethim, and loke wel: sende vnto Cedar, take diligent hede: and se, whether soch thinges be done there, whether the Gentiles themselfes deale so falsely & vntruly with their goddes (which yet are no goddes in dede.)

But my people hath haue ouer their hie honoure, for a thinge that maye not helpe them.

Be astonished (o ye heauens) be afrayde, and abashed at soch a thinge, saith the LORDE. For my people hath done two euel. They haue forsake me the well of the water of life, and digged them pittes, yee vile and broken pittes, that holde no water. Is Israel a bonde seruaunt, or one of the housholde? Why is he then so spoyled? Why do they roare and erie then vpon him, as a lyon? They haue made his londe waye, his cities are so brent vp, that there is no man dwellinge in them. Yee the children of Noph and Taphanes haue defyled thy necke.

C

Cethim, not this vnto the, because thou hast forsaken the LORDE thy God, euer sence he led the by the waye? And what hast thou now to do in thy strete of Egipte? to drinke foule water? Either, what maketh thou in the waye to Assiria? To drinke water of the floude? Thine owne wickednesse shall reproue the, and thy turnynge ayewe shal condemne the: that thou mayest knowe and understonde, how euel and hurtful a thinge it is, thy thou hast forsaken the LORDE thy God, and not feared him, saith the LORDE God of hoostes.

*I* haue euer broken thy yock of olde, *I* bursten thy bondes: yet saiest thou, I wil nonmore serue, but (like an harlot) thou runnest aboute vpon all his hilles, *I* amonge all grene trees: where as I planted the out of noble grapes and good rotes. How art thou turned then in to a byter, vnfrutefull, and strange grape? Yee and that so sore: that though thou wasshest the with Nitrus *I* makest thiselse to sauoure with that sweete smellinge herbe of Borith: yet in my sight thou art stayned with thy wickednesse, saith the LORDE thy God.

Sayes not now: I am not vnclene, and I haue not followed the goddes. *Ilke vp* thyne owne waies in the woddes, valleis *I* dennes: so shalt thou knowe, what thou hast done. Thou art like a swift Dromedary, that goeth easely his waye: and thy wantonnes is like a wilde Asse, that vseth the wildernesse, and that snoffeth and bloweth at his wil. Who can tame the? All they that seke the, shall not fayle, but fynde the in thyne owne vnclenes. Thou kepest thy fote from nakendes, and thy throte from thurste, and thinkest thus in thy self: tush, I will take no sorowe, I will loue the straunge goddes, *I* hange vpon them.

Like as a thefe that is taken with the dede, commeth to shame, euë so is the house of Israel come to confusion: the common people, their kings and rulers, their prestes and pro-
phetes. For they saye to a stock, thou art my father, and to a stone: thou hast begotten me, yee they haue turned their back vpon me, *I* not their face. But in the tyme of their trouble, when they saye: stonde vp, and helpe vs, I shal anwresse the: Where are now thy goddes, that thou hast made the? byd them stonde vp, and helpe the in the tyme of neede? For ilke how many cities thou hast (o Iuda) so many goddes hast thou also.

Wherfore the wil ye go to lawe with me, seinge ye all are synners against me, saith the LORDE? It is but lost laboure, that I smyte youere children, for they receaue not my correction. Youre owne swearde destroyeth youre prophetes, like a deouringe lyon. Yf ye be the people of the LORDE, then herdke vnto his worde: Am I the become a wilder-
nesse vnto the people of Israel? or a londe that hath no light? Wherfore saieth my people then: we are fallé of, and we wil come no more vnto the? Doth a mayden forget hir raymet, or a bryde hir stomacher? And doth my people forget me so lõge? Why boostest thou thy wayes so hylie, (to optayne fauoure there thorow) when thou hast yet stained them with blasphemies?

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Footnotes:

Chap. iii.  
The prophet Jeremy.  
Fo. derric.

"Vpon thy wynges is founde the bloude of poore and innocent people, and that not in corners and holes only, but openly in all these places. Yet darrest thou saye: I am gil
lesse: Tush, his wrath can not come vpô me. Beholde, I wil reason with thee, because thou darrest saye: I haue not offended. O how euel wilt it be for the, to abyde it: 4 when it shall be knowne, how oft thou hast gone bac
warde? For thou shalt be confounded, as wel of Egipte, as of the Assirians: Yee thou shalt go thy waye from the, α Smyte thynne hondes together vpon thy heade. 5 Because the LORDE shall bringe that confidence and hope of thine to naught, and thou shalt not prosper with all.

The iiij. Chapter.

COMMONLY, when a man putteth awaye his wife, 6 and she goeth from him, and mairieth with another, then the question is: shulde he resorte vnto her eny more after that? Is not this felde then defyled and vnclene? 7 But as for the, thou hast played the harlot with many louers, yet turne agayne to me, saith the LORDE. Lift vp thine eyes on every syde, and loke, if thou be not defyled. Thou hast waited for them in the stretes, and as a murtherer in the wilnderesse. Thorow thy whorde and shamefull blasphemies, is the londe defyled.

"This is the cause, that the rayne and euenyng dew hath ceased. Thou hast gotten the an whores foreheade, and canst not be ashamed. Eles woldest thou saye vnto me: O my father, thou art he that hast brought me vp, and led me fro my youth: Wilt thou then put me awaye, and cast me of for euer? Or wilt thou withdrawe thy self clene fro me? Neuerthelesse, thou speakest such wordes, but thou art euer doinge worse, and worse.

The LORDE sayde also vnto me, in the tyme of Josias the kynge: Hast thou sene what that shrekinge Israel hath done? how she hath runne vp vpon all his hilles, 8 and amongst all thick trees, and there played the harlot? hast thou sene also, (when she had done all this) how I sayde vnto her: that she shulde turne agayne vnto me, and yet she is not returned? 9 Iuda that vnfaithfull sister of hirs also sawe this: Namely, that afther I had well sene the aduoutrye of the shrenkinge harlot Israel, I put her awaie, and gaue her a byll of deuorement.

For all this, hir vnfaithfull sister Iuda was not ashamed, but wente backe and played the whore also. Yee and the noyse of hir whor
dome hath defyled the whole lode. For she hath committed hir aduoutrie with stones and stockes.

Neuerthelesse, hir vnfaithfull sister Iuda is not 4 turned vnto me agayne with hir whole herte, but fayndly, saith the LORDE. And the LORDE sayde vnto me: The bacslyder Israel is more righteous, 10 the the vnfaithfull Iuda: and therefore go preache these wordes towarde the north, 11 saye: Thou shrenkinge Israel, turne agayne (saieth the LORDE,) and I will not turne my face from you, for I am mercifull, saith the LORDE, 12 I will not allwaye beare displeasure agaynste the: but on this condicion, that thou knowe thy greate blasphemy: Namely, that thou hast vnfaithfully forsaken the LORDE thy God, 13 hast made thy syl partaker of straunge goddes vnder all grene trees, but hast had no wil to heare my voycye, saieth the LORDE.

"O ye shrenkinge children, turne agayne, saieth the LORDE, and I wilbe maried with you. For I will take one out of the citie and two out of one generacion from amôge you, and bringe you out of Sion: and will geue you byrdme after myne owne mynde, which shal fede you with lernynge and wyssdome. Moreover, when ye be increased and multiplied in the londe, then (saieth the LORDE) there shall nomore boost be made of the arke of the LORDES Testament: No man shall thinke vpon it, nether shall eny man make menccion of it: for from thence forth it shall nether be visited, ner honoured with giftes.

Then shall Jerusalem be called theLORDES seate, and all Heithen shalbe gathered vnto it, for the name of the LORDE sake, which shalbe set vp at Jerusalem. And from that tyme forth, they shall folowe nomore the ymaginacion of their owne frauawarde herte.

Thè those 3 be of the house of Iuda, shall go vnto the house of Israel: And they shall come together out of the north, 14 in to the

* Deut. 18. b. Iere. 7. a. Eze. 20. d. Psal. 105. c.  4 Re. 18. d. Eze. 29. a. Esa. 30. a. Iere. 17. b.  5 Deu. 24. a.  6 Osee 2. a. Eze. 16. b. Osee 8. b.  7 3 Re. 17. a.

"Eze. 23. b.  8 Osee 5. a.  9 Eze. 16. c.  10 Iere. 5. b. Esa. 57. a.  11 Eze. 2. e.  12 Osee 14. a. Eze. 14. a. Osee 2. d.  13 Matt. 9. b.  14 Iere. 2. d.  15 Re. 17. b.  16 Osee 2. b.  17 Eze. 23. b.  18 Osee 5. a.  19 Eze. 16. c.  20 Iere. 5. b. Esa. 57. a.  21 Eze. 2. e.  22 Osee 14. a. Eze. 14. a. Osee 2. d.  23 Matt. 9. b.
same londe that I have geuen youre fathers. And I haue shewed also, how I toke the vp beinge but a childe, and gaue the a pleasant londe for thine heretage, yee and a goodly hooste of the Heithen: and how I commanded the, that thou shuldest call me father only, and not to shrencke fro me.

But like as a woman fayleth hir louter, so are ye vnfaithfull vnto me (o ye house of Israel) saith the LORDE. And therfore the voyce of the children of Israel was herd on euery side, weeping and waylinge: for they haue defyled their waye, and forgotten God their LORDE.

O ye shrenkinge children, turne agayne, (sayenge: lo, we are thine, for thou art the LORDE oure God:) And so shal I heale youre bacturnynges. The hilles fall, and all the hie pryde of the mountaynes, but the health of Israel stondeth only vpon God oure LORDE.

Confucion hath deououred oure fathers labour from oure youth vp: yee their shepe and bullockes, their sonnes and daughters. So do we also slepe in oure confucion, and shame couereth vs: for we and oure fathers from oure youth vp vnto this daye haue synned agaynst the LORDE oure God, and haue not obeyed the voyce of the LORDE oure God.

The iii. Chapter.

ISRAEL, yf thou wilt turne the, then turne vnto me, saith the LORDE. And yf thou wilt put awaye thy abominacion out of my sight, thou shalt not be moued: And shalt swere: The LORDE lyueth: in treuth, in equite and rightuousnesse: and all people shall be fortunable and joyfull in him. For thus saith the LORDE, to all Iuda and Jerusalem: powre youre londe, and sowe not amonge the thornes.

Be circuncised in the LORDE, and cut awaye the foreskynge of youre hertes, all ye of Iuda, and all the indwellers of Jerusalem: that my indignacion breake not out like lyre, kynde, so that no man maye quench it, because of the wickednes of youre ymaginations.

Preach in Iuda and Jerusalem, crye out and speake: Blowe the trompettes in the londe, crie that euery man maye heare, and saye: Gather you together, and we will goe in to stronge cities. Set vp the token in Sion, spede you, and make no tarienge: for I will bringe a greate plage, and a greate destruction from the north. For the spoyle of the Gentiles is broken vp from his place, as a lyon out of his dene, that he maye make the londe waist, and destroye the cities, so, that no man maye dwell therin. Wherfore gyre youre selues aboute with sack cloth, mourne, and wepe, for the fearfull wrath of the LORDE shal not be withdrawn from you.

At the same tyme (saith the LORDE) the hert of the kinde and of the prynees shall be gone, the pretes shall be astonished, and the prophetes shall be sore afraied. Then sayde I: O LORDE God, hast thou then disceane this people and Jerusalem, sayenge: ye shall haue peace, and now the swearde goeth thorow their lyues? Then shal it be saide to the people of Ierusalem: there commeth a warme wynde from the north thorow the waye of my people, but nether to fanne, ner to clisse.

After that shal there come vnto me a stronge wynde, and then wil I also geue sentence vpon them. For lo, he commeth downe like as a cloude, and his charrettes are like a stormy wynde: his horsmen are swifter then the Aegle. Wo vnto vs, for we are destroyed. O Ierusalem, wash thine hert from wickednes, that thou mayest be helped. How longe shal thy noysome thoughtes remayne with the?

For a voyce from Dan and from hill of Ephraim speaketh out, and telleth of a destruction. Beholde, the Heithen geue Jerusalem warnynge, and preach vnto her, that hir destroyers are comyng from farre countrees. They tell the cities of Iuda the same also, they shall geue them warnynge in euery place, like as the watch men in the felde. For they haue prouoked me to wrath, saith the LORDE.

Thy wanes and thy thoughtes, haue brought the vnto this, this is thynge owne wickednes and disobedie, that hath possessed thynge hert: Ah my bely, ah my bely, (shalt thou crye) how is my hert so sore? my hert paunt-

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...eth within me, I can not be still, for I haue herde the crienge of the trompettes, and peales of warre.

They crie murthur vpon murthur, the whole londe shal perish. Immediathly my tentes were destroyed, and my hanginges, in the twincklinge of an eye. How longe shall I se the tokens of warre, and heare the noyse of the trompettes?

Neuertheles this shall come vpon them, because my people is become foolish, and hath vtherly no understandinge. They are the children of foolishnes, and without ey dis-creció. To do euell, they haue witt ynoyng: but to do well, they haue no wisdome. I haue loked vpon the earth, and se, it is wasyt and voyde. I loked towardes heauen, and it had no shyne.

I behelde the mountaynes, and they trembled, and all the hilles were in a feare. I loked aboute me, and there was no body, and all the byrdes of the ayre were awaye. I marked well, and the plowed felde was become wast: yee all their cities were destroyed, and I will not go from it. The whole londe shal fle, for the noyse of the horsmen and bowmen: they shall runne in to dennes in to woddes, and clyme vp the stony rockes. All the cities shalbe voyde, and no man dwellinge therin.

What wilt thou now do, thou beinge destroyed? For though thou clothest thy self with scarlet, deckest þ with gold: though thou paynest thy face with colours, yet shalt thou tryyume thy self in voyne.

For those that hither to haue bene thy greate faouerers, shal abhorre the, and go aboute to slaye þ. For (me think) I heare a noyse, like as it were of a woman trauellinge, or one laboringe of his first childe: Euen the voyce of the daughter Sion, that casteth out his armes, and swenneth, sayenge: Ah wo is me, how sore vexed and faynte is my herte, for them that are slayne?

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The 6. Chapter.

OLKE thorow Ierusalem, beholde and se: A Seke thorow stretes also within, yf ye can fynde one man, that doth equall and right, or that laboureth to be faithfull: and I shall spare him (saieth the LORDE). For though they can saye: the LORDE lyueth, yet do they sweare to discouer: Whereas thou (o LORDE) lokest only vpon faith and treuthe. Thou hast scourged them, but they toke no repentance: thou hast correte them for amendemént, but they refusd thy correction. They made their faces harder then a stone, and wolde not amend.

Therfore I thought in my selfe: peraduen-ture they are so symple and foltish, that they understonde nothinge of the LORDES waye, and judgmentes of oure God. Therfore will I go vnto their heads and rulers, and talke with them: yf they knowe the waye of the LORDE, and the judgmetes of oure God. But these (in like maner) haue broken the yock, and bursten the bondes in sonder.

Wherefore a lyon out of the wood shal hurte them, and a wilde in the euencyne shal destroye them. The cat of the mountayne shal lie lurkinge by their cities, to teare in peces all them, that come therout. For their offences are many, and their deparinge awaye is grete.

Shulde I then for all this haue mercy vpon the? Thy children haue forsaken me, and sworn by them that are no goddes. And albeit they were bounde to me in mariage, yet they fell to aduoutrie, and haunted harlottes houses.

In the desyre of vnclenen lust they are become like the stoned horse, evry man neyth at his neighbours wife. Shulde I not correecke this, saieth the LORDE?

Shulde I not be avened of evry people, that is like vnto this? Clyme vp vpon their walles, beate them downe, but destroye them not vterly: cut of their braunches, because they are not the LORDES.

For vnfaithfully hath the house of Israel and Iuda forsaken me, saieth the LORDE. They haue denied the LORDE, and sayde: it is not he.

Tush, there shall no misfortune come vpon vs, we shal se nether sweare ner honger.
As for the warnyng of the prophete, they take it but for wynde, * yee there is none of these, which will tell them, that soch thinges shall happen vnto them.

Wherefore thus saith the LORDE God of hoostes: because ye speake soch wordes, beholde: *The wordes that are in thy mouth will I turne to fyre, and make the people to be woed, that it maye consume them.

Lo, I will binke a people vpou you from farre, o house of Israel (saith the LORDE) a mightie people, an olde people, a people whose speach thou knowest not, nether vnderstodest what they saye.

Their arowes are sodane death, yee they them selues be very gianuotes. This people shall eate vp thy fruit & thy meate, yee they shall deouere thy sonses and thy daughteres, thy shepe and thy bullockes.

They shall eate vp thy grapes & fyges. As for thy stronge and well fensed cities, wherein thou didest trust, they shall destroye them with the swarde.

Neuertheles I will not then hate done with you, saith the LORDE. But ye they saye: wherefore doth the LORDE oure God all this vnto vs?

Then answere them: because, that like as ye haue forsakë me, and %serued straunge goddes in youre owne londe, euen so shall ye serue other goddes also in a straunge londe.

Preach this vnto the house of Jacob, & crie it out in Iuda, and saye thus: Heare this (thou folish and vndiscrate people.) * Ye haue eyes, but ye se not: eares haue ye, but ye heare not.

Feare ye not me, saithi the LORDE? Are ye not ashamed, to loke in the face? * which bynde the see with the sonde, so that it can not passe his boundes: For though it rage, yet can it do nothinge: and though the wawes thereof do swell, yet maye they not go ouer.

But this people hath a false and an obstinate herte, they are departed and gone awaye fro me. They thinke not in their hartes: O let vs feare the LORDE oure God, that geue us rayne early and late, when nede is: which kepeth euer still the harvest for vs yearly.

Neuertheles youre miszededes haue turned these from you, * A youre synnes haue robbed you herof.

COME out of Ierusalem, ye stronge childre of Ben Iamin: %blowe vp the trompettes ye Tecuites, set vp a token vnto Bethacarem, for a plauge and a greate misery pepeth out from the North.

I will licken the daughter Sion to a fayre and tendre woman, and to her shall come the shepheredes with their flockes. Their tentes shall they pitch rounde aboute her, and euery one shall fedde with his honde. Make battell against her (shal they saye :) Arise, let vs go vp, while it is yet daye.

Alas, the daye goeth awaye, * the night shadowes fall downe: Arise, let vs go vp by night, and destroye hur stronge holdes, for thus hath the LORDE of hoostes commaundéd.

Hew downe hur trees, and set vp bulworkes against Ierusalé. This is the cite that must be punished, for in her is all maliciousnes. Like as a cogyde aboumdeth in water, euë so this cite abouëdeth in wickednes. Robbery and vnrightenousnesse is herde in her, sorow & woundes are euer there in my sight. Amède the (o Ierusalem) lest I with drawe my herte from the, and make the desolate: a thy londe also, y no man dwell in it. For thus saith the LORDE of hoostes: The residue of Israel shalbe gathered, as the remaunt of grapes.

And therefore turne thine honde agayne in to the baszket, like the grape gatherer. But
Chap. bij.  The prophet Jerem.  Fo. derlijj.

Vnto whom shal I speake? whom shal I warne, that he maye take hede? "Their eares are so vnocircumised, that they maye not heare.

Beholde,  they take the worde of God but for a scorne, and haue no lust therto. And therefore I am so full of thy indignacion (o LORDE) that I maye suffer no longer. Shed out thy wrath vpon the children that are without, and vpon all yonge men. Yee the man must be taken presoner with the wife, and the aged with the crepel. Their houses with their londes and wines shal be turned vnto strangers, whē I stretch out myne hode vpon the inhabitors of this londe, saieth the LORDE. "For from the least vnto the most, they hange all vpon covetousnes: and from the prophet vnto the presstor, they go all aboute with falsede and lyes.

"And besyde that, they heale the hurt of my people with sweete worde, sayenge: peace, peace, when there is no peace at all." Therfore they must be ashamed, for they haue committed abominacion. But how shulde they be ashamed, when they knowe nothinge, nether of shame nor good nurture? "And therfore they shal fall amonge the slayne, and in the houre when I shall viset them, they shal be brought downe, saieth the LORDE. Thus saieth the LORDE: go in to the stretes, considirre and make inquisition for the olde waye: and yf it be the good and right waye, then go therin, that ye maye fynde rest for youre soules. (But they saye: we will not walke therin) and I will set watchmen ouer you, and therfore take hede vnto the voyce of the trompet. But they saye: we will not take hede. Heare therfore ye Gentiles, and thou congregacion shalt knowe, what I haue deuyed for them. Heare thou earth also: beholde, "I will cause a plaghe come vpon this people, euyn the frute of their owne ymaginacions.

For they haue not bene obedient vnto my wordes and to my lawe, but abhorred them. "Wherfore bringe ye me incense from Saba,  a sweete smellinge Calamus from farre countrees? Yore burnt offeringes displesse me, and I reioyse not in youre sacrifices.

And therfore thus saieth the LORDE: beholde, I will make this people fall, and there shall fall from amonge them the father with the children, one neigbour shall perish with another.

Morouer thus saieth  LORDE: Beholde, there shall come a people from the North, a great people shall arise from the endes of the earth, with bowes and darters shal they be weapaned: It is a rouge a feareous people, an vnmercifull people: their voyce roareth like the see, they ride vpon horses wel apointed to batell against the, o daughter Son. Then shall this crie be herde: Oure armes are feble, heuynes and sorow is come vpon vs, as vpon a woman travelling with childe. Nomam go forth in to the selde, no man come vpon the hie strete: for the swarde and feare of the enemie shalbe on euery side.

Wherfore, gyarde a sack cloth aboute the (o thou daughter of my people) sprynkyle thy self with aszhes,  mourne and wepe bitterly, as vpon thy only beloued sonne: For the destroyer shall sadowly fall vpon vs. The hau I set for a prouer of my harde people, to seke out and to trye their wayes. For they are all vnfaithful and fallen awaye, they hange vpon shameful lucere, they are clene brasse and yron, for they hurt and destroye euery man. The bellous are brent in the fyre, the leade is consumed, the melter melteth in vayne, for the euel is not taken awaye from them. Therfore shal they be called naughty syluer, because the LORDE hath cast them out.

The bij. Chapter.

THESE are the worde, that God spake vnto Jeremiy: 'Stonde vnder the gates of the LORDES house, and crie out these worde there, with a loude voyce, and saye: Heare the worde of the LORDE, all ye of Iuda, that go in at this dore, to honoure the LORDE. Thus saieth the LORDE of hoostes the God of Ierusalem. "Amende your eye waiues and your counells, and I wil let you dwell in this place. Trust not in false luyenge worde, sayenge: here is the temple of the LORDE, here is the temple of the LORDE, here is the temple of the LORDE.

"For yf ye will amende youre waiues and counells, yf ye wil indige right betwixte a man and his neigbour: yf ye wil not oppresse the straunger, the fatherles  the wyddowe: yf ye

\begin{quote}
\textsuperscript{a} Iere. 4. a. 9. d. \textsuperscript{b} Iere. 5. c. Iere. 20. b. \textsuperscript{c} Iere. 8. b. Ess. 56. c. \textsuperscript{d} Ess. 56. c. Iere. 8. b. \textsuperscript{e} Eze. 13. b. \textsuperscript{f} Iere. 10. e. \textsuperscript{g} Iere. 19. a. \textsuperscript{h} Ess. 1. b. Iere. 7. c.
\end{quote}
The prophet Jeremy.

Chap. vii.

will not shed innocent bloud in this place: yt ye wil not cleue to strange goddes to youre owne destruction: then will I let you dwell in this place, yee in the londe that I gave afore tyme vnto youre fathers for euer. But take heed, yee trust in councells, that begyle you and do you no good. For when ye haue stolte, murthured, committet aduntrie, and peryurie: Whie ye haue offred vnto Baal, folowinge strange g vknowne goddes: "Then come ye, and stonde before me in this house (which hath my name geuen vnto it) and saye: Tush, we are absolved quyte, though we haue done all these abominacions.

What? thinkes you this house that beareth my name, is a deme of theues? And these things are not done priuely, but before myne eyes, saieth the LORDE. Go to my place in Silo, where vnto I gaue my name afore tyme, and looke well what I dyd to the same place, for the wickednes of my people of Israel. And now, though ye haue done all these dedes (saith the LORDE) and I my selfe rose vp euer by tymes to warne you and to comon with you: yet wolde ye not heare me: I called, ye wolde not answere. And therfore euyn as I haue done vnto Silo, so wil I do to this house, that my name is geuen vnto, (and that ye put youre trust in) yee vnto the place that I haue geuen to you and youre fathers. And I shal thrust you out of my sight, as I haue cast out all youre brethren the whole sede of Ephraim.

Therfore thou shalt not praye for this people, thou shalt nether geue thakes, nor byd prayer for them: thou shalt make no intercession to me for them, for in no wise will I heare the. Seist thou not what they do in the cities of Iuda, and without Ierusalem? The children gather stickes, the fathers kyndle the fyre, the mothers kneade the dowre, to bake cakes for the quene of heauen.

They poure out drinkoffringes vnto strange goddes, to provoke me vnto wrath: How be it they hurte not me (saith the LORDE) but rather confounde, and shame them selues.

And therfore thus saieth the LORDE God: beholde, my wrath and my indignation shalbe poured out vpon this place, vpon men and catell, vpo the trees in the felds and all frute of the londe, it shal burne so, that no man maye quench it.

Thus saieth the LORDE of hoostes, the God of Israel: Ye haape vp youre burnoffringes with youre sacrifices, eate your flesh. But when I brought youre fathers out of Egipte, I spake no worde vnto them of burnoffringes and sacrifices: but this I commaunded them, sayenge: heken and obeye my voyce, and I shalbe youre God and ye shal be my people: so that ye walke in all the wayes, which I haue comanded you, that ye maye prospere.

But they were not obedient, they inclyned not their cares there vnto, but went after their owne ymagynacions and after the mocions of their owne wicked herte, and so turned them selues awaye, and converted not vnto me. And this haue they done, from the tyme that youre fathers came out of Egipte, vnto this daye.

Neuertheles, I sent vnto them my seruauntes all the prophetes: I rose vp early and sent them worde, yet wolde they not herke, ner offre me their cares, but were obstinate, and worse then their fathers.

And thou shalt now speake all these wordes vnto them, but they shal not heare the: thou shalt crie vpon them, but they shal not answere the. Therfore shal thou saye vnto them: this is the people, that nether heareth the voyce of the LORDE their God, nor receaueth his correction. Faithfulness treueh is clene rooted out of their mouth.

Wherfore cut of thine hayre, and cast it awaye, take vp a complaunte in the whole londe: for the LORDE shal cast awaye, and sactre the people, he is displeased withall.

For the children of Iuda haue done euell in my sight, saieth the LORDE. They haue set vp their abominacions, in the house he hath my name, and haue defyled it. They haue also buyled an aulter at Tophet, which is in the valley of childre of Emno: they might burne their sonnes and daughteres, which I never comanded them, nether came it euuer in my thought. And therfore beholde, the dayes shal come (saieth the LORDE) that it shal no more be called, Tophet, or the valley of the children of Ennom, but the valley of...
The same tyme, saideth the LORDE, the bones of his princes, the bones of the prophanes, ye and the bones of the citizens of Jerusalem, shall be brought out of their graves and laid against the sonne, the Moone and all the heavenly host, whom they loved, whom they served, whom they ranne after, whom they sought and worshipped. They shall neither be gathered together nor buried, but shall lye vpo the earth, to their shame and despising.

And all they that remaine of this wicked generation, shall desyre rather to dye the to lyue: where so ever they remaine, as where I scathe them, saideth the LORDE of hostes. This shalt thou saye vnto them also: Thus saith the LORDE: Do men fall so, that they arise not vp agayn? And turne, they so farre awaye, y they neuer converted? Wherfore then is this people and Jerusalem gone so farre bacte, that they turne not againe? They are euuer the longer the more obstinate, and will not be converted.

For I haue loked, and considered: but there is no man, that speaketh a good wordes: there is no man, that taketh repentance for his synne, that will so much as saye: wherfore haue I done this? But euery man (as soone as he is turned bacte) runneth forth still, like a wilde horse in a battayl. The Storke knoweth his apoynted tyme, the Turtle-dove, y Swalow, the Crane, cosidre the tyme of their traualye: but my people will not knowe the tyme of the punishment of the LORDE. How darre ye saye then: we are wise, we haue the lawe of the LORDE amonge vs?

Beholde, the disceatfull penne of the scrybes, setteth forth lies: therfore shal the wise be confounded, they shalbe afracayed and taken: for lo, they haue cast out the worde of the LORDE: what wyszdome can then be amonge them? Wherfore, I will geue their wyues vnto aleauntes, and their feldes to destroyers.

For from the lowest vnto the hyest, they folowe all shamefull lucre: and from the prophete vnto the prest, they deale all with lies.

Fye for shame, how abominable things do they? And yet they be not ashamed, yee they knowe of no shame.

Wherfore in the tyme of their visitacion, they shall fall amonge the dead bodies, saith the LORDE.

Moroner I will gather them in (saieth the LORDE) so that there shall not be one grape vpon the vyne, nether one fyge vpon the fyge tre, and the leanes shall pluctose of.

Then will I cause them to departe, and saye: why prolonge we the tyme? Let vs gather oure selues together, and go in to the stronge cite, there shall we be in rest: For the LORDE oure God hath put vs to sylence, and geuen vs water myxt with gall, to drynke, because we haue synned against him.

We loked for peace, and we fayre not the better, we wayted for the tyme of health, and lo, here is nothinge but trouble.

Then shall the noyse of his horses be herde from Dan, the whole londe shall be afrayed at the nevyge of his stronge horses: for they shall go in, and denoure the londe, with all that is in it: the cities, and those that dwell therin. Moroner, I will sende Cockatrice that serpotes amonge you (which will not be charmed) and they shal byte you, sayeth the LORDE.

Sorowe is come vpon me, and heuynes vexeth my herte: for lo, the voyce of the crieghe of my people is herde from a farre countre: Is not the LORDE in Sion? Is not he kinge in her? Wherfore then haue they greued me (shal the LORDE saye) with their nyages and fooleish strange fashions? The haruest is gone, the Somer hath an ende, and we are not helped. I am sore vexed,
because of the hurt of my people: I am heuy and abashed, for there is no more Triacle at Galaad, and there is no Phisician, that ca\nheale the hurt of my people.

The iv. Chapter.

O, WHO will gene my heade water ynough, a a well of teares for myne eyes: that I maye wepe night ad daye, for theslaughter of my people? Wolde God that I had a cottage some where farre from folke, that I might leave my people, and go from thee: for they be all aduoturers and a shrenckinge sorte. They bede their tuges like bowes, to shute out lies: As for the treuth, they maye notheinge awaye with all in the worlde. For they go from one wickedne to another, and holde notheinge of me, saith the LORDE.

Yee one must kepe himself from another, no man maye safely trust his owne brother: for one brother vndermythen another, a one neighbour begyleth another. Yee one dissembleth with another, and they deal with no treuth. They haue practised their tungen to lye, and token greate paynes to do myscshe. They haue set their stoe in the myddest of disceate, and (for very dissembleing false) they wil not knowe me, saith the LORDE.

Therfore thus saith the LORDE of hoostes, beholde, I wil melte them, and trie the, for what shulde I els do to my people? Their tungen are like sharpe arowes, to speake disceate. With their mouth they speake peaceably to their neigbour, but preuely they laye waite for him. Shulde I not punysh them for these thinges, saith the LORDE? Or, shulde I not be auenged of eny soch people, as this? Vpon the mountayne will I take vp a lamentacion and soroufull crie, and a mournynge vpon the fayre playnes of the wildernes: Namely, how they are so brente vp, that no man goeth there eny more: Yee a man shal not heare one beast crietheere.

Byrdes and catell are all gone from thence. I will make Jerusalem also an heape of stone, and a denne of venymous wormes. And I wil make the cities of Iuda so waist, that no man shal dwell therein. What man is so wise, as to vnderstande this? Or to whom hath the LORDE spoken by mouth, that he maye shewe this, and saye: O thou londe, why perishest thou so? Wherfore art thou so brent vp, and like a wildernesse, that no man goeth thorow? Yee the LORDE himself tolde the same vnto them, that forsoke his lawe, and keppe not the thryne that he gave them in commandement, nether lyued thereafter: but folowed the wickednes of their owne hertes, and serued straunge goddes, as their fathers taught them.

Therfore, thus saith the LORDE of hoostes, the God of Israel: Beholde, I will fede this people with wormwod, and gene the gall to dryuke. I will scathe them also amonge the Heithen, whom nether they nor their fathers haue knowne: and I will sende a swaarde amonge them, to persecute them, vntill I bringe them to naught. Morouer, thus saith the LORDE of hoostes: loke that ye call for mournynge wyues, and sende for wise women: that they come shortly, and singe a mournynge songe of you: that the teares maye fall out of oure eyes, and that oure eye lyddes maye guszhe out of water.

For there is a lamentable noysse herde of Sion: O how are we so sore destroyed? O how are we so piteously confounded? We must forsake oure owne naturall countre, and we are shot out of oure owne lodgiges. Yet heare the worde of the LORDE (o ye women) and let youre eares regarde the worde of his mouth: that ye maye lerne youre daughters to mourne, and that euery one maye teach hir neigbouresse, to make lamentacion. Namely thus: Deeth is elymme vp in at oure wyndowes, he is come in to oure houses, to destroye the childre before the dore, a yonge man in the strete.

But tell thou planely, thus saith the LORDE: The deod bodies of men shal lye vpon y grounde, as the donge vpon the falde, and as the hay after the mower, and there shal be no man to take them vp. Morouer, thus saith the LORDE: Let not the wise man reioyse in his wisdome, ner the stronge man in his strength, nether the rich man in his riches: But who so wil reioyse, let him reioyse in this, that he vnderstodeth, and knoweth me: for I am the LORDE, which do mercie, equite and rughtousnes vpon earth. Therfore haue I

\* Psal. 57. a.  
\* Pro. 18. a. Psal. 17. a.  
\* Iere. 5. b. e.  
\* Psal. 78. a.  
\* Michb. 3. c.  
\* Osee 14. d.  
\* Deu. 29. b. Isua. 24. c.  
\* Deu. 32. c. Ierec. 23. c.  
\* Deu. 29. c.  
\* Iere. 7. d.  
\* 8. b.  
\* Esan. 65. c. 1 Cor. 1. g. 2 Co. 10. d.  
pleasure in soch things, saith \( \dagger \) LORDE. Beholde, the tyme cometh (saith the LORDE) that I vil wyset all them, whose foreskyne is uncircumcised: The Egyptian, \( \ast \) the Israel, the Edomites, the Ammonites, the Moabites, and the shauen Madianites, that dwell in the wildernes. \( \ast \) For all \( \ast \) Gentiles are uncircumcised in the fleshe, but all the house of Israel, are uncircumcised in the herte.

The r. Chapter.

HEARE the worde of the LORDE, \( \dagger \) he speketh vnto the, o thou house of Israel: Thus saith the LORDE: Ye shall not lerne after the manner of the Heith:\( \ast \) and ye shall not be afraied for the tokens of heauen: for the Heithen are afraied of soch: Yee all the customes and lawes of the Gethiles are nothing, but vanite. \( \ast \) They hewe downe a tre in the wod with the honden of the workeeman, and fashion it with the axe: they cower it ouer with golde or syluer, they fasten it with nales and hammers, that it moue not. It stodoth as stiff as the palme tre, it can nether speake ner go, but must be borne. \( \ast \) Be not ye afraied of soch, for they c\( \dagger \) do nether good ner euel. But there is none like vnto \( \dagger \) (o LORDE) thou art greate, \( \ast \) and greate is the name of thy power. Who woldt not feare the? or what kige of the Gentiles woldt not obeye the?

For amonge all the wysemen of the Gethiles, and in all their kingdoms, there is none, that maye be lickened vnto the. They are all together vnlerned and vnwise, All their connyng is but vanite: namely, wod, syluer, which is brought out of Tharsis, and beate to plates: \( \ast \) and golde from Ophir, a worke \( \dagger \) is made with the honden of the craftsman \( \ast \) the caster, clothed with yallow sylck and scarlet: euen so is the worke of their wyse men all together. But the LORDE is a true God, a lyuing God, and an everlastinge king. \( \ast \) Yf he be wroth, the earth shaketh: all the Gethiles maye not abyde his indignacion.

As for their goddes, it maye well be sayde of the: they are goddes, that made nether heau\( \dagger \) ner earth: therfore shall they perish fro the earth, and from all things vnder heauen.

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But (as for oure God) he made the earth with his power, and with his wisdome hath he finished the whole compasse of the worlde, with his discrecion hath he spreid out the heuanes, At his voyce the waters gather together in the ayre, he draweth vp \( \dagger \) clouds from the vttmost partes of \( \dagger \) earth: \( \ast \) he turneth lighteninge to rayne, and brighet forth the wyndes out of their treasures: \( \ast \) His wisdome maketh all men foolis. And confunded be all casters of ymage, \( \ast \) for that they cast, is but a vayne thinge, and hath no life. \( \ast \) The vayne craftes men with their worke, that they in their vanite haue made, shall perish one with another in the tyme of visitacion. Neuertheless, Jacobs porci\( \dagger \) is not soch: but it is he, that hath made all thinges, and Israel is the rodd of his inheritaunce: The LORDE of hoostes is his name. Put awaye thy vnclennesse out of the londe, thou that art in the strong cities. For thus saith the LORDE: Beholde, I wil now thrust out the inhabitours of this londe a greate warie off, and trouble them of soch a fashi\( \dagger \), that they shall no more be founde.

Alas, how am I hurte? Alas, how panefull are my seurges vnto me? For I coside this sorow by my self, \( \ast \) I must suffre it. My tabernacle is destroyed, and all my coardes are broken. My children are gone fro me, \( \ast \) can no where be founde. Now haue I none to sprede out my tente, or to set vp my hanginges. For the hyrdmen haue done folishly, that they haue not sought the LORDE. Therfore haue they dealt vnwisely with their catell, \( \ast \) all are scatred abrode. Beholde, the noyse is harde at honde, and greate sedicio out of the north: to make the cities of Iuda a wyldernesse, and a dwellinge place for Dragons. \( \ast \) Now I knowe (o LORDE) that it is not in his power to ordre his owne waies, or to rule his owne steppes \( \ast \) goinges. Therfore chast\( \dagger \) thou vs (o LORDE) but with fauoure, \( \ast \) and not in thy wrath, bringe vs not vttterly to naught. PourYE out thy indignacion rather vpon the Gethiles, that knowe \( \dagger \) not, and vpon the people that call not on thy name: And that because they haue consumed, dewoured and destroyed Iacob, and haue roset out his glory.
The 7th Chapter.

This is another Sermon, which the LORDE commanded Jeremy for to preach, sayenge:

Heare the words of the couenaunt, and speake vnto all Iuda, and to all them that dwel at Jerusalem, And saye thou vnto the: Thus saieth the LORDE God of Israel: Cursed be every one, that is not obedient vnto thy wordes of this couenaunt: which I commanded vnto thyre fathers, what tymne as I brought them out of Egipte, from the yron fornace, sayenge: "Be obedient vnto my voyce, and do accordinge to all that I commaunde you: "so shal ye be my people, and I will be your God, and will kepe my promyse, "I haue sworne vnto your fathers: Namely, that I wolde geue them a londe which floweth with mylke and honie, as ye se, it is come to passe vnto this daye.

Then answered I, and sayde: Amen. It is euon so LORDE, as thou sayest. Then the LORDE sayde vnto me agayne: Preach this in y cities off Iuda and rounde aboute Jerusalem, and saye: Heare the words off this couenaunt, that ye maye kepe them. For I haue diligently exorted youre fathers, euer sence the tymne that I brought them out off the Londe off Egipte, vnto this daye. I gaue them warnyngye by tymes, sayenge: herken vnto my voyce: "Neuertheles, they wolde not obeye me, nor enclyne their eares vnto me, but folowed the wicked ymaginaciouns of their owne hertes. And therfore haue I accused them as transgressours of all the wordes off this couenaunt, that I gaue them to kepe, which they (notwithstandinge) haue not kepte.

And the LORDE sayde vnto me: It is founde out, that whole Israel and all the citisens off Jerusalem are gone backe. They have turned them selues to the blasphemies off their fore fathers, which had no lust to heare my worde. Euen likewise haue these also folowed strange goddes, and worshipped them. The house off Israel and Iuda haue broken my couenaunt, which I made with their fathers.

Therfore thus saieth the LORDE: Be-

olah, I will sende a plaige amonge you, which ye shal not be able to escape: and though ye cri eu vnto me, I will not heare you. Tho shal the townes off Iuda and the citisens off Israel go, and call vpon their goddes, vnto whom they made their oblaciouns: "but they are not able to helpe them in tymne off their trouble. For as many cities as thou hast (o Iuda) so many goddes hast thou also: And loke how many stretes there be in the (o Israel) so many shameful anluters haue ye set vp, to orffe vpon them vnto Baal. But praye not thou for this people, byd nether prayse ner prayer for them: for though they cri eu vnto me in their trouble, yet will I not heare them.

O thou beloued, why doest thou so shamefull greate blasphemies in my house? "even as though that holy flesh might absolve the, specially when thou hast made thy boost off thy wickednes. The LORDE called the a grene olyue tre," a fayre one, a frutefull one, a goodly one: but now that there is a contrary reporte off the abrode, he will burne the vp, ad destroye thy braunches. For the LORDE off hoostes that plated the, hath deuyed a plaige for the (o thouse house of Israel f Iuda) for y euel that ye haue done, to prouoke him to wrath, in that ye dyd servyce vnto Baal.

This (o LORDE) haue I lerned of the, and vnderstonde it, for thou hast shewed me their ymaginacion. But I (as a meke lambe) was caried awaye to be slayne: not knowinge, that they had deuyed soch a councel agaynst me, sayenge: "We will destroye his meate with wod, and dryue hym out of the londe of the lyuyngye, that his name shal neuer be thought vpon. Therfore I will beske the now (o LORDE of hoostes) "thou righteous judge, thou that tryest the reynes and the hertes: let me se the auenged of them, for vnto the haue I committed my cause. The LORDE therfore spake thus of the citisens of Anothot, that sought to slaye me, sayenge: "Preach not vnto vs in the name of the LORDE, or els shal dye of oure hondes. Thus (I saye) spake the LORDE of hoostes: Beholde, I will viset you. Youre yonge me shal perish with the swearde, youre sonnes and youre doughters shal vitally dye of honger,
so that none shall remaine. For upon the citesyns off Anathoth wil I bringe a plague, and the yeare of their visitacion.

The rj. Chapter.

OLORDE, thou art more righteous, then that I shulde dispute with the: Neuertheles, let me talke with the in thinges reasonable.  

`How happeneth it, that the waye off the vngodly is so prosperus? and that it goeth so wel with them, which (with out eny shame) offede and lyue in wickednesse? Thou plantest them, they take rote, they growe, and bringe forth frute. They boost moch off the, yet doest thou not punysh them. But thou LORDE (to whom I am well knowne) thou hast sent, that proved my herte, take them awaye, like as a flock is caried to the slaughter house,  

"and apoynte them for the daye off slaughteringe.  

How longe shall the londe mourne, and all the herbes off the felde perish, for the wickednes off them that dwell therin?  

"The catell and the byrdes are gone, yet saye they: tush, God will not destroye vs vitterly.  

Seinge thou art weery in rumnyngge with the fote men, how wilt thou then runne with horses? In a peaceable sure londe thou mayest be safe, but how wilt thou do in the furious pryde of Iordane? For thy brethren ad thy kynred haue altogether despised the, and cried out vpon the in thine absence.  

`Belene them not, though they speake faire wordes to the. As for me (saye I) I haue forsaken myne owne dwellings place, and left myne heretage. My life also that I loue so wel, haue I geuen in to the hodes of myne enemies. Myne heretage is become vnto me, as a Lyon in the wod. It cried out vpon me, threfore haue I forsaken it.  

"Myne heretage is vnto me, as a sprockled byrde, a byrde of dyuere colours is vpon it. Go hence, and gather all the beastes of the felde together, that they maye eate it vp.  

`Dyuere byrdyne haue broken downe my vynyarde, and troden vpon my porcion. Of my pleasanth porcion, they haue made a wiludernes deserte. They haue layed it waist: and now that it is waist, it sigheth vnto me. Yee the whole londe lieth waist, and no man regardeth it. The distroiers come ouer the heeth every waye, for the swearde off the LORDE shal consume from the one ende of y lode to the other, and no flesh shal haue rest. They shal sowe wheat, and deepe thornes. They shal take heretage in possession, but it shal do them no good. And ye shalbe confounded of youre owne wynnynges, because of the greate wrath of the LORDE.  

Thus saith the LORDE vpon all myne euell neighbours, that laye honde on myne heretage, which I haue geuen my people of Israel: Beholde, I will plucke them (namely Israel) out of their londe, and put out the house of luda from amonke them.  

"And whiche I haue rooted the out, I wilbe at one with the agayne, and wil haue mercy vpon them: and brynyng them agayne, euery man to his owne heretage, and in to his lode. And ye they (namely that trouble my people) wil lerne y waves off them, to sweare by my name: The LORDE lyueth (like as they lerned my people to sweare by Baal) the shal they be rekeched amoge my people.  

But ye they wil not obeye, the wil I rote out the same folke, and destroye them, saith the LORDE.

The rj. Chapter.

MORUER, thus saide the LORDE A vnto me: go thy waye & get the a lymmen breche, and gyrdre it aboute thy lownes, and let it not be wet. Then I got me a brech, acordinge to the commandement of the LORDE, and put it aboute my lownes. After this, the LORDE spake vnto me agayne: Take the breche that thou hast prepared & put aboute the, and get the vp, and go vnto Euphrates, and hyde it in a hole off the rock. So wet I, and hydde it, as the LORDE comanded me. And it happened longe after this, that the LORDE spake vnto me: Vp, and get the to Euphrates, and set the breche from thence, which I comanded the to hyde there. Then went I to Euphrates, and digged vp, and toke the brech from the place where I had hyd it: and beholde, the brech was corrupte, so that it was profitable for nothings.

Then sayde the LORDE vnto me: Thus saith the LORDE: Euen so will I corruppe the pryde off Iuda, and the hie mynde off...
Jerusalem. This people is a wicked people, they will not heare my worde, they folowe your wicked imaginations off their owne hert, and hange vpon straunge goddes, the haue they serued as worshipped: and therefore they shalbe as this brech, that serueth for nothinge. For as strately as a brech lieth vpon a mäis loynes, so strately dyd I bynde your whole house of Israel, and the whole house of Juda vnto me, saieth the LORDE: that they might be my people: that they might have a glorious name: as they might be in honour: but they wolde not obeye me. Therefore laye this ryddle before them, and saye: Thus saieth the LORDE God of Israel: every pot shalbe fylled with wyne. And they shal saye: thinkest thou we knowe not, that every pot shalbe fylled with wyne? Then shalt thou saye vnto them: Thus saieth the LORDE: Beholde, I shall fyll all the inhabitours of this lode with dronckenes, the kynges that syt vpó Dauids stole, the prestes and prophete, with all dwel at Ierusalem. And I will shute them one against another, yee fathers agaynst the sones, saieth the LORDE. I wil not pardon them, I wil not spare them, neer haue pitie vpon them: but destroye them. Be obedient, geue eare, take no disdayn at it, for it is the LORDE himself that speaketh. Honoure your God herein, or he take his light from you, and euer euer ye feate stomble in darknesse at your hill: lest whè ye loke for the light, he turne it in to your shadowe and darknesse of death. But yf ye wil not heare me, that geue you secrete warnyng, I will mourn fro my whole herte for youre stubburnesse. Piteusully will I wepe, and the teares shall gusze out of myne eyes. For the LORDES flocke shalbe carrid awaye captiue. Tell the kinge your rulers: Humble youre selues, set you downe lowe, for your crowne of youre glory shal fall from youre heade. The cities towardes the south shalbe shut vp, noe man shal open thè. All Iuda shal be carrid awaye captiue, so that none shall remayne. Lift vp youre eyes, and beholde thè, that come from the North: Like a fat flocke shal they fall vpon the. To whom wilt thou make thy mone, when they come vpon the? for thou hast taught thè thy self, and made thè masters ouer the. Shall not sorely come vpò the, as on a woman traueling with childe? And yf thou wildest saye the in thine hert: Wherefore come these thinges vpò me? Eucè for the multitude of thy blaspemis, shall thy hynder partes of thy fete be discovered. For like as the man of Iude maye chaunge his skynne, the eat of the mountayne hir spots: so maye ye that be exercised in euell, do good. Therefore will I scathe you, lyke as stolbe that is takè awaye with your south wynde. This shal be youre porcion, and the porcion of youre measure, wher with ye shal be rewarded of me, saieth the LORDE: because ye haue forgotten me, and put youre trust in disceatful thinges. Therfore shall I turne thy clothes ouer thy heade, and discoure thy thees, that thy preuytis maye be sene: thy aduotrie, thy deedly malice, thy beastlynes and thy shamefull whordome. For vpon the feldes and hilles I haue sene thy abominacions. Woe be vnto the (o Jerusalem) whè wilt thou euer be clensed enymore?

The riiij. Chapter.

The word of the LORDE shewed vnto Jeremy, cocernyng the therthe off the frutes.

Iuda shal mourne, men shall not goe much more thorow his gates: the londe shal be nomore had in reputacion, the cri of Jerusalem shal brake out. The lordes shall sende their seruanettes to fetch water, and shall fynde no water, but shall carie their vessels home emptie. They shal be ashamed ad confounded, shall couer their heads. For the groide shalbe dried vp, because there cometh no rayne vpon it. The plowmen also shalbe ashamed, ad shall couer their heades. The Hynde shall forsake the yonge fawne, that she bridget forth in your felle, because there shalbe no grasse. The wilde Asses shall stonde in the Mosse, and drawe in their wynde like the Dragos, their eyes shal sayle for water of grasse.

Doutles oure owne wickedness rewarde vs: But LORDE do thou acordinge to thy name, though oure transgressions and synnes be many. For thou art the confort thè helpe of Israel in the tyme of trouble. Why wilt thou be as a straunger in the Londe, and as...
Then spake the LORD, concerning thee this people: why hast thou not put to heart that which I spake through all my seruants the prophets of Jerusalem, to whom I sent them to say, Both thou and thy people haue seen that there was none among you that should return unto the LORD your God, saying in thine heart, Wherefore is this done unto me?" For though there be in the mouth of Jacob divers languages and diffirent tongues, yet is he not so as to know that I am the LORD, saith the LORD. Hast thou not heard, that I determined it long ago? I knew, when it was in the works of creation, even then through Jacob I spake; and through Israel I will continue it. 

Then spake the LORD, concerning thee this people: why hast thou not put to heart that which I spake through all my seruants the prophets of Jerusalem, to whom I sent them to say, Both thou and thy people haue seen that there was none among you that should return unto the LORD your God, saying in thine heart, Wherefore is this done unto me?" For though there be in the mouth of Jacob divers languages and diffirent tongues, yet is he not so as to know that I am the LORD, saith the LORD. Hast thou not heard, that I determined it long ago? I knew, when it was in the works of creation, even then through Jacob I spake; and through Israel I will continue it.

Then spake the LORD, concerning thee this people: why hast thou not put to heart that which I spake through all my seruants the prophets of Jerusalem, to whom I sent them to say, Both thou and thy people haue seen that there was none among you that should return unto the LORD your God, saying in thine heart, Wherefore is this done unto me?" For though there be in the mouth of Jacob divers languages and diffirent tongues, yet is he not so as to know that I am the LORD, saith the LORD. Hast thou not heard, that I determined it long ago? I knew, when it was in the works of creation, even then through Jacob I spake; and through Israel I will continue it.
Sodenly and vnwarres, shal I sende a feare vpon their cities. She that hath borne vij. children, shal haue none, her herte shal be ful of sorowe.

The Sonne shall fayle her in the cleare daye, when she shalbe confounded and faynte for very heynesse. As for those y remayne, I wil deluyer them vnto the swearde off their enemies, saieth the LORDE. O mother, alas that euer thou dydest beare me, an enemie and hated of the whole londe: Though I neuer lente ner receaued vpon vsury, yet euer man speake euell vpon me. And y LORDE answered me: Lede not I the then vnfo good? Come not I to the, when thou art in trouble: and helpe y, when thine enemie oppresseth the? Doth one yron hurte another, or one mettall that cometh from the north, another? As for youre riches and treasure, I wil geue them out in to a pray, not for euery money, but because of all youre synnes, that ye haue done i all youre coastes. And I wil brige you with youre enemies in to a londe, y ye knowe not: for the frye that is kyndled in my indignacion, shal burne you vp.

O LORDE (sayde I then) thou knowest all things, therfore remembre me, ad viset me, deluyer me fro my persecuters: Receace not my cause in thy loge wrath, yet thou knowest, that for thy sake I suffre rebuke. When I had founde thy worde, I at them vp greedly: they have made my hert joyfull and glad. For I call vpon thy name, o LORDE God off hoostes. I dwel not amonge the scorners, nether is my delyte therin: but I dwel only in the feare of thy honde, for thou hast fylled me with bytternes. Shall my heynes endure for euer? Are my plages then so greate, y they maye neuer be healed? Wilt thou be as a water, that falleth, and can not contynue? Vpon these wordes, thus sayde the LORDE vnfo me: Yf thou wilt turne agayne, I shal set the in my servyce: and yf thou wilt take out the thinges that is precious from the vyle, thou shalt be euens as myne owne mouth. They shal concentue vnto thee, but turne not thou vnto the: and so shal I make the a strege wall of stele agaynst this people. They shal fight agaynst the, but they shal not preuyale. For I my selfe will be with the, to helpe the, and deluyer the, saieth the LORDE. And I will ryde the out of the hondes of the wicked, and deluyer the out of the honde of Tirauntes.

The 36. Chapter.

MOROUSER, thus sayde the LORDE vnto me: Thou shalt take y no wife, ner beget children in this place. For of the children that are borne in this place, of their mothers that haue borne them, and of their fathers that haue begotten them in this londe, thus saieth the LORDE: They shal dye an horrible deeth, no mā shal mourne for them, ner burie them, but they shal lye as doge vpon the earth. They shal perish thowre the swearde and honger, and their bodies shal be meate for the foules of the ayre, and beestes of the earth. Agayne, thus saieth the LORDE: Go not vnto them, that come together, for to mourne and wepe: for I haue taken my peace fro this people (saieth the LORDE) yee my favoure and my mercy. And in this londe shal they dye, olde and yonge, and shall not be buried; no man shall bewepe them, no man shall clippe or shawe himself for them.

There shal not one viset another, to mourne with them for their deed, or to comforte them. One shall not offere another the cuppe off consolacion, to forget their heynes for father and mother. Thou shalt not go in to their feast house, to syt downe, moch lesse to eate or drylke with them. For thus saieth the LORDE off hoostes the God off Israel: Beholde, I shall take awaye out of this place, the voyce off myrrh ad gladnesse, the voyce off the brydegrome and off the bryde: yee and that in your dayes, that ye maye se it.

Now when thou shewest this people all these worde, and they saye vnto the: Wherefore hath the LORDE deuyed all this greate plage for vs? Or what is the offence and synne, that we haue done agaynst the LORDE our God? Then make thou them this answere: Because youre fathers haue forsaken me (saieth the LORDE) and haue cleued vnto strange goddes, whom they haue honoure and worshipped: but me haue they forsakē, and haue not kepte my lawe. And ye with youre shamefull blasphemies, haue
exceeded the wickednes off youre fathers. For every one off you foloweth the frawerde euel ymagination off his owne hert, and is not obedient vnto me.

Therefore wil I cast you out off this londe, in to a londe that ye and youre fathers knowe not: and there shall ye serue straunge goddes daye and night, there will I shewe you no fauour. Beholde therefore (saith the LORDE) the daies are come, that it shall nomore be sayed: "The LORDE lyueth, which brought the children of Israel out of the lode of Egypte: but (it shall be sayde) the LORDE lyueth, that brought the children of Israel from the North, from all londes where I had scarted them. For I wil bringe the agayne in to the lode, that I gauw vnto their fathers.

Beholde, (saith the LORDE) I wil sende out many fisshers to take them, and after y wil I sende out many hunters to hunte the out, from all mountaynes and hilles ad out of the caus of stones. For myne eyes beholde all their wayes, and they can not be hyd fro my face, nether can their wicked dedes be kepte close out of my sight. But first will I sufficiently rewarde their shamefull blasphemies and synnes, wherwith they haue defyled my londe: Namely, with their stinekinge Idols and abominaciones, wherwith they haue fyled myne heretage. "O LORDE, my strength, my power, and refuge in tyme off trouble. The Gentiles shall come vnto the from the endes off the worlde, and saye: Verely oure fathers haue cleued vnto lies, their Idols are but vayne and vnonprofitable. How can a man make those his goddes, which are not able to be goddes? And therefore, I wil once teache them (saith the LORDE) I wil shewe them my monde and my power, that they maye knowe, y my name is the LORDE.

The r6ij. Chapter.

YOUre syne (o ye off the trype of Juda) is writte in the table of youre hertes, grazed so vpon the edges of youre aulters with a penne of yron with an Adamat clawe: youre woddes also maye thyneke vpon youre aulters, woddes, theke trees, theke hilles, mountaynes feldes. Wherefore, I will make all youre substauce treasuere be spoyled, for the greate syne that ye haue done vpon youre hie places, thow out all y coostes off youre lode. Ye shal be cast out also from the heretage, that I gauw. And I wil subdue you vnder the heuy bodeage of youre enemies, in a londe that ye knowe not. For ye haue ministred fyre to my indignacion, which shal burne euermor. Thus saith the LORDE: "Cursed be the man that putteh his trust in man, ad that taketh fleshe for his arme: and he, whose herte departeth from y LORDE. He shall be like the heeth, that groweth in the wildernes. As for the good thinges that is for to come, he shall not se it: but dwell in a drie place off the wildernes, in a salt and vnooccupied londe. O Blissed is the man, "that putteh his trust in the LORDE, and whose hope the LORDE is himself. For he shalbe as a tre, that is planted by the water syde: which spredeth out the rote vnto moystnesse, whom the heate can not harming, when it commeth, but his leaues are greene. And though there growe but little frute because off drouth, yet is he not carefull, but he neuer leaueth of to bringe forthe frute. Amoung all thinges lyuynge, man hath the most disceatfull and vnscherchable hert.

Who shall then knowe it? "Euen I the LORDE rippe out the grounde off the hert, ad search the reynes and reward every ma acordinge to his wayes, and acordinge to the frute off his counseels.

The disceatfull maketh a nest, but bringeth forth no yonge: He commeth by riches, but not rightuously. In the mydyest off his life must he leauie them behinde him, and at the last be founde a very foole. But thou (o LORDE) whose trone is most glorious, excellent and off most antiquite, which dwellest in the place of oure holy rest: Thou art the comforte off Israel. All they that forsake the, shalbe confounded: all they that departe from the, shalbe written in earth, for they haue forsaken the LORDE, the very condite of the waters of life.

Heale me (o LORDE) and I shall be whole: sane thou me, and I shalbe saued, for thou art my prayed. Beholde, these men saye vnto me: Where is the worde of the LORDE? Let it come. Where as I neuertheles ledinge

a Deu. 28. c. Iere. 23. b. 4 Iere. 23. b. 8 Matt. 4. c. 4 Iere. 14. a. 17. c. 6 Iere. 15. c. 20. b. 9 Psal. 48. a. Iere. 46. e. 48. a. Pro. 11. c. Eze. 29. a. 9 Psal. 2. b.
the flock in thy ways, have compelled none by violence. For I never desyreth eny mais deeth, this knowest thou well. My wordes also were right before the. **Be not now terrible vnto me (o LORDE) for thou art he, in whom I hope, when I am in parell. Let my persecuter be confounded, but not me: let them be afraied, and not me. Thou shalt bringe vpon the the tyme of their plage, and shalt destorye them right sore.**

Agayne, thus hath the LORDE sayde vnto me: **Go and stonde vnder the gate, where thorow the people and the kings of Iuda go out and in, yee vnder all the gates of Jerusalem, and save vnto them: Heare the worde of the LORDE, ye kings of Iuda, and all thou people of Iuda, and all ye citesyns of Jerusalem, that go thorow this gate: Thus the LORDE commandeth:**  

**Take hede for youre lyues, that ye carie no burthen vpon you in the Sabbath, to bringe it thorow the gates of Jerusalem: ye shall beare no burthen also out of youre houses in the Sabbath: Ye shall do no laboure there in, but halowe the Sabbath, as I commanded youre fathers.**

**How be it they obeyed me not, neither herkenned they vnto me: but were obstinate stubburne, ad nether obeyed me, ner receaued my correction.**

**Neuertheless, yf ye will heare me (saith the LORDE) and beare no burthen in to *cite* thorow this gate vpon the Sabbath: Yf ye will halowe the Sabbath, *so that ye do no worke there in: then shall there go thorow the gates of this cite, kings and prynces, that shall syt vpon the stole of Daud: They shall be caried vpon charrettes, and ryde vpon horses, both they and their princes: Yee whole Iuda and all the citesyns of Jerusalem shall go here thorow, and this cite shall euer be the more and more inhabited. There shall come men also from the cities of Iuda, from aboute Jerusalem, ad from the loude of Ben Iamin, from the playne feldes, from the mountaynes and from the wildernes: which shall bringe burntoffrinages, sacrifices, oblivions, and incense, and offre vp thankesgeuynge in the house of the LORDE. But yff ye will not be obedient vnto me, to halowe the Sabbath, so that ye will beare youre burthens thorow the gates off Jerusalem vpon the Sabbath: Then shall I set fyre vpon the gates off Jerusalem, ad it shall burne vp the houses off Jerusalem, and no man shal be able to quench it.**

**The rbiij. Chapter.**

This is another communicacion, that God had with Jeremey, sayenge:

**ARISE, and go downe in to the Potters house, and there shall I tell the more off my mynde. Now when I came to the Potters house, I founde him makinge his worke vpon a whele. The vessel that the Potter made off claye, brake amonst his hodes: So he beganne a new, and made another vessell, accordance to his mynde. Then sayde the LORDE thus vnto me: Maye not I do with you, as this Potter doth, O ye house of Israel? sayeth the LORDE? Beholde, ye house off Israel: ye are in my honde, even as the claye in the Potters honde.**

When I take in honde to rote out, to destroye, or to waist awaye eny people or kig-dome: yff that people (agaynst whom I haue thus deuysed) couerthe from their wickednes: Immediatly, I repente off the plage, that I denied to bringe vpon the. Agayne: Whé I take in honde, to byulde, or to plante a people or a kingdome: yff the same people do euell before me, and heare not my voyce: Immediatly, I repente of the good, that I denied to do for them.

Spage now therefore vnto whole Iuda, and to them that dwell at Jerusalem: Thus saith the LORDE: Beholde, I am deuyng a plage for you, and am takinge a thinge in honde agaynst you.

Therfore, let enery man turne from his euell waye, *take vpon you the thinge that is good, and do right.* But they saye: No more of this, we will followe our owne ymagnacions, and do euery ma accordinge to the wilfulnesse of his owne mynde.

Therfore thus saith the LORDE: Axe amonge the Heithen, yf eny man hath herde soch horrible thinges, as the doughter of Sion hath done. Shal not y snowe (y melteth vpon the stony rocks of Libanus) moisture the feldes? Or maye the springes off waters be

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* Iere. 14. a. 16. c.  b Iere. 7. a. 26. a.  c Deu. 4. b.  d Deu. 5. b.  e Exo. 29. b.  f Eze. 20. b.  g Exo. 20. b.  h Eze. 43. b.  i Ro. 9. c.  j Iere. 16. f.  k Eze. 18. c. 33. c.
so grauen awaye, that they runne no more, geue moystnesse, ner make frutefull? But my people hath so forgotten me, y they haue made sacrifice vnto vayne goddes. And whyle they followed their owne wayes they are come out of the hie strete, and gone in to a fote waye not vset to be troden. Wherethow they haue brought their londe in to an euer-lastinge wildeenesse and scorne: "So y who so euer traualyleth ther by, shalbe abashed, and wagge their heads. With an East wynde will I scathe thè, before their enemies. And when their destruction cometh, I will turne my backe vpô them, but not my face.

"Then sayde they: come, let vs ymagin somthinge agaynst this Ieryem. Yee this dyd euene the preastes, to whom y lawe was commytted: the Senatours, y were the wysest: and the prophetes, which wanted not y worde off God. Come (sayde they) let vs cut out his tûge, and let vs not regardre his wordes. Considre me (o LORDE) and hearre the voyce of myne enemies. Do they not recompence euell for good, "when they dygg a pyt for my soule? "Remembre, how that I stode before the, to speake for thè, âd to turne awaye thy wrath from them.

"Yerfore let their childrè dye of hunger, and let them be oppressed with the swearde. Let their wyues be robbed of their childrè, and become wyddowes: "let their huszbôdes be slayne, let their yonge men be kylled with the swearde in the felle. Let the noyse be herde out of their houses, when the murtherer cometh sodyenly vpô them: For they haue digged a pit to take me, and layed snares for my fete. "Yet LORDE, thou knowest all their councell, that they haue deuysed, to slaye me. And yerfore forgive them their wickednesse, and let not their synne be put out of thy sight: but let them be judged before the as the gilie: This shalt thou do vnto thè in y tyme of thy indignacion.

The xir. Chapter.

MOROUER, thus saide the LORDE vnto Ieryem: Go thy waye, and bye the an erthen pitchery, and bringe forth the Senatours and chefe preistes in to the valley of the children off Ennon, which lieth before the porte that is made of brick, y shewe them there the wordes, that I shall tell the, and saye thus vnto them: Heare the worde of the LORDE, ye kinges of Iuda, âd ye citesyns of Ierusalem: Thus saith the LORDE of hoostes the God of Israel: Beholde, I will bringe such a plage vpon this place, that y eares of all that heare it, shal glowe. "And that because they haue forsakè me, and vn-halowed this place, and haue offred in it vnto strange goddes: whô nether they, their fathers, ner the kinges off Iuda haue knowne. They haue filled this place also with the bloude of innocentes, for they haue set vp an aultere vnto Baal, to burne their children for a burnt-offringe vnto Baal, which I nether commaunded, ner charged them, nether thought once there vpon.

Beholde therfore, y tyne cometh (sayeth the LORDE) y this place shal nomore be called Tophet, ner y valley of y childrè of Ennô, but y valley of slaughter. For in this place wil I slaye the Senatours of Iuda â Ierusalem, â kill the downe with the swearde in y sight of their enemies, âd of them that seke their lyues. And their deed carcases wil I geue to be meate for the foules of the ayre, and beestes of the felle. And I wil make this cito so desolate, âd despysed: that 'who so goeth there by, shal be abaszed â geast vpon her, because of all hir plages.

I will fede them also with the flesh of their sonnes â their daughters. Yeeâ every one shal eate vp another in the beseginge â staytnesse, wher with their enemies (y seke their lyues) shal kepe thè in. And the pitcher shalt thou breake in the sight of the mè, y shalbe with the, and saye vnto thè: Thus saith the LORDE off hoostes: "Enô so wil I destroye this people â cite: as a Potter breakeyth a vessel, that can not be made whole agayne.

In Tophet shal they be buried," for they shal haue none other place. Thus wil I do vnto this place also, saith the LORDE, and to the y dwell there in: yee I wil do to this cite, as vnto Tophet (For the houses of Ierusale â the houses of the kinges of Iuda are defyled, like as Tophet,) because off all the houses, in whose parlers they dyd sacrifice vnto all the hooste of heaulè, and poured out

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Footnotes:
1 Iere. 19. b. 49. c. 2 Iere. 11. d. 3 Psal. 108. a. Psal. 34. b. 4 Iere. 10. d. 5 Tren. 3. f. 6 Psal. 108. a. 7 Iere. 11. d. 8 4 Re. 21. c. Iere. 6. c. 9 Deu. 12 d. 28. b. Eze. 20. d. Psal. 103. c. Eze. 16. b. 10 Iere. 7. d. 11 3 Re. 9. b. Iere. 18. b. 49. c. 50. b. 12 Tre. 4. b. a Deu. 28. b. b Iere. 18. a. c Iere. 7. b.
drynke offeringes vnto straunge goddes. And so Ieremy came from Tophet, where the LORDE had sent him to prophesie, and stode in the courte off the house off the LORDE, and spake to all the people: Thus saith the LORDE off hoostes the God of Israel: Beholde, I will bringe vpon this cite and vpon euerie towne about it, all the plages that I haue deuyed agaynst them: for they haue bene obstinate,\(^2\) ad wolde not obeye my warnynge.

The 11. Chapter.

WHEN Pashur the preaste, the sonne off Emmer, chefe in the house of \(\ddagger\) LORDE, herde Ieremy preach so stedfastly: \(^4\) he smote Ieremy, and put him in the stockes, that are by the hie gate of Ben Iamin, in the house of \(\ddagger\) LORDE. The nexte daye folowinge, Pashur brought Ieremy out of the stockes agayne. Then sayde Ieremy vnto him: The LORDE shall call the nomore Pashur (that is excellent and increasinge) but Major (that is fearfull ad afrayed) euery where. For thus saith the LORDE: beholde, I will make the afrayed, the thy self, and all that faoure \(\ddagger\): which shal perish with the swearde off their enemies, euene before thy face.

And I wil geue whole Iuda under the power of the kinge of Babilon, which shall carie some vnto Babilon presoners, and slaye some with the swearde. Morover, \(\ddagger\) all \(\ddagger\) substance of this londe, all their precious and gorgeous workes, all costynesse, and all the treasure of the kinges of Iuda: wil I geue in to the hodes of their enemies, which shal spoyle them, and carie them vnto Babilon. But as for the (o Pashur) thou shalt be caried vnto Babilon with all thine housole, \(\ddagger\) to Babilo shalt thou come, where thou shalt die, and be buried: thou and all thy favoures, to whom thou hast preached lies. O LORDE, thou makest me weake, but thou refreshest me, \(\ddagger\) makest me stronge agayne. \(^5\) All the daye longe am I despyed, and laughed to scorn of euery man: because I haue now preached longe agaynst malicious Tyranny, and shewed them off destruccicon. \(^6\) For \(\ddagger\) which cause they cast the worde off the LORDE in my teeth, and take me euer to the worst.

Wherfore, I thought from hence forth, not to speake of him, ner to preach eny more in his name. But the worde off the LORDE was a very burnyng fyre in my heart and in my bones, which when I wolde haue stopped, I might not. For why, I herde so many derisios and blasphemies, \(\ddagger\) yee euen of myne owne companions, and off soch as were conversaunte with me: which wente aboute, to make me afrayed sayenge: vpon him, let vs go vpon him, to feare him, and make him holde his tongue: \(\ddagger\) we maye overcome him, and be avenged off him.

But the LORDE stode by me, like a mightie giaunte: therfore my persecuters fell, and coude do nothinge. They shal be sore confounded, for they haue done vnwisely, they shall haue an everlastinge shame. And now, o LORDE of hoostes, \(\ddagger\) thou righteous sercher (which knowest the reynes and the very hertes:) let me se them punyshed, for vnto the I committ my cause.

Syenge vnto the LORDE, and praye him, for he hath deluyered the soule off the oppresed, from the honde off the violent. Cursed be the daye, wherein I was borne: \(\ddagger\) vnhappie be \(\ddagger\) daye, where in my mother brought me forth. Cursed be the man, that brought my father the tidinges, to make him glad, sayenge: thou hast gotten a sonne. Let it happen vnto that man, as to the cities which \(\ddagger\) LORDE turned vp side downe (when he had longe herde the wicked rumoure of them) because he slewe me not, as soone as I came out off my mothers wombe, and because my mother was not my graue hisell, that the byrth might not haue come out, but remayned still in her. \(\ddagger\) Wherfore came I forth off my mothers wombe? To haue experience of labour and sorowe? And to lede my life with shame?

The 131. Chapter.

THESE are the worde that the LORDE spake vnto Ieremy, what tymre as kinge Sedechias sent vnto him Pashur the sonne of Melchia, and Sophonias the sonne of Maasia, preste, sayenge: Axe counsell at the LORDE (we praye the) of oure behalfe, for Nabuchodonosor the kinge of Babilon behesegeth vs, yff the LORDE (peraduenture) will deale with vs, accordinge to his maruelous power, and take him from vs.

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\(^{a}\) Jere. 7. c. 13. b. \(^{b}\) Act. 23. a. \(^{c}\) Iob. 19. c. \(^{d}\) 4 Re. 20. c. \(^{e}\) Jere. 15. c. 17. a. \(^{f}\) Tre. 3. b. \(^{g}\) Jere. 6. b.

\(^{f}\) Psal. 30. b. \(^{g}\) Iere. 11. d. \(^{h}\) Iob 3. a. \(^{i}\) Jere. 15. b. \(^{j}\) Gen. 19. c. \(^{k}\) Job 10. c.
Then spake Jeremiy: Geue Sedeelias this answer, Thus sayeth the LORDE God off Israel: beholde, I will turne backe the weapons, that ye haue in youre handes, wherewith ye fight agaynst the kinge of Babilo & the Caldees, which besiege you rounde aboute y walles: I will brige the together in to the mynddest of this cite, and I my selfe will fight agaynst you, with an outstretched honde, ad with a mightie arme, in greate displeasure and terrible wrath: and will smythe you, that dwell in this cite: yee both me ad catell shall dye of the pestilence.

And after this (saith the LORDE) I shall deluuer Sedeelias the kinge of Iuda, & his seruauntes, his people (and sooch as are escaped in the cite, from the pestilence, swarde, and horner) in to the power of Nabuchodonosor kinge of Babilon: yee in to the hode of their enemies, in to the hodes of those y folowe vpon their lyues, which shall smythe you with y swerde: they shall not pite the, they shall not spare them, they shall haue no mercy vpon them.

And vnto this people thou shalt saye: Thus sayeth the LORDE: beholde, I laye before you the waye of life and death. Who so abydeth in this cite, shall perish: either with the swarde, with honger, or with pestilence. But who so goeth out to holde on y Caldees parte, y besiege it, he shall saue his life, and shall wyne his soule for a pray. For I haue set my face agaynst this cite (saith the LORDE) to plage it, and to do it no good. It must be guene in to the honde of the kinge of Babilon, & be brent with fyre.

And vnto the house of the kinge off Iuda, sayeth thus: Heare the worde of y LORDE (o thou house off Davuid) for thus sayeth the LORDE: Minestre righteousnes, and that soone, deluer the oppresseed fro violent power: or enuer my terrible wrath break out like a fyre, and burne me, that no man maye quench it, because of the wickednes of youre ymaginationes. Beholde (saith the LORDE) I wil come vpou you, that dwel in the valleis, rocks and feldes and saye: Tush, who will make vs afayed? or who will come in to oure houses? For I wil ryset you (saith the LORDE) because of the wickednes of youre invencion, and will kyndle soch a fyre in youre wod, as shall consume all, that is aboute you.

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I Thus sayde the LORDE also: Go downe in to the house of the kinge off Iuda, and speake there these worde, saye: Heare the worde off the LORDE, thou kinge of Iuda that syttest in the kyngly seate off Davuid: thou and thy seruauntes and thy people, that go in & out at this gate. Thus the LORDE commandeth: kepe equite and righteousnesse, deluer the oppresseed fro the power off the violent: do not greue nem opposse the straunger, the fatherlesse nem the wyddowe, ad shed no innocet bloude in this place.

And yff ye kepe these thinges faithfully, then shall there come in at the dore off this house kynges, to syt vpou Davuids seate: they shal be caried in Charettes and ryde vpou horses, both they & their seruauntes, ad their people. But yff ye wil not be obedient vnto these commanimaltes, I sweare by myne owne self (saith y LORDE) this house shal be waiast. For thus hath the LORDE spoken vpon the kinges house of Iuda: Thou art the heade, as Galaad is in Libanus: What willest thou laye of it, yf I make the not so waiast (thy cities also) that no man shal dwell there in? I will prepare a destroyer with his wepons for the, to hew downe thy special Cedre trees, and to cast them in the fyre.

And all the people that go by this cite, shall speake one to another: Wherfore hath the LORDE done thus vnto this noble cite? Then shal it be answered: because they haue broken the couenaunt off the LORDE their God, and haue worshipped and serued strange goddes. Mourne not ouer the deed, and be not wo for them, but be sory for him that departeth awaie: for he commeth not agayne, ad seeth his natue countre no more. For thus saith the LORDE, as touchinge Sellum the sonne of Iosias kinge of Iuda, which regyned after his father, and is caried out of this place:

He shal neuer come hither agayne, for he shall dye in the place, where vnto he is led captuye, and shall se this londe nomore. Wo worth him, that buyldeth his house with vnrighteousnes, ad his perlers with the good,
that he hath gotten by violence: which neuer recompenseth his neighbours labour, nor payeth him his hyre. He thinketh in himself: I will buylde me a wyde house, ad gorgeous perlers: He causeth wyndowes to be hewen there in, and the sylinges and geastes maketh he off Cedere, and payuyth them with Zenober. Thinkest thou to reigne, now that thou prowokest me to wrath with thy Cedere trees? 

Dydy not thy fathere eate and drynke, and prosper well, as lõge as he dealt with equite ad rightuousnesse? Yee when he helped ye oppressed and poore to their right, then prospered he well.

From whence came this, but only because he had me before his eyes? saieth the LORDE. Neuertheles, as for thine eyes and thine herte, they loke vpon covetousnesse, to shed innocent bloute, to do wronge and violence. And therfore, thus saieth the LORDE agaynst Ioachim, ý sonne of Iosias kyng of Iuda: They shall not mourne for him (as they vse to do) alas brother, alas syster: Nether shall they saye vnto hym: Alas syf, alas for that noble pryncye. But as an Asse shall be buried, corruppte and be cast without the gates of Jerusalem.

Clyyme vp the hill off Libanus (o thou daughter Sion) lift vp thy voyce vpon Basan, erie from all partes: for all thy louers are destroyed. I gau the warninge, whyle thou wast yet i prosperite, But thou saydest: I wil not heare. And this maner hast thou vsed from thy youth, that thou woldest never heare my voyce. All thy hyrdmen shalbe dryuen with the wynde, and thy derlinges shalbe caried awaye in to captiuyte: Then shalt thou be brought to shame and confusion, because of all thy wickednes: thou that dwellest vpon Libanus, ad maketh thy nest in the Cedere trees. O how greate shal thy mournynge be, when thy sowres com vpon the, as a woman traueling with childe?

As truly as I lyue (saieth the LORDE,) Though Iechonias the sonne of Ioachim kynge off Iuda were the signet off my right honde, yet will I pleuce him of: And I wil gene the in to ý power off the that seke to slaye the, and in to the power off them that thou fearest: in to the power off Nabuchodo-nosor the kynge off Babilon, and in to the power of the Caldees. Morouer, I will sende the, and thy mother that bare the, in to a straunge londe, where ye were not borne, ad there shall ye dye. But as for the londe that ye will desire to returne vnto, ye shall neuer come at it agayne. This ma Iechonias shal be like an ymage robbed and torne in peces, which pleaseth no man, for all his apparell. Wherfore both he and his sede shalt be sent awaye, and cast out in to a lode, that they knowe not.

O thou earth, earth, earth: heare the worde off the LORDE: Wryte this man amonge the outlawes, for no prosperite shall this man haue all his life longe. Nether shall eny of his sede be so happi, as to syt vpon the seate of Daud, and to beare rule in Iuda.

The piiiij. Chapter.

WO be vnto the shepherdes, "that destroye, and scatre my flocke, saieth the LORDE. Wherfore, this is the co-maundemet of the LORDE God of Israel, vnto the shepherdes that fede my people: Ye scatre ad thrust out my flocke, and loke not vpon them. Therefore, now will I vsethe the wickednes of youre imaginaciones, saieth ý LORDE: And will gather together the remnaunt of my flocke, from all londes that I had dryuen them vnto, and will bringe them agayne to their pastures, that they maye growe and increase. I will set shepherdes also ouer them, which shall fede them. They shall no more feare and drede, for there shall none off them be lost, saieth the LORDE. "Beholde, the tyme commeth (saieth the LORDE) that I wil rayse vp the rightuous braunch off Daud, which shall beare rule, "and discusse matters with wyszdome, and shall set vp equyte and rightuousnes agayne in the earth.

"In his tyme shall Iuda be saued, and Israel shall dwell without feare. And this is the name that they shall call him: euem the LORDE oure rightuous maker." And therfore beholde, the tyme commeth (saieth the LORDE) that it shall no more be sayde: the LORDE lyueth, which brought the children off Israel out of the londe of Egipte: But the LORDE lyueth, which brought forth, ad led the sede of the house off Israel, out off
The north londe, and from all countrees where I had scattered them, and they shall dwell in their owne londe agayne.

My herte breaketh in my body because of the false prophetes, all my bones shake: I am become like a dronken man (that by the reason of wyne can take no rest) for very feare of the LORDE, and of his holy wordes: Because the londe is full of aduoturers, where thorow it is destroyed and mourneth, and pleasant pastures of the deserte are dried vp. Yee the waye that men take, is wicked, so their gouernance is nothing like the holy wordes of the LORDE. For the prophetes and the prestes them selues are polished Ypocrityes, and their wickednes haue I found in my house, saieth the LORDE. Wherfore, their waye shall be slippery in the darknesse, wherein they maye stacker and fall. For I will bringe a plague vpon them, euyn the yeare of their visitacion, saieth the LORDE. I haue sene sely amonst the prophetes of Samaria, they preched for Baal, and diseanned my people off Israel. I haue sene also amonst the Prophetes off Ierusalem foule aduotery, and presumptuous lies. They take the most shamefull men by the hode, flatingre them, so that they can not returne from their wickednes. All these with their citesyns are vnto me, as Sodom, and as the inhabition of Gomorre.

Therfore thus saieth the LORDE of hoostes concernyng the prophetes: Beholde, I wil fede them with wormwod, and make them drynke the water of gall. For frō the prophetes of Ierusalem is the sicknes of Ypocrisye come in to all the londe.

And therfore the LORDE of hoostes geuth you this warnyngge: Hear not the wordes of the prophetes, that preach vnto you, and diseanned you: for they speake the meanynge of their owne herte, and not out of the mouth of the LORDE. They saye vnto them, that despyse me: The LORDE hath spoken it: Tush, ye shall prosper right well. And vnto all them, that walke after the lust of their owne herte, they saye: Tush, there shall no mysfortune happen you. For who hath sitten in the councell of the LORDE, that he hath herde and vnderstond, what he is aboute to do? Who hath marcked his deuyce, and herde it? Beholde, the stormy wether of the LORDE (that is, his indignacion) shall go forth, and shal fall downe vpon the head of the vngodly. And the wrath of the LORDE shall not turne agayne, vntill he perfourme, and fullfill the thoughte of his herte. And in the latter dayes ye shall knowe his meanynge.

I haue not sent these prophetes, (saieth the LORDE) and yet they ranne. I haue not spoken to them, and yet they preached. But if they had continued in my counsell and herde my wordes: they had turned my people from their euell wayes and wicked ymageynacions. Am I the God that seeth but the thinge, which is nye at honde, and not that is farre of? saieth the LORDE. Maye any man hyde him self so, that I shall not se hym? saieth the LORDE. Do not I fullfill heaven and earth? saieth the LORDE. I haue herde well ynowgh, what the prophetes saye, that preach lyes in my name, sayege: I haue dreamed, I haue dreamed. How longe wil this cōtynue in the prophetes herties, to tel lyes, and to preach the craftie sotylte of their owne herte? Whose purpose is, (with the dreames that euery one tell) to make my people forget my name, as their fore fathers dyd, when Baal came vp. The prophet that hath a dreame, let him tell it: and he that vnderstondeth my worde, let him shewe it faithfully.

For what hath chaffe and wheat to do together? saieth the LORDE. Is not my worde like a fyre, (saieth the LORDE) and like an hammer, that breaketh the harde stone? Therfore thus saieth the LORDE: beholde, I wil vpo the prophetes, that steale my worde priuely from euery man. Beholde, here am I (saieth the LORDE) agaynst the prophetes, that take vpon their tunges to speake: The LORDE hath sayde it. Beholde, here am I (saieth I LORDE) agaynst those prophetes, that darre prophecye lies, and diseanned my people with their vanities and miracles, whom I neuer sent, ner commannded them. They shal do this people greate harme, saieth the LORDE.

Yf this people, ether eny prophete or prest axe the, and saye: what is the burthen of the

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LORDE? Thou shalt saye vnto them: What? burthen? Therfore will I cast you fro me (saith the LORDE) because ye youre selues are a burthen. And the prophet, prest or people that vseth this terme (the burthen of the LORDE) him will I viset, and his house also.

But thus shall ye saye, evry one to another: What answere hath the LORDE geuen? or, what is the LORDES commandement? And as for the burthen of the LORDE, ye shall speake nomore of it: for every mans owne worde is his burthen, because ye haue altered the wordes of the lyuyng God the LORDE of hoostes oure God.

Thus shall evry man saye to the prophets: what answere hath the LORDE geuen the? Or, what saith the LORDE? And not once to name the burthen of the LORDE. Therfore thus saith the LORDE: For so moch as ye haue vsted this terme (the burthen of the LORDE) where as I notwithstandinge sent vnto you, and forbade you to speake of the LORDES burthen:

Beholde therfore, I will repute you as a burthen, and will cast you out of my presence: yee and the cite also, that I gave you and youre fathers: and will bringe you to an euerlastinge confusion, and in to soch a shame, as shall never be forgotten.

The xiij. Chapter.

THE LORDE shewed me a visio: Beholde, there stode two maundes of fyges before ð Temple of the LORDE, "after ð Nabuchodonosor kynge of Babilon had led awaye captuye Iechonias the sone of Ioachim kynge of Iuda, the mightie men also of Iuda, with the workemasters and conynges of Jerusalem, vnto Babilon. In the one maunde were very good fyges, euyn like as those that be first ripe. In the other maunde were very naughtie fyges, which might not be eaten, they were so euell.

Then sayde the LORDE vnto me: what seist thou Ieremy? I sayde: fyges, where of some be very good, and some so euell, that no man maye eate them.

Then came the worde of the LORDE vnto me, after this maner: Thus saith ð LORDE the God of Israel: like as thou knowest the good fyges, so shal I knowe the men led awaye, whom I haue sent out of this place in to the londe of the Caldees, for their profite: and I will set myne eyes vpon them for the best, for I will bringe them agayne in to this londe: I will buylde them vp, and not breake them downe: I will plante them, and not rote them out. "And I will geue them an herte, to knowe, how that I am the LORDE. They shalbe my people, and I wilbe their God, for they shall returne vnto me with their whole herte.

And like as thou knowest the naughtie fyges, which maye not be eaten, they are so euell: Euen so wil I (saith the LORDE) let Sedecehias the kynge of Iuda, (ye and all his prynces, ð the residue of Ierusalem that remayne ouer in this londe, ð them also that dwell in Egipte) to be vexed ð plaged in all kingdomes ð londes. And will make them to be a reprofe, ð a comon byworde, a laughinge stocke ð shame, in all the places, where I shal scatre them. I will sende the swearde, honger ð pestilence amongst them, vntill I haue elene consumed them out of the londe, that I gaue vnto them ð their fathers.

The xv. Chapter.

A SERMONE that was geuen vnto Ieremy, vpon all the people of Iuda: In the fourth yeare of Ioachim the sone of Iosias kynge of Iuda, that was, in the first yeare of Nabuchodonosor kynge of Babilon. Whiche sermone, Ieremy the prophet made vnto all the people of Iuda, ð to all ð Inhabitours of Ierusalem, on this maner:

From the xiiij yeare of Iosias the sone of Amon kynge of Iuda, vnto this present daye, (that is euyn xxij yeare) the worde of the LORDE hath bene committed vnto me. "And so I haue spokene to you, I haue rysen vp early, I haue geue you waruyng in season, but ye wolde not heare me. Though the LORDE hath sent his seruauntes, ð all the prophets vnto you in season: Yet wolde ye not obeye, ye wolde not encline youre eares to heare.

He sayde: turne agayne every man from his euell waye, ð from youre wicked imaginationis, ð so shal ye dwell for euer in the londe, that the LORDE promised you ð youre
fore fathers: And go not after strange goddes, serue them not, worship them not, g anger me not with the worke of youre hodes: then will not I punysh you. Neuerthelesse, ye wolde not heare me (saith the LORDE) but haue defied me with the worke of youre hodes, to youre owne greate harme.

3 Wherfore, thus saith the LORDE of hoostes: Because ye have not heerkened vnto my worde, lo, I will sende out, c call for all the people, y dwell in the north" (saith the LORDE) g wil preparie Nabuchodonosor the kinge of Babylon my seruant, 4 and wil bringe them vpon this londe, and vpon all y dwell therein, g vpon all the people that are aboute them, and will vterly rote them out. I will make of them a wildernes, a mockage, and a continuall deserte.

Morouer, I will take from them the voye of gladnesse and solace, 5 the voye of the brydegome g the bryde, the voye of the anoynted, with the cresshettes: g this whole londe shall become a wildernes, g they shall serue the sayde people and the kinge of Babylon, thre score yeares and ten. 6 When the lxx yeares are expyred, I will viset also the wickednesse of the kinge of Babylon g his people, saith the LORDE: yee g the londe of the Caldees, g wil make it a perpetuall wildernes, g wil fulfil all my wordes vpon that londe, which I haue deuysed agaynst it: yee all that is written in this boke, which Jeremy hath prophesied of all people: so that they also shall be subdued vnto dyuerse nacions g greate kynges, for I wil recompense them, acordinge to their dedes g worke of their owne hondes.

For thus hath the LORDE God of Israel spoken vnto me: 7 Take this wyne cuppe of indignacion fro my honde, that thou mayest cause all the people (to whom I sende the) for to drinke of it: that when they haue drunked thereof, they maye be madd, g out of their wythes, when the swarde commeth, that I wil sende amoge them. Then toke I the cuppe from the LORDES honde, g made all the people drinke there of, vnto whom the LORDE had sent me.

But first the cite of Ierusalem, g all the cities of Iuda, their kynges g prynces: to make the desolate, waist, * despyssed g cursed, acordinge as it is come to passe this daye. Yee g Pharaoo g kinge of Egipte, his seruanntes, his prynces g his people altogether one with another and all kinges of the londe of Hus, all kinges of the Philistynes londe, Ascalon, Gaza, Accaron g the remnaunt of Aszdod, the Edomites, the Moabites g the Ammonites: all the kinges of Tirus g Sidon: the kinges of the Iles, that are beyonde the see: Dedan, Thema, Buz g the shaun of Ismaelites: g all the kinges of Araby, g (generally) all the kinges that dwell in the deserte: all the kinges of Simri, all the kinges of Elam, all g kinges of the Meedes, all kinges towarde the north (whether they be farre or nye) euerie one with his neighbours: Yee and all the kingdoms that are vpon the whole earth. The kinge of Sesach (sayde he) shal drinke with them also.

And saye thou vnto them: this is the commanuement of the LORDE of hoostes the God of Israel: drinke and be droncken, spewe, and fall, that ye neuer ryse: and that thorow the swarde, which I wil sende amongeth you. But yf they will not receaue the cuppe of thy honde, and drinke it, then tell them: Thus doth the LORDE of hoostes threaten you: 8 drynke it ye shal, and that shortly. For I begynne to pla ge the cite, that my name is geuen vnto: thyneke ye then, that I will leaue you vnpuished? Ye shall not go quyte.

For why, I call for a swarde ypô all the inhabitours of the earth, saith the LORDE of hoostes.

Therfore tell them all these wordes, and saye vnto them: 9 The LORDE shal crie from aboue, and let his voyce be herde from his holy habitation. With a greate noyse shall he crie from his courte regall. He shal geue a greate voyce (like the grape gatherers) and the sounde thereof shalbe herde vnto the endes of the worlde. For the LORDE hath a judgment to geue vpon all people, and will holde his courte of justice with all flesh and punyse the vngodly, saith the LORDE.

For thus sayeth g LORDE of hoostes: Beholde, a miserable plaghe shall go from one people to another, and a greate stormy water shal arise from all the endes of the earth. And the same daye shall the LORDE him-

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Psal. 74. b, 5 Eze. 9. d. 6 Iere. 49. b. Eze. 9. b. 1 Pet. 4. c.

Iocl. 3. c. Amos 1. a. 1 Iere. 30. d.
In the begynynge of the reigne of Iochaim the sonne of Iosias kyng of Iuda, came this worde from the LORDE, saithenge: Thus saith the LORDE:  
Stonde in the courte of the LORDES house, and speake vnto all them which (out of the cities of Iuda) come to do worshippe in the LORDES house, all the wordes I commande to saye. Loke that thou kepe not one worde backe, yt (peraunture) they will herke, and turne every man from his wicked waye: that I maye also repente of the plage, which I haue determed to brynge vpon them, because of their wicked invencones.

And after this maner shalt thou speake vnto them: Thus saith the LORDE: yt ye will not obeye me, to walke in my lawes, which I haue geuen you, and to heare the wordes of my seruauntes the prophete, whom I sent vnto you, rysynge vp tymely, and still sendinge: Ye ye will not folowe the (I saye) then will I do to this house, as I dyd vnto Silo, and will make this cite to be abhorred of all the people of the earth. And the prophetes, and all the people herde Jeremye speake these wordes, in the house of the LORDE.

Now when he had spokne out all the wordes, that the LORDE commanded him to preach vnto all the people, then the prestes, the prophete and all the people toke holde vpon him, and sayde: thou shalt dye. How darrest thou be so bolde, as to saye in the name of the LORDE: it shall happe to this house as it dyd vnto Silo? and this cite shalbe so waist, that no man shall dwell there in?

And when all the people were gathered aboute Jeremye in the house of the LORDE, the prynces of Iuda herde of this rumoure, and they came soone out of the kinges Palace in to the house of the LORDE, and sat them downe before the new dore of the LORDE. Then spake the prestes and the prophetes vnto the rulers to all the people, these wordes: This man is worthy to dye, for he hath preached agaynst this cite, as ye your selues haue herde with your eares.

Then sayde Jeremye vnto the rulers and to all the people: The LORDE hath sente me to preach agaynst this house agaynst this cite all the wordes that ye haue herde. Therefore amende your wayes, and your advise-mentes, and be obedient vnto the voyce of the LORDE your God: so shal the LORDE repetch of the plage, yt he had deuyed agaynst you. Now as for me: I am in youre hondes, to do with me, as ye thinke expedient and good. But this shall ye knowe: yt ye put me to death, ye shal make your selues, this cite all the inhabitours there of, gilte of innocent bloude. For this is of a trueth: that the LORDE hath sente me vnto you, to speake all these wordes in youre eares.

Then sayde the rulers and the people vnto the prestes and prophete: This man maye not be condemned to death, for he hath preached vnto vs in the name of the LORDE our God. The Elders also of the londe stode vpon, and sayde thus vnto all the people: Michæas the Morasite, which was a prophet vnder Ezechias kinge of Iuda, speake to all the people of Iuda: Thus saith the LORDE of hoostes: Sion shall be plowed like a felde, Jerusalē shall be an heape of stones, the hill of the LORDES house shall turne to an hie wed. Dyd Ezechias ye kinge of Iuda the people of Iuda put him to death for this? No verely, but rather feared ye LORDE, ye made their prayre vnto him. For the which cause also ye LORDE repented of the plage.
In the beginning of the reign of Jehoiachin, the son of Josiah, king of Judah, this word came to Jeremiah from the Lord, saying, Thus saith the Lord: make the bonds, and put them by thy neck, and make the bracelets, and put them on thy hand, and say to the king of Babylon, Thus saith the Lord of hosts, the God of Israel: I have使我 from the beginning to cast your necks into bonds, and I will show you no more mercy.

Therefore thus saith the Lord of hosts, the God of Israel: Behold, I will bring such a thing upon this city, as is terrible in the ears of all that hear it: the eyes of all the nations shall fall upon this city, which I have appointed to be desolate.

And now! the Lord hath brought you into this place, saying, I have brought you into this city, to throw you into bonds, and into captivity, and into bonds, and into captivity; but behold, I will deliver you out of the hand of the king of Babylon, out of the hand of the king of Egypt, and out of the hand of the king of Persia, out of the hand of all kings, and will deliver you out of their hand.

For I have made you a sanctuary in the midst of all the places where you are a reproach, saith the Lord. No man shall drive you out any more out of the land which I gave to your fathers, saith the Lord, which went out of the land of Egypt, and the land of Canaan, and the land of Moab, and the land of Ammon, and the land of Edom, and the land of Philistia, and the land of all the kings of the Amorites who were over the land, saith the Lord.

I will also make you a name, and you shall be a joy in the midst of all the nations whither you are driven, saith the Lord. And you shall know that I am the Lord, when I have brought you out of the land of Egypt, and brought you into the land of Canaan, which I promised to your fathers, and when I have made you a name, and you shall be a joy and a song, saith the Lord. And I will take you out of the land of Babylon, where you are now driven, and will gather you together, and will bring you into the land of Judah.

And I will give you pilots, the lavers, the kinsmen, and the residue of the king of Babylon's house, and his sons, and his officers, the officers of the princes, the governors, the captains, and the dishes, and all their vessels, and all the ornaments thereof, which are in the house of the king of Judah, and in the house of the princes; and I will give them into your hands. And you shall break their necks, and put their necks under your yoke, and you shall carry away the residue of the spoils of the house of the Lord, which is at Jerusalem, and of the house of the princes which are in Jerusalem.

And you shall carry away out of there all the vessels of the house of the Lord, that are written by the prophet Nathan, which are in the temple of the Lord. And you shall carry away out of there the vessels of the king's house, and the vessels of the princes, which are in the house of the Lord, and of the house of the king of Judah.

And you shall carry away out of there the articles of the altar, and the vases, and the shovels, and the stoves, and all the vessels of brass, wherein the physicians used. And you shall carry away the consecrated vessels, which are in the house of the Lord, and in the house of the king of Judah.

And you shall carry away out of there all the vessels of gold and of silver, which you shall find in the temple of the Lord, and the vessels of the house of the king of Judah, and the vessels of the princes, and the vessels of the altar, and you shall carry away out of there all the vessels of brass, wherein the physicians used.

And now! the Lord hath brought you into this place, saying, I have brought you into this city, to throw you into bonds, and into captivity, and into bonds, and into captivity; but behold, I will deliver you out of the hand of the king of Babylon, out of the hand of the king of Egypt, and out of the hand of the king of Persia, out of the hand of all kings, and will deliver you out of their hand.

For I have made you a sanctuary in the midst of all the places where you are a reproach, saith the Lord. No man shall drive you out any more out of the land which I gave to your fathers, saith the Lord, which went out of the land of Egypt, and the land of Canaan, and the land of Moab, and the land of Ammon, and the land of Edom, and the land of Philistia, and the land of all the kings of the Amorites who were over the land, saith the Lord.

I will also make you a name, and you shall be a joy in the midst of all the nations whither you are driven, saith the Lord. And you shall know that I am the Lord, when I have brought you out of the land of Babylon, where you are now driven, and will gather you together, and will bring you into the land of Judah.

And I will give you pilots, the lavers, the kinsmen, and the residue of the king of Babylon's house, and his sons, and his officers, the officers of the princes, the governors, the captains, and the dishes, and all their vessels, and all the ornaments thereof, which are in the house of the king of Judah, and in the house of the princes; and I will give them into your hands. And you shall break their necks, and put their necks under your yoke, and you shall carry away the residue of the spoils of the house of the Lord, which is at Jerusalem, and of the house of the princes which are in Jerusalem.

And you shall carry away out of there all the vessels of the house of the Lord, that are written by the prophet Nathan, which are in the temple of the Lord. And you shall carry away out of there the vessels of the king's house, and the vessels of the princes, which are in the house of the Lord, and of the house of the king of Judah.

And you shall carry away out of there the articles of the altar, and the vases, and the stoves, and the shovels, and the stoves, and all the vessels of brass, wherein the physicians used. And you shall carry away the consecrated vessels, which are in the house of the Lord, and in the house of the king of Judah.

And you shall carry away out of there all the vessels of gold and of silver, which you shall find in the temple of the Lord, and the vessels of the house of the king of Judah, and the vessels of the princes, and the vessels of the altar, and you shall carry away out of there all the vessels of brass, wherein the physicians used.
the sonne of Ioachim kinge of Iuda, with all the power of Iuda and Jerusalem, from Jerusalem vnto Babilon, captuye.

Yee thus hath the LORDE of hoastes the God of Israel spoken, as touchinge the residue of the ornamentes of the LORDES house, of the kinge of Iudaes house, and of Jerusalem: They shalbe caried vnto Babilon, and there they shall renowne, vntil I vsset them, saieth the LORDE. Then wil I bringe them hither agayne. And this was done in the same yeare: eué in the begynnynge of the reigne of Sedechias kinge of Iuda.

The 11b. Chapter.

BUT in the fourth yeare of the reigne of Sedechias kinge of Iuda, in the fifth Moneth, It happened, that Hananias ſome of Assur the prophet of Gabaon, spake to me in the house of the LORDE, in the presence of the prestes ٱ of all the people, 委宣传部: Thus saieth the LORDE of hoastes the God of Israel: I haue broken the yoke of the kinge of Babilon, and after two yeare wil I bringe agayne in to this place, all the ornamentes of the LORDES house, ٱ Nabuchodonosor kinge of Babilo vnto Babilon. Yee I wil bringe agayne leconias the sonne of Ioachim the kinge of Iuda himself, with all the presoner of Iuda, (ٱ are caried vnto Babilon,) eué in to this place, saieth ٱ LORDE, for I wil brake ٱ yock of the kinge of Babilo.

Then the prophet Ieremy gaue answere vnto that prophet Hananias, before the prestes ٱ before all the people that were present in the house of the LORDE. And the prophet Ieremy sayde: 'Amen, the LORDE do that, (propertyName) the thinge, which thou hast prophecied: that he maye bringe agayne all the ornamentes of the LORDES house, ٱ restore all the presoner from Babilon in to this place. Neuertheles, herken thou also, what I will saye, that thou ٱ all the people maye heare: The prophets that were before us in tymes past, which prophecied of warre, or trouble, or pestilence, ether of peace, vpon many nations ٱ greate kingdomes, were proued by this (if God had sende them in very ddee) when the thinge came to passe, which that prophet tolde before.

And Hananias the prophet take the chayne from the prophet Ieremias neck, ٱ brake it; ٱ with that sayde Hananias, that all the people might heare: Thus hath the LORDE spoken: Euen so will I brake the yock of Nabuchodonosor kinge of Babilo, from the neck of all naciones, ٱ that within this two yeare. And so the prophet Ieremy wente his waye. After now that Hananias the prophet had taken the chayne from the prophet Ieremies neck, and broken it: The wordes of the LORDE came vnto the prophet Ieremy sayenge: Go, and tell Hananias these wordes: Thus saieth the LORDE: Thou hast broken the chayne of wodd, but in steade of wodd, thou shalt make chaynes of yron. For thou saieth the LORDE of hoastes the God of Israel: I wil put a yock of yron vpon the neck of all this people, that they maye seuer Nabuchodonosor the kinge of Babilo, ٱ that they do. And I wil geue him ſeestes in the feld. Then sayde the prophet Ieremy vnto ſe prophet Hananias: Heare me (I praye the) Hananias: The LORDE hath not sent the, but thou bringest this people in to a false beleue. And therfore thus saieth ٱ LORDE: beholde, I wil sende the out of the lode, ٱ within a yeare thou shalt die, because thou hast falsely spoké agaynst the LORDE. So Hananias the prophet died the same yeare in the seuenthe Moneth.

The 11c. Chapter.

THIS is the Copie of the lettre, ٱ Ieremy  the prophet sent from Jerusalem vnto the presoner: the Senatours, prestes, prophets, ٱ all the people, whom Nabuchodonosor had led vnto Babilo: after ٱ tyme ٱ lorde lechonias ٱ his Quene, his chambreyenes, the pryncees of Iuda ٱ Jerusalem the workmasters of Jerusalem were departed thither. Which lettre, Elasa ٱ sonne of Sapha ٱ Gamaria ٱ sonne of Helechia dyde beare, whõ Sedechias the kinge of Iuda sent vnto Babilo to Nabuchodonosor ٱ kinge of Babilo: these were ٱ wordes of Ieremias lettre: Thus hath ٱ LORDE of hoastes ٱ God of Israel spoké, vnto all the presoner, ٱ were led fro Jerusalem vnto Babilo: 'Buyld ٱ you houses to dwell therein: plate you gardes, ٱ ye maye enjoye the frutes thereof: 'take you wyues, to beare
:

Cfeap.

mx.

€f)t propftet ierfntp.

you sonnes and doughters: prouyde wyues
for youre sonnes, a huszbondes for youre
they maye get sonnes (j
doughters, and that ye maye multiphe there.
Laboure not to be fewe, but seke after peace
I prosperite of the cite, where in ye be pre"
For in the
soners, (j praye vnto God for it.
peace there of, shal youre peace be.
of hoostes
*For thus saieth the
the God of Israel
Let not those prophetes
and soythsaiers y be amonge you, disceaue
you: (s beleue not youre owne dreames. "^For

doughters

:

that

LORDE

:

why, they preach you lies in my name, (j I
haue not sent them, saieth the LORDE.
When ye haue
But thus saieth the

LORDE

:

yeares at Babilon,'' I wil bringe
you home, and of myne owne goodnes I will
For
carie you hither agayne vnto this place.
I knowe, what I haue deuysed for you, saieth
the LORDE.
thoughtes are to geue
fulfilled Ixx

My

you peace, 5 not trouble (which I geue you
all redie) (j that ye might haue hope agayne.
'Ye shall crie vnto me, ye shal go % call vpo
me, 5 I shal heare you. 'Ye shal seke me, d
fynde me Yee, yf so be that ye seke me
with youre whole herte, I will be founde of
you (saieth the LORDE) and will delyuer
you out of preson, 5 gather you together
agayne out of all places, where in I haue
scatred you, saieth the LORDE: and wil
bringe you agayne to the same place, from
whence I caused you be caried awaye captyue.
But where as ye saye, that God hath raysed
you vp prophetes at Babilon Thus hath the
LORDE spoken (concernynge the kingethat
sytteth in the stole of Dauid, and all y people
:

:

that dwell in this cite, ^ youre brethren that
are not gone with you in to captiuyte.) Thus

LORDE

saye) speaketh the

(I

of hoostes:

wil sende a swearde, honger 5
vpon them,* and wil make them
vntymely fyges, that maye not be eate

Beholde,

I

pestilence
like

And

persecute them
with the swearde, with honger 5 death.
I will delyuer them vp to be vexed of all
kingdomes, to be cursed, abhorred, laughed
to scorne, 5 put to confucion of all the people,
amonge whom I haue scatred them j that
because they haue not bene obedient vnto
my commaundementes, (saieth the
for

bytternes.

I

wil

:

LORDE)

"

Baru.

1. c.

lere. 14. e.

Deu.

1

'2

4. e. 30. a.

Tim.

2. a.

Pa. 36. d.
(

»

lere. 23. c. 27. b.

lere. 25. b.
1 Esd. 1. a.
« 4 Reg. 24. d.
loan. 7. d.

which

vnto them by

I sent

fo* Mxb,
my seruauntes the

I stode vp early, and sent vnto
them, but they wolde not heare, saieth the
LORDE. Heare therfore the worde of the
LORDE, all ye presoners, whom I sent
from lerusale vnto Babilon Thus hath the
of hoostes the God of Israel spoken,
of Achab
sonne of Colaias, (t of Sedechias
the sonne of Maasia, which prophecie lies
vnto you in my name Beholde, I wil delyuer

prophetes.

'

:

LORDE

;y-

:

them

honde of Nabuchodonosor the
kinge of Babilon, that he maye slaye them
in to the

before youre eyes.
And all y presoners of
luda that are in Babilon, shal take vpo them
this terme of cursinge, and saye
Now God
do vnto the, as he dyd vnto Sedechias a,
:

whom

Achab,

the kinge of Babilon rosted in
the fyre, because they synned shamefully in
Israel.

For they haue not onely defiled their negh
hours wyues, but also preached lyenge wordes
in my name, which I haue not commaunded
them. This I testifie, 5 assure, saieth the

LORDE.

But as for Semeia
lamite, thou shalt speake vnto

Th

:

LORDE

of hoostes the God of
Because thou hast sealed lettres vnder

saieth the
Israel

Nehe-

the

him

:

thy name, vnto all the people that is at lerusalem, 5 to Sophonias the sonne of Maasia
the prest, yee and sent them to all the prestes
where in thou wrytest thus vnto him The
hath ordened the to be prest in
steade of loiada the prest, that thou *shuldest
be the chefe in the house of the
aboue all prophetes, 5 preachers, 5 that thou
mightest put them in preson, or in y stockes.
How happeneth it then, that thou hast not
reproued leremy of Anathot, which neuer
leaueth of his prophecienge.
And beside all
this, he hath sent vs worde vnto Babilon, and
tolde vs planely, that oure captiuyte shal longe
endure that we shulde buylde vs houses to
dwell therin, j to plante vs gardens, that we
might enioye the frutes therof. Which lettre
Sophonias the prest dyd rede, and let leremy
the prophet heare it.
Then came the worde of the
vnto leremy, sayenge: Sende worde to all
:

LORDE

LORDE

:

LORDE

them

that be
'Thus hath the

* lere.

24. b.

in

captiuyte,

on

this

maner:

LORDE spoken concernynge
'

lere. 25. a. 44. a.

2 Par. 83.

a.

'

lere. 28. c.

87

'4 Re

11

a


Though I shal destroy all the people, amonge whom I haue scatered the, yet will I not destroye the, but correcke the, and that with discrecion. For I knowe, that thou art in no wise without faute. Therefore thus saieth the LORDE: I am sore for thy hurte and wounds. There is no man to medle with thy cause, or to bynde vp thy wounds: there maye no man helpe the.

All thy louers haue forgotten the, and care nothinge for the. For I have geuen the a cruell stroke, and chastened the roughly: and that for the multitude of thy myszyedede, for thy synnes haue had the ouer hande. Why makest thou mone for thy harme? I my self haue pite of thy sorowe, but for the multitude of thy myszyedede and synnes, I haue done this vnto the.

And therefore all they that deoure the, shall be deoured, and all thine enemies shall be led in to captiuyte. All they that make the waist, shall waisted them selves: and all those that robbe the, will I make also to be robbed. For I will geue the thy health agayne, and make thy wounds whole, saieth the LORDE: because they rouyed the, as one cast awaye and despised, o Sion.

For thus saieth the LORDE: Beholde, I will set vp Jacobs tentes agayne, and defende his dwellinge place. The cite shall be buylded in hir olde estate, and the houses shall haue their right fondacion. And out of them shall go thankesgeuynge, and the voyce of joye.

I will multiplye them, and they shall not mynyshe: I shall endue them with honour, and no man shall subdue them. Their children shall be as afore tyme, and their congregacion shall continue in my sight. And all those that vexe them, will I viset.

A captiuyte also shall come of them: and a prynce shall springe out from the mydeldest of them: him will I chalenge to myself, and he shall come vnto me. For what is he, that geueth ouer his herte, to come vnto me? saieth the LORDE. Ye shall be my people also, and I wilbe youre God. Beholde, on the other syde shall the wrath of the LORDE breake out as a storme water, as a mightie whylde wynde: and shall fall vp the heads of the vngodly.

The terrible displeasure of the LORDE
shall not leaue of, vntill he haue done,  

performed the intent of his herte," which in the latter dayes ye shall vnderstonde. At the same 
yrne (saith the LORDE) shall I be the God of all the generacions of Israel,  
and gladly set sprede For 

understonde, he speake O *'

"Arise, the LORDE shall also apere vnto me from farre, and saye: I 

doue the with an everlastinge loue, thersfore 
do I sprede my mercy before the. 'I will 

repayre the agayne (o thou daughter of Israel) that thou mayest be fast and sure. Thou 

shalt take thy tabrettes agayne,  

and go forth with them, that lede the daunce. 

Thou shalt plante vynes agayne vpon  

billes of Samaria, and the grape gatherers shall plante, and synge. 

And when it is yrne, the watchmen vpon 

the mount of Ephraim shall crye: 'Arise, let 

come Sion to oure LORDE God,  

for thus saith the LORDE: Reioyce with 
gladnes because of Iacob, erie vnto the heades of the Gentiles: speake out, synge, and saye: 

The LORDE shall deluyer his people, the 

remnaunt of Israel,  

make them whole. Be- 

holde, I will bringe them agayne from out of the north lode, and gather them from the 

dedes of the worlde, with the bynde and lame 

that are amonge them, with the women that 

be greate with childe, and soch as be also 
delyuered: and the company of them that 

come agayne, shall be greate. 

They departed from hence in heuynes, but 

with ioye will I bringe them bither agayne. 

I will lede them by the ryuers of water in a 

straight waye, where they shall not stolme: 

For I will be Israels father, and Epraim shalbe 

my firstborne.' 

Heare the worde of the LORDE (o ye 

Gentiles) preach in the Iles, that lie farre of, 

and saye: he that hath scatred Israel, shall 

gather him together agayne, and shall kepe 

him as a shepherde doth his flocke. For the 

LORDE shall redeem Iacob, and ryd him 

from the bonde of the violent. And they 

shall come,  

reioyce vpon the hill of Sion,  

shall haue plenteousnes of goodes, which the 

LORDE shall geue them: Namely, wheate, 

wyne, oyle, yonge shepe and calies. And 

their conscience shalbe as a well watred garden, 

for they shall nomore be hongrie. 

Then shal the mayde reioyce in the daunce, 

yee both yonge and olde folkes. For I will 

turne their sorow in to gladnesse, and will 

comforte them, and make them ioyfull, euen 

from their hertes. I will poure plenteousnes 

vpon the hertes of the prestes, and my people 

shalbe satisfied with good things, saith the 

LORDE. 

Thus saith the LORDE: 'The voyce of 

heuynes, wepynge and lamentacion came vp 
in to heauen: euen of Rachel mournynge for 
hir children, and wolde not be comforted, 
because they were awaye. 

But now saith the LORDE: leaue of 

from wepynge and crienge, withhold thyne 

eyes from teares, for thy labour shalbe re- 

warded, saith the LORDE. And they shall 

come agayne out of the londe of their enemies: 

Yee euen thy posterite shall haue consolacion 
in this (saith the LORDE) that thy children 

shall come agayne in to their owne londe. 

Morouer I herde Ephraim, (that was led 

awaye captuyne) complayne on this maner: O 

LORDE, thou hast correcte me,  

and thy chastenynge haue I receaued, as an vntamed 
calfe.  

Conuerte thou me, and I shalbe con- 

verted, for thou art my LORDE God. Yee 
as soone as thou turnest me, I shall refourme 

my self: and when I vnderstonde, I shall 

smyte vpon my thee. For verely I haue 

comitted shamefull thinges: O let my youth 

beare this reprofe and confusion. 

Vpon this complaynte, I thought thus by 

my self: 'is not Ephraim my deare sonne? 

Is he not the childe, with whom I haue had 

all myrth and pastyme? For sence the yrne 

that I first cōmoned with him, I haue him 

euer in remembranc: therfore my very 

herte dryueth me vnto him: gladly and 

louyingly will I haue mercy vpon him, saith 

the LORDE. Get the watchmen, prouye 

teachers for the: set thine herte vpon the 

right waie, that thou shuldest walke, and turne 

agayne: (o thou daughter of Israel,) turne 

agayne to these cities of thynge. How longe 

wilt thou go astraye, o thou shrēkinge doughter?

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* Iere. 23. c.  
  b Nu. 14. c.  
  * Eze. 16. b.  
  c Esa. 2. a.  
  e Deut. 32. a.  
  * Gen. 48. d.  
  / Iere. 3. e.  
  * Matt. 2. c.  
  * Eze. 20. f.  
  h Zach. 1. a.  
  * Tren. 5. c.  
  * Gen. 48. d.  
  *
For the LORDE will worke a new thynge vpon earth: A woman shall compass a man.

For thus saith the LORDE of hostes the God of Israel: It will come thereto, that when I haue brought Iuda out of captiuyte, these wordes shalbe herde in y londe and in his cities: "The LORDE, which is the fayre brydegrome of righteousnesse, make the fruitefull, o thou holy hill: And there shall dwell Iuda and all hir cities, the shepherdes and husbande men: For I shall fede the hongrie soule, and refresh all faynte hertes. When I herde this, I came agayne to my self, and mused, like as I had bene wake out of a swete slepe.

Beholde (saieth the LORDE) the dayes come, that I will sowe the house of Israel and the house of Iuda, with men and with catell. Yee it shall come thereto, that like as I have gone aboute in tymes past to r ote them out, to scape them, to breake them downe, to destroye them and chastie them: Euen so will I also go diligentely aboute, to buylyde them vp agayne, and to plante them, saieth the LORDE.

"Then shall it no more be sayde: y fathers haue eaten a sower grape, and the childrens teth are set on edge: for euery one shall dye for his owne myszdede, so that who so eateth a sower grape, his teth shalbe set on edge.

Beholde, the dayes come (saieth the LORDE) y I will make a new coenuaut with y house of Israel a with y house of Iuda: not after the coenuaut that I made with their fathers, when I toke them by the honde, a led them out of the londe of Egypte: which coenuaut they brake, wherefore I punysched them sore, saieth the LORDE: But this shall be the coenuaut that I will make with the house of Israel after those dayes, saieth the LORDE: I will plante my lawe in the inwarde partes of them, and write it in their hertes, and wilbe their God, and they shalbe my people.

And from thence forth shall no man teach his neibour or his brother, and saye: knowe the LORDE: But they shall all knowe me, from the lowest vnto the hyest, saieth the LORDE. For I will forguee their myszdedes, and wil neuer remembre their synnes

\[\text{Ess. 62. a.}\]
\[\text{Matt. 5. a. 11. e.}\]
\[\text{Deu. 28. g.}\]
\[\text{Zach. 8. c. Iere. 32. c.}\]
\[\text{Exe. 18. a.}\]
\[\text{Heb. 8. b.}\]
\[\text{Gene. 1. b.}\]

\[\text{Thus saith the LORDE which gau the sonne to be a light for the daye, and the Moone and starres to shynge in the night: which moueth the see, so that the floudes therof waxe farse: his name is the LORDE of hostes. Like as this ordinance shall neuer be taken out of my sight, saieth the LORDE: So shal the sede of Israel neuer cease, but all waye be a people before me.}

Morouer, thus saieth the LORDE: like as the heauen aboue cannot be measured, and as the foundacions of the earth beneath maye not be sought out: a So will I also not cast out the whole sede of Israel, for that they haue comynytted, saieth the LORDE. Beholde, the daies come saieth the LORDE, y the cite of y LORDE shalbe enlarged from the towre of Hananeel, vnto y gate of the corner wall. From thence shal the right measure be taken before her vnto the hill toppe of Gareb, and shal come aboute Gaatha, and the whole valley of the dede careases, and of the ashes, a all Seremoth, vnto the broke of Cedron: and from thence vnto the corner of the horsgate towarde y east, where as the Sanctuary of the LORDE also shal be set. And when it is now buylde, a set vp of this fashion it shal neuer be broken, ner cast downe eny more.

\[\text{The xxiij. Chapter.}\]

\[\text{THESE wordes spake the LORDE vnto Jeremi, in the tenth yeare of Sedeclias kinge of Iuda, which was } y \text{ xviij yeare of Nabuchodonosor, what tyme as the kinge of Babilons hostes layed sege vnto Jerusalem. But Jeremi the prophet laye bounde in } y \text{ courte of the preson, which was in the kinge of Iudaes house: where Sedeclias the kinge of Iuda caused him to be layed, because he had prophesied of this maner: Thus saith the LORDE: Beholde, I will deluyer this cite in to the hondes of the kinge of Babilon, which shal take it. As for Sedeclias the kinge of Iuda, he shal not be able to escape the Caldees, but surely he shal come in to the hondes of the kinge of Babilon: which shall speake with him mouth to mouth, and one of them shall loke another in the face. And Sedeclias shalbe caried vnto Babilon,}\n
\[\text{Ro. 11. a.}\]
\[\text{2 Esd. 3. a. Zach. 14. b.}\]
\[\text{Iere. 19. b.}\]
\[\text{Iere. 21. c. Iere. 34. a. 27. a. 38. a. 39. a.}\]
and there shall he be, vntill the tyme that I vsset him, saieth the LORDE. But ye thou takest in hode to fight agaynst the Caldees, thou shalt not prosper.

And Jeremey sayde: Thus hath the LORDE spoken vnto me: Beholde, Hananeel the sonne of Selhum thine Vncles sonne shall come vnto the, and require the to redeeme y londe, that lieth in Anathot vnto thy self: 'for by reason of kynred it is thy parte to redeeme it, and to bye it out.

And so Hananeel myne Vncles sonne came to me in the courte of the preson, (acordinge to the worde of the LORDE,) and sayde vnto me: Bye my londe (I praye the) that lieth in Anothot in the courte of Ben Iamyn: for by heretage thou hast right to lowe it out for thy self, therfore redeeme it. Then I pre- ceaued, that this was the commandeuent of the LORDE, and so I lowed the londe from Hananeel of Anathot, myne Vncles sonne, and weyed him there the moneye: even seuen ycles, and ten syluer pens.

I caused him also to make me a writinge, and to seale it, and called recorder there by, and weyed him there the money vpon the waigtehe. So I take the euynedence with the copie (when it was orderly sealed and red ouer) and I gau the euynedence vnto Baruch the sonne of Nerias the sonne of Maasia in the sight of Hananeel my cosen, and in the presence of the witnesses, that be named in the euynedence, and before all the Iewes that were therby in the courte of the preson.

I charged Baruch also before them, saieng: The LORDE of boastes the God of Israel commandeth the, to take this sealed euynedence with the copie, and to laye it in an erthen vessell, that it maye longe continue.

For the LORDE of boastes the God of Israel hath determed, that houses, fieldes, and vynyardes shalbe possessed agayne in this londe.

Now when I had deluyed the euynedence vnto Baruch y sonne of Nerias, I besought the LORDE, saieng: 'O LORDE God, It is thou that hast made heauen and earth with thy greate power and his arme, and there is no thinge to harde for y. Thou shewest mercy vpon thousandes, thou recompecest the wickednes of the fathers, in to the bosome of the children that come after them.

Thou art the greate and mightie God, whose name is the LORDE of hoostie God, in counsell, and infinite in thought: Thine eyes loke vpon all the wayes of mens children, to rewarde euerie one after his waye, and acordinge to the frutes of his innencions: Thou hast done greate tokens and wonders in the londe of Egipte (as we se this daye) vpon the people of Israel and vpon those men: to make thy name greate, as it is come to passe this daye: 'Thou hast brought thy people of Israel out of the londe of Egipte, with tokens, with wondres, with a mightie honde, with a stretched out arme and with greate terriblenes: and hast geuen them this londe, like as thou haddest promysed vnto their fathers: Namely, that thou woldest gene them a lode, that floweth with mylke and hone.

Now when they came therin, and possesed it, they folowed not thy voyce, and walked not in thy lawe: but all that thou com- maundedest them to do, that haue they not done, and therfore come all these plages vpon them.

Beholde, there are bulwurckes made now agaynst the cite, to take it: and it shalbe wonne of the Caldees that besege it, with swearde, with honger and death, and loke what thou hast spoken, that same shal come vpon them.

For lo, all thinges are present vnto the: Yet sayest thou vnto me (o LORDE God) and commaundest me, that I shal lose a pece of londe vnto my self, and take witnesses therto: and yet in the meane season the cite is deluyed in to the power of the Caldees.

Then came the worde of the LORDE vnto me, saieng: Beholde, I am the LORDE God of all flesh, Is there eny thinge then to harde for me? Therfore thus sayde the LORDE: beholde, I shal deluyer this cite in to the power of the Caldees, and in to the power of Nabuchodonosor the kinge of Babilon, they shall take it in: For the Caldees shall come, and wynne this cite, and set fyre vpon it, and burne it: with the generous houses, in whose parlers they haue made sacrifice vnto Baal, and poured drynke offerings vnto strange goddes, to prouoke me vnto wrath.

For seinge the children of Israel and the

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\(a\) Leui. 25. d. Nu. 27. a. 36. a. Ruth 4. a.  
\(b\) Gene. 1. a. Iere. 10. b.  
\(c\) Exo. 34. a.  
\(d\) Ro. 2. a.

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\(e\) Exo. 7. vnto the 15. chapter.  
\(f\) Iud. 2. 3. 4. 6. 8.  
\(g\) Iere. 25. b. 39. b.
children of Iuda haue wrought wickedneses before me euery from their youth vp, what haue they els done, but provoked me with the worke of their owne hondes? saith the LORDE.

Or, what hath this cite bene els, but a provokinge of my wrath, euery sence the daye that I buylde it, vnto this houre? Wherin I cast it out of my sight, because of the great blasphemies of the childre of Israel and Iuda, which they haue done to provoke me: yee they, their kin ges, their prynces, their prestes, their prophetes, whole Iuda, and all the ciste-syns of Jerusalem.

When I stode vp early, and taught them and instructe them, they turned their backes to me, and not their faces. They wolde not heare, to be reformede and correcte. They haue set their goddes in y house, that is halowed vnto my name, to defyle it. They haue buylde bice places for Baal in the valley of the children of Ennon, to vowe their sonnes and daughters vnto Moloch: which I neuer commanded them, nether came it euery in my thought, to make Iuda synne with soch abominacion.

Morouer thus hath the LORDE God of Israel spoken, concerneyng this cite, which (as ye youre selues confesse) shalbe delyuered in to the honde of the kinge of Babilon, when it is wonne with the swerde, with honger and with pestillence. Beholde, I will gather them together from all londes wherin I haue searted them in my wrath, in my fearfull and greate displeasure; and will bringe them agayne vnto this place, where they shal dwell safely. And they shalbe my people, and I wilbe their God.

And I will geue them one horte and one waye, that they maye feare me all the daies of their life, that they and their children after them maye prosper. And I will set vp an euerlastinge covenaut with them, Namely: that I will never ceasse to do them good, and that I will put my feare in their hertes, so that they shall not runne awaye fro me.

Yee I will haue a lust and pleasure to do them good, and faithfully to plante them in this londe, with my whole herte, and with all my soule.

For thus saith the LORDE: like as I haue brought all this greate place vpon this

people: so will I also bringe vpon them all the good, that I haue promised them. And men shall haue their possessions in this londe, wherof ye saye now, that it shal nether be inhabited of people ner of catell, but be deliuered in to the hodes of the Caldees: Yee londe shalbe bought for money, 

MOROUER the wordes of the LORDE came vnto Jeremey on this maner, whë he was yet bounde in the courte of the preson: Thus saith the LORDE, which fulfilleth the thinges that he speaketh, the LORDE which perfourmeth the thinges that he taketh in honde: euuen he, whose name is the LORDE: Thou hast cried vnto me, and I haue heerde the: I haue shewed great and hie thinges, which were vnknowne vnto you.

Thus (I saye) spake the LORDE God of Israel, concerneyng the houses of this cite, and the houses of the kings of Iuda: that they shalbe broken thorow the ordinaunce and weapons, when the Caldees come to beseech them: and they shalbe fylled with the deede carcases of men, whom I will slaye in my wrath and displeasure: whë I turne my face from this cite, because of all hir wickednes. Beholde, (saith the LORDE) I will heale their woundes, and make them whole: I will open them the treasure of peace and trecth.

And I will returne the captiuyte of Iuda and Israel: and will set thom vp agaynse, as they were afore. From all myszdeses (wherin they have offended agaynst me) I will close them: And all their blasphemies which they haue done agaynst me, when they regarded me not, I will forgeue them.

And this shal get me a name, a prayse and honoure, amonste all people of the earth, which shall heare all the good, that I will shewe vnto them: Yee they shall be afrayed and astonnied at all the good dedes and beneiftes, that I will do for them. Morouer, thus saith the

a Iere. 2. d. b Iere. 7. a. d. c Deu. 30. a. 4 Psal. 118. c. 5 Eze. 36. e. 6 Deu. 39. b. Iere. 31. e. 7 Iere. 90. a. 32. a. 8 Esr. 43. d.
The prophet Jeremiy.


d XIV.

LORDE: "In this place, wherof ye saye that it shalbe a wildernessse, wherein nether people ner catell shall dwell: In like manner in the cities of Juda and without Ierusalem (which also shalbe so voyde, that nether people ner catell shall dwell there) Shall the voyce of gladnesse be herde agayne, the voyce of the brydegrome and of the bryde, the voyce of them that shal be syngye: (Prayse the LORDE of hoostes, for he is lounge, and his mercy endureth for euer) and the voyce of them that shall offere vp giftes in the house of the LORDE. For I will restore the captiuyte of this londe, as it was afore, saieth the LORDE.

Thus saieth the LORDE of hoostes. It shal come yet therto, that in this londe, which is voyde from men and catell, and in all the cities of the londe, there shall be set vp shepherdes cotages: in the cities vpon the mountayne, and in the cities that lye vpon the playne, and in the deserte.

In the londe of Ben Iamin, in the felde of Ierusalem, and in the cities of Juda shal the shepe be nombred agayne, vnder the honde of him, that telleth them, saieth the LORDE. Beholde, the tyme commeth (saieth the LORDE) that I wil perfourme that good thinge, which I haue promised vnto the house of Israel and to the house of Juda. In those daies and at the same tyme, I will bringe forth vnto Dauid, the branche of rightouesnesse, and he shal do equite and rightouesnesse in the londe. In those daies shal Juda be helped, and Jerusalem shall dwell safe, and he that shall call her is euem God oure rightoues maker. For thus the LORDE promyseth: Dauid shal neuer want one, to syt vpon the stoe of the house of Israel: nether shal the prestes and Leuites want one to offre all waye before me, burntofferinges, to kyndle the meatofferinges, to prepare the sacrifices.

And the worde of the LORDE came vnto Jeremiy after this maner: Thus saieth the LORDE: Maye the couenaunt which I haue made with daye and night, be broken, that there shulde not be daye and night in due season? Then maye my couenaunt also be broken, which I made with Dauid my seruaunt, and so he not to have a sonne to regynge in his Throne. So shall also the prestes and Leuites neuer fayle, but serue me. For like as the starres of heauen maye not be nombred, nether the sonde of the see measured: so will I multyplie the sede of Dauid my seruaunt, and of the Leuites my ministers.

Morover, the worde of the LORDE came to Jeremiy, saieng: Cosidrest thou not what this people speake? Two kynreddes (saye they) had the LORDE chosen, tho those same two hath he cast awaye. For so farre is my people come, that they have no hope to come together eny more, and to be one people agayne. Therfore thus saieth the LORDE: If I have made no couenaunt with daye or night, and geue no statute vnto heauen and earth: then will I also cast awaye the sede of Dauid my seruaunt: so that I wil take no prynce out of his sede, to rule the posterite of Abrahā, Isaac and Iacob. But yet I will turrene agayne their captiuyte, and be mercifull vnto them.

THESE are the wordes which the LORDE spake vnto Jeremiy, what tyme as Nabuchodonosor the kinge of Babylon, all his hoostes (out of all the kingdomes) were vnder his power) and all his people, fought agaynst Ierusalem and all the cities thereof. Thus saieth the LORDE God of Israel: Go, speake to Sedeuchias the kinge of Juda, and tell him: The LORDE sendeth the this worde: Beholde, I wil deluyer this citee in to the hede of the kinge of Babylon, he shal burne it, and thou shalt not escape his hondes, but shalt be led awaye presoner, and deluyer into his power. Thou shalt loke the kinge of Babylon in the face, and he shal speake with the mouth to mouth, and then shalt thou go to Babylon. Yet heare the worde of the LORDE, o Sedeuchias thou kinge of Iuda: Thus saieth the LORDE vnto the: Thou shalt not be slayne with the swarde, but shalt dye in peace. Like as thy fore fathers, the kingses, thy progeniours were brente: so shalt thou be brente also, in the mounnyng they shal saye: oh lorde. For thus haue I determed, saieth the LORDE.

Then spake Jeremiy the prophet all these wordes vnto Sedeuchias kinge of Juda in Ierusalem: what tyme as the kinge of Babilons hooste beseged Ierusalem, and the remaunt of the cities: Namely, Lachis and Azecha, which

a Iere. 7. d.  b 1 Ma. 4. c. Psal. 117. a.  c Iere. 23. a.  d Esai. 32. a.  e 2 Re. 7. c.  f 1 Re. 2. g.  g Gene. 8. d.  

{a Pot. 2. a.  "Gen. 15. a. 22. c.  b Iere. 39. a.  c 4 Re. 23. a.  Iere. 32. a. 39. a.  " 1 Re. 31. c.  2 Par. 11. a.}
yet remayned of the stronge defended cities of Iuda.

These are the wordes that the LORDE spake vnto Jeremye the prophet, when Sedechias was agreed with all the people at Jerusalem, that there shulde be proclaimed a liberte: * so that every man shulde let fre go his seruaunt and handemayde, Hebrue τ Hebruesse, τ no lewe to holde his brother as a bonde man. Now as they had consented, euery so they were obedient, τ let them go fre. But afterwarde they repented, τ toke agayne the seruauntes and handemaydeus, whom they had letten go fre, and so made them bonde agayne.

C For the which cause the worde of the LORDE came vnto Jeremye from the LORDE himself, sayenge: Thus saith the LORDE God of Israel: I made a couenant with youre fathers, when I brought them out of Egipte, (that they shulde no more be bond-men,) sayenge: "When sevene yeares are out, euery man shal let go fre his bought seruaunte an Hebrue, yf he haue servd him sixe yeares. But youre fathers obeied me not τ herkened not vnto me. As for you, ye were now turned, τ dyd right before me, in τ ye proclamed, euery mà to let his nebboure go fre, τ in τ ye made a covenaunt before me, in the temple that beareth my name: But yet ye haue turned youre selnes agayne, and blasphemed my name: In this, τ euery man hath required his seruaunt and hand mayden agayne, whom ye had letten go quyte and fre, and compelled them to serue you agayne, and to be youre bonde men. And therefor thus saith the LORDE: Ye haue not obeyed me, euery man to proclame fredome vnto his brother and nebboure: wherfore, I will call you vnto a fredome, saith the LORDE: euuen vnto the swarde, to the pestilence, and to honger, and will make you to be plagued in all the kyngdomes of the earth. Yee those men that hane broke my couenaunt, and not kepte the wordes of the apoynymet, which they made before me: * when they hewed the calfe in two, τ when there wente thorow the two halles therof: The prynces of Iuda, the prynces of Jerusalem, the gelled men, the prestes and all the people of the londe (which wete thorow the two sydes of the calfe.) Those men wil I geue in to the power of their enemies, and in

to the hondes of them that folowe vpon their lyues.

*And their deed bodies shall be meate for the foules of the ayre, and beastes of the felde. As for Sedechias the kynge of Iuda τ his prynces, I will deluyer them in to the power of their enemies, and of that that desyre to slaye them, and in to the hondes of the kyng of Babilons hooste, τ which now is departed from you: But thowr my commandement (saieth the LORDE) they shal comne agayne before this cite, they shall fight agaynst it, wynne it, and burne it. Morover I will laye the cities of Iuda so waist, that no man shall dwell therin.

THE 176. Chapter.

THE wordes which the LORDE spake vnto Jeremye, (in the reigne of Iochaim the sonne of Iosias kynge of Iuda) are these: "Go vnto τ house of the Rechabites, τ call them out, τ bringe thē τ house of the LORDE in to some commodious place, and geue them wyne to drynke. Then toke I Lasanias the sonne of Jeremye, the sonne of Habazania, and his brethre and all his sonnes, and the whole housholde off the Rechabites: and brought them to the house off the LORDE, in to the closet of the children off Hanan the sonne off Igdalia the man off God: which was by the closet off the prynces, that is aboue the closet of Maasia the sonne of Sellum, which is the chefe off the tresury. And before the sonnes of the kyndred of the Rechabites, I set pottes full of wyne, and cuppes, and sayde vnto them: drynke wyne. But they sayde: we drynke no wyne, For Ionadab the sonne of Rechab our father commaundved vs, sayenge: Ye and youre sonnes shal neuer drynke wyne, τ buryde no houses, some no sede, plante no vynes, yee ye shal haue no vynyarde: but for all youre tyme ye shall dwell in tetes, τ ye maye lyue lōge in the lōde, wherin ye be straugers.

Thus haue we obeyed the coamaundement of Ionadab τ sonne of Rechab our father, in all τ he hath charged vs, and so we drynke no wyne all our lyue longe: we, oure wyues, oure sonnes τ oure doutheres. Nether buryde we eny house to dwell therin, we haue also amonge vs nether vynyarde, ner corne lōde
The prophet Jeremiah.

Chap. rrrth.  

The rrrth. Chapter.

IN the fourth yeare of Iochim the sonne \( \text{a} \) of Iosias kynge of Iuda, came \( \text{y} \) worde of the LORDE vnto Jeremey, sayenge: Take a boke, \( \text{z} \) "write therin all \( \text{y} \) worde: you, \( \text{y} \) I haue spake to the, to Israel, to Iuda \( \text{z} \) to all the people, frō the tyne \( \text{y} \) I begane for to speake vnto the (in \( \text{y} \) regine of Iosias) vnto this daye. That when the house of Iuda heareth of the plage, which I haue deyseyd for the, they maye peradventure turme, euerie man frō his wicked waye, that I maye forgeue their offences and synnes.

Then dyd Jeremey call Baruch the sonne of Nerias, \( \text{r} \) Baruch wrote in the boke at \( \text{y} \) mouth of Jeremey, all the wordes of the LORDE, which he had spoken vnto hym. And Jeremey commaundde Baruch sayenge: I am in preson, so that I maye not come in to the house of \( \text{y} \) LORDE: therfore go thou thither, \( \text{y} \) rede the boke, that thou hast writte at my mouth: Namely, the wordes off the LORDE, \( \text{r} \) rede thē in the LORDES house vpon the fastinge daye: that the people, whole Iuda, \( \text{z} \) all they that come out of the cities, maye heare. Peradventure they will praye melye before the face of the LORDE, and turme, euerie one from his wicked waye. For greate is the wrath and displeasure, that the LORDE hath taken agaynst this people.

So Baruch the sonne of Nerias dyd, acordinge vnto all that Jeremey the prophet co-maundde him, readinge the wordes off the LORDE out of the boke in the LORDES house. And this was done in the fyfth yeare off Iochim \( \text{y} \) sonne of Iosias kynge of Iuda, in the ix. moneth \( \text{y} \) when it was commaundde, that all the people of Jerusalem shulde fast before the LORDE, and they also that were come from the cities of Iuda vnto Jerusalem.

Then red Baruch the wordes of Jeremey out of the boke within the house of the LORDE, out of \( \text{y} \) treasury of \( \text{r} \) Gamarias the sonne off Saphan the scribe, which is byside the hyer loftte off the new dore of the LORDES house: that all \( \text{y} \) people might heare. Now whē Micheas the sonne of Gamarias the sonne of Saphan had herde all the wordes of the LORDE out of \( \text{y} \) boke, he wēte downe to the kinges palace in to \( \text{y} \) scrybes chābre, for

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\( \text{a} \) Iere. 18. a. \( \text{b} \) Pro. 1. c. Esa. 65. b. \( \text{c} \) Iere. 7. b. \( \text{d} \) Iere. 30. a. \( \text{e} \) Iere. 18. a.
there all the prynces were set: Elisama the scrybe, Dalias the sonne of Semei, Elnathia the sonne of Achor, Gamaria the sonne of Saphan, Sedecias the sonne of Hananiah, with all the princes. And Micheas tolde them all the wordes, y he herde Baruch rede out of the boke before the people.

Then all the prynces sent Iehudi y sonne of Nathanael the sonne of Salamian the sonne of Chusi, vnto Baruch, sayenge: Take in thine honde the boke, wherout thou hast read before all the people, and come. So Baruch the sonne of Nerias toke y boke in his honde, and came vnto them. And they sayde vnto him: Syt downe, and rede the boke, y we maye heare also. So Baruch red, y we might heare. Now when they had herde all the wordes, they were abashed one vpon another, and sayde vnto Baruch: We wil certyfie the kynge of all these wordes. And they examined Baruch, sayenge: Tell vs, how didest thou wryte all these wordes out of his mouth? Then Baruch answered them: He spake all these wordes vnto me with his mouth, and I alone was with him, and wrote them in the boke.

Then sayde the prynces vnto Baruch: Go thy waye, and hyde the with Ieremy, so that no man knowe where ye be. And they went in to the kynge to the courte. But they kept the boke in the chambe off Elisam the scrybe, nd tolde the kynge all the wordes, that he might heare. So the kynge sent Iehudi to fetch him y boke, which he brought out of Elisama y scrybes chambe. And Iehudi red it, that the kynge and all the prynces, which were aboute him, might heare. Now the kynge sat in the wynter house, for it was in the ix. Moneth, and there was a good fyre before him. And whiche Iehudi had red thre or foure leaues therof, he cut the boke in peces with a penne knyfe, and cast it in to the fyre vpone the herth, vntil the boke was all brente in the fyre vpon the herth.

Yet no man was abashed thereof, or rente his clothes: neither the kynge himselfe, ner his seruauntes, though they herde all these wordes. Neuertheles Elnathan, Dalias ad Gamaria, besoughte the kynge, that he wolde not burne the boke: notwithstanding y kynge wolde not heare them, but commaunded Ieramyhel the sonne of Amalech, Sarias the

sonne of Esriel and Selamia y sonne of Abdiel, to laye hondes vpon Baruch the scrybe, and vpon Ieremy the prophet: but the LORDE kepte them out of sight. After now that the kynge had brente the boke, ad y sermos which Baruch wrote at y mouth off Ieremy: The worde of the LORDE came vnto Ieremy sayenge: Take another boke, and write in it all the forsyaide sermons, that were written in the first boke, which Iochachim the kynge off Iuda hath brente.

And tell Iochachim the kynge off Iuda, Thus saieth the LORDE: thou hast brente y boke, and thoughtest within thy selff: Why hast thou written therin, that the kynge off Babilon shall come, t make this lode waist? so that he shall make both people and catel to be out of it? Therefore the LORDE saieth, of Iochachim the kynge of Iuda: There shal none of his generacion syt vpon the trone of Dauid. His deed corse shalbe cast out, t heat off the daye, and the frost of the night maye come vpon him: And I will vyset the wickednes of him, of his sede, and of his seruauntes.

Morover all the euell that I haue promised the (though they herde me not) will I bringe vpon them, vpon y inhabitors of Jerusalem, and vpon all Iuda. Then toke Ieremy another boke, and gawe it Baruch the scrybe the sonne of Nerias, which wrote therin out of the mouth off Ieremy: all the sermons that were in the first boke, which Iochachim the kynge off Iuda dyd burne. And there were added vnto them many mo sermons, then before.

The 19th Chapter.

SEDECHIAS y sonne of Iosias (which was made kynge thowor Nabuchadonosor kynge of Babilon) reigned in the londe of Iuda, in the stede off Iechonias the sonne of Iochachim. But nether he, ner his seruauntes, ner the people in the lode wolde obeye the wordes of y LORDE, which he spake by the prophet Ieremy. Neuertheles Sedechias the kynge sent Iuchal the sonne of Selamia and Sophonias the sonne of Maasia the prest to the prophet Ieremy, sayenge: O praye thou vnto the LORDE our God for vs. Now Ieremy walked fre amounge the people at that tyme, and was not put in preson as yet. Pharaos hooste also was come out of Egipte: which
when the Caldees that beseged Jerusalem, perceuued, they departed from thence.

Then came the worde of the LORDE vnto Jeremey the prophet, sayenge: Thus saieth the LORDE God of Israel, This answeer shal ye geue to the kyng of Iuda, that sent you vnto me for councell: Beholde, Pharaos hooste, which is come forth to helpe you, shall returne to Egipte in to his owne londe: But the Caldees shall come agayne, & fight against this cite, wyne it, and set fyre vpon it. For thus saieth the LORDE: disceane not youre owne myndes, thinkeynge on this maner: Tush, the Caldees go now their waye from vs: No, they shall not go their waye. For though ye had slayne the whole hoaste off the Caldees that besiege you, and euery one of the slayne laye in his tent, yet shulde they stonde vp, and set fyre vpon this cite. Now whedy the hoaste of the Caldees was brokke vp from Ierusale for feare of the Egipcians armeye, Jeremey went out of Ierusale towarde the lode of Ben Iamin, to do certayne busynesse there amonge people. And whedy he came vnder Ben Iamyns Porte, there was a porter called Ierias the sonne of Selamia, & zone of Hananias, which fell vpô him & toke him, sayenge: thy mynde is to runne to the Caldees. Then sayde Jeremey: It is not so, I go not to the Caldees. Neuertheles Ierias wolde not beleue him, but brought Jeremey boûde before the princes. Wherfore the princes were angrie with Jeremey, causinge him to be beaten, & to be layed in preson in the house of Ionathas the scrybe. For he was the ruler of the preson. Thus was Jeremey put in to the dongeon preson, and so laye there a longe tyme. Then Sedechias the kyng sent for him, & called him, & axed him quietly in his owne house, sayenge: thinkest thou this busynes (that now is in houde) cometh of the LORDE? Jeremey answere: yee thi it doth: & thou (sayde he) shalt be deluyed in to the kyng of Babilons power.

Moruer, Jeremey sayde vnto kyng Sedechias: What haue I offended agaynst thee, agaynst thy seruautes, or agaynst this people, that ye haue causé me to be put in preson? Where are youre prophetes, which haue prophesied vnto you and sayde, that thy kyng of Babilo shulde not come agaynst you this lode? And theryfore heare now, o my lorde the kyng: let my prayer be accepte before the, & sende me nomore in to thy house of Ionathas the scrybe, that I dye not there. Then Sedechias the kyng commaundéd to put Jeremey in the fore entrée off the preson, and dayly to be geuyn him a cake of bred, and els no dighte meate, vntill all the bred in the cite was eaten vp. Thus Jeremey remarayned in the fore entrée off the preson.

SAPHATIAS the sonne off Matha, Gedolias the sonne of Pashur, Iuchal the sonne of Selamia, & Pashur the sonne of Malchias perceuued the worde: Jeremey had speké vnto all the people, namelie on this maner: Thus saieth the LORDE: Who so remayneth in this cite, shall perish, ethere with the swearde, with honger or with pestilence: But who so falleth vnto the Caldees, shal escape, wynnyng his soule for a pray, he shal lyue. For thus saieth the LORDE: This cite (no doute) must be deluyed in to the power of the kige of Babilo, he also shal wynne it. Thé sayde the princes vnto the kyng: Syr, we besech you let this man be put to death, For he discorgath the hodes of the soudyers thy be in this cite, the hodes of all the people, whé he speketh such worde vnto the. This mä verely laboureth not for peace of people, but mischefe. Sedechias the kinge answered and sayde: lo, he is in youre hodes, for thy kige maye denye you nothinge. Then toke they Jeremey, and cast him in to the dongeon off Malchias the sonne off Amalech, that dwelt in the fore entre off the preson. And they let downe Jeremey with coardes in to a dongeon, where there was no water, but myre. So Jeremey stack fast in the myre. Now when Abdemelech the Morian beynge a chamberlayne in the kynges courte, vnderstode, that they had cast Jeremey in to the dongeon: he went out of the kynges house, and spake to the kyng (which the sat vnder the porte off Ben Iamin) these worde: My lorde the kyng, where as these men medle with Jeremey the prophet, they do him wronge: Namely, in that they haue put him in preson, there to dye of honger, for there is no more bred in the cite. Thé the kyng comaundéd Abdemelech the Morian, and sayde: Take from hécé xxx. men whom thou wilt, & drawe
vp. Ieremy the prophet out of the dungeon, before he dие. So Abdemelech toke the men with him, 2 went to 3 house of Arnaelech, 2 there vnder an alnery he got olde ragges 2 wore his cloutes, 1 let the downe by a coare, in to the dungeon to Ieremy.

And Abdemelech the Morian sayde vp to the prophet Ieremy: O put these ragges and cloutes vnder thine arme holes, betwixte the and the coarles: ad Ieremy dyd so. So they drewe vp Ieremy with coardes and toke him out of the dungeon, and he remayned in the fore entrie of the preson. The Sedeclias the kyng sent and caused Ieremy the prophet be called vp to him, in to the third entrie, that was by the house of the LORDE. 2 And the kyng sayde vp to Ieremy: I wil axe the somwhat, but hyde nothinge fro me. The Ieremy answerde Sedeclias: Yf I be playne vp to the, thou wilt cause me suffre death: yf I geue the coucell, thou wilt not folowe me. So the kyng swore an ooth secretly vp to Ieremy, sayenge: As truly as the LORDE lyueth, that made vs these soules, I will not slaye the, ner geue the in to the hodes of them, that seke after thy life.

Then sayde Ieremy vp to Sedeclias: Thus saieth  the LORDE off hoostes the God of Israel: Yf case be, that thou wilt go forth vp to the kyng of Babilons prynces, thou shalt saue thy life, 2 and this cote shall not be brec, yee both thou and thy housholde shall escape with youre lyues. But yf thou wilt not go forth to the kyng of Babilons prynces, then shale this cote be deluyeres in to the hondes of the Caldees which shale set fyre vp on it, and thou shalt not be able to escape them. And Sedeclias sayde vp to Ieremy: I am afraide for the Iewes, that are fled vp to the Caldees, lest I come in their hodes, and so they to haue me in derision.

But Ieremy answerde: No, they shall not betraye the: O herken vp to the voyce off the LORDE (I beske 5) which I speake vp to the, so shalt thou be well, and saue thy life. But yf thou wilt not go forth, the LORDE hath tolde me this planely: Beholde, all the women that are left in the kyng of Iudaes house, shal go out to the kyng of Babilons prynces. For they thinke, 5 thou art deceaued: and that 5 men in whom thou didest put thy trust, haue gotten the vnder, and set thy fete fast in the myre, and gone their waye from the. Therfore all thy wyues with their children shall fe vp to the Caldees, and thou shalt not escape their hondes, but shalt be 5 kyng of Babilons presoner, 5 this cote shall be brent. Then sayde Sedeclias vp to Ieremy: loke 5 no body knowe off these worde, and thou shalt not dye. But yf the prynces perceau, that I haue talked with the, and come vp to the, sayenge: O speake, what sayde the kyng to the? hyde it not from vs, and we wil not put the to death. Tell vs (we praye the) what sayde 5 kyng to the? So thou geue them this answere: I haue humbly besought the kyng, that he will let me lye no more in Jonathas house, that I dye not there? Then came all the prynces vp to Ieremy, and axed him, And he tolde them, after the maner as the kyng bad him. 5 Then they helde their peace, for they perceaued nothinge. So Ieremy abode still in the fore entrie off the preson, vntill the daye that Jerusalem was wonne.

The xxxiv. Chapter.

Now when the cote off Ierasale was taken 4 (for in the ix. yeare of Sedeclias kyng of Iuda in the tenth Moneth, came Nabuchodonosor the kyng off Babilon and all his hooste, and besieged Jerusalem. And in the xi. yeare of Sedeclias in the fourth Moneth 5 ix. daye of 5 Moneth, he brake in to the cote). Then all the kyng of Babilons prynces came in, a sat the downe vnder the porte: Nergall, Sarezer, Sangaerno, Sarsechim, Rabsaris, Nergal, Sarezer, Rabmag, with all the other prynces of the kyng of Babilon. And when Sedeclias the kyng of Iuda with his soudyers sawe them, they fled, and departed out of 5 cote by night thorow the kynges garde, and thorow the porte that is betwene the two walles, and so they went towarde the wildernesse.

But the Caldees hoostee folowed fast after them, and toke Sedeclias in the felde of Iericho, and brought him presoner to Nabuchodonosor the kyng off Babilo vnto Reblahtha, that lieth in the londe off Hemath where he gau judgment vpon him. So the kyng of Babilon caused the children of Sedeclias and all the nobles off Iuda be slayn, before his face at Reblahtha. And made Sedeclias

- Iere. 37. c  - Iere. 27. b  - Iere. 39. c  - Iere. 32. a  - 4 Re. 25. a  - Iere. 52. a  - Iere. 34. a
eyes be put out, and boude him with chaynes, and sent him to Babilon.

Morouer, the Caldees brēt vp the kynges palace, "with other houses of the people, and brake downe the wallles off Ierusalem. As for the remaunt of the people that were in the cith, and soche as were come to helpe them (what so euer was left of the comē sorte) Nabuzaradan the chefe captyane caried them to Babilon. But Nabuzaradan the chefe captyane let the rascall people (and those that had nothing) dwell still in the lode off Iuda, and gau their vynyars and corne feldes at the same tyme. Nabuchodonosor also the kyng of Babilon gaue Nabuzarada the chefe captyane a charge, cōcernyng Jeremey, sayenge: take and cherishe him, and make mouch off him: se thou do him no harme, but in- treate him after his owne desyre.

So Nabuzarada the chefe captyane, Nabu- saszā the chefe chamberlayne, Nergalsarezer the treasurer and all the kynges of Babilons lordes, sent for Jeremey, caused him be fet out of the fore entrie off the preson, and committed him vnto Godolias the sonne off Ahicam the sonne of Saphan: that he shulde carie him home, and so he dwelte amoung the people. Now whyle Jeremey laye yet bounde in the fore entrie of the preson, the words off the LORDE came vnto him sayenge: Go, and tell Abdemelech the Morian: Thus saith the LORDE off hostes God off Israel: Beholde, the cruel and sharpe plage that I haue deyseyd for this cith, will I brynge vpon them, that thou shalt se it: but I wil deluyer the (sayeth the LORDE) and thou shalt not come in the bondes off those men, whom thou fearest. For doultles I wil saue the, so that thou shalt not perish with the swarde: but thy lyfe shalbe saued, and that because thou hast put thy trust in me, saith the LORDE.

The ry. Chapter.

THIS is the maner, how the LORDE in- treated Jeremey, when Nebuzaradan the chefe captyane had lett him go fre from Rama, whither as he had led him bonde, amoung all the presoners, that were caried from Ierusalem and Iuda vnto Babilon. The chefe captyane called for Jeremey, and sayde vnto him: The LORDE thy God spake mightely before off the mystery vpon this place: Now the LORDE hath sent it, and perfourmed it, as he had promised: For ye haue synned against the LORDE, and haue not bene obedient vnto his voyce, therfore commeth this plage vpon you. Beholde, I lowse the bondes from thy hōdes this daye: ye thou wilt now go with me vnto Babilon, vp the: For I will se to the, and prouyde for the: But ye thou wilt not go with me to Babilon, then remaye se here. Beholde, all the londe is at thy will: loke where thou thinkest conveniēt go good for the to Abyde, there dwell. Ye thou canst not be content to dwell alone, then remaye with Godolias the sonne off Ahicā the sonne of Saphā, whom the kyng of Babīlō̄ hath made gounoure ouer cities of Iuda, dwell with him amoung the people, or remaye, where so euer it pleaseth ye. So the chefe captyane gaue him his expĕse with a rewarde, let him go. Then went Ieremey vnto Godolias the sonne of Ahicā to Masphat, dwel there with him amoung the people that were left in the londe.

Now when the captynes of the hooste of Iuda (which with their felowes were scatred abrode on every syde in the lode) vnderstode, the kyng of Babīlō̄ had made Godolias the sonne of Ahicā gounoure in the lode, man, wife childe, ye the poor men in the londe (were not led captyue to Babilon) shulde be vnder his Iurisdicṭio: They came to Godolias vnto Masphat: Namely, Ismael the sonne of Nathaniās, Ionahs the sonnes of Carea, Sareas the sonne of Tanhometh, the sonnes of Opheus the Nethophet, Iesania the sonne of Machati, with their copānyous. And Godolias the sonne of Ahicam the sonne off Saphā, swore vnto the their felowes on this maner: He not ayled to serve the Caldees, dwell in the lode, do the kyng of Babīlō̄ seruycye, so shall ye prosper. Beholde, I dwell at Masphat to be an officer in the Caldees behalfe, to satisfie soch as come to vs. Therfore gather you wyne, corne and oyle, and kepe them in youre ware houses, and dwell in youre cities, that ye haue in kepinge.

Yee all the Iewes also dwel in Moab vnder Ammonites, in Idumea in all
Morouer Iohanna the sonne of Carea 3 all ʒ captyanes of ʒ hooste, ʒ were scarlet on euery syde in the londe, came to Godolias in Masphat, ʒ sayde vnto hym: knowest thou not ʒ Baalis kinge of ʒ Ammonites hath sent Ismael ʒ sonne of Nathanias, to slaye the? But Godolias ʒ sonne of Ahicâ beleued thec not. _MISC  The sayde Iohâna the sonne of Carea vnto Godolias in Masphat these wordes secretly: Let me go (I praye the) ʒ I will slaye Ismael the sonne of Nathanias, so ʒ no body shal knowe it. Wherfore wil he kyll the, ʒ all the Iewes which resorte vnto the, might be scarlet, ʒ the remnaunt in Iuda perishe? _MISC  The sayde Godolias the sonne of Ahicam to Iohanna the sonne of Carea: Thou shalt not do it, for they are but lies, that men saye of Ismael.

The rii. Chapter.

B

But in the seuenth Moneth it happened, ʒ Ismael the sonne of Nathanias ʒ sonne of Elisam (one of ʒ kynge bloude) came with thec that were greatest aboute the kynge, ʒ ten men that were sworne with him: vnto Godolias the sonne off Ahicam to Masphat, and eate there together. And Ismael ʒ sonne of Nathanias with those ten men that were sworne to him, starte vp, and smote Godolias the sonne of Ahicam the sonne of Saphan with the swarde, ʒ slewe hym, whom the kynge off Babilô had made gouernoure off the londe. Ismael also slewe all the Iewes that were with Godolias at Masphat, and all the Caldees that he founde there waitynge vpon hym.

The neste daye after that he had slayne Godolias (the matter was yet vnknowne) there came certayne men from Sichem, frô Sîlo and Samaria, to the nombre off lxxx. which had shauen their beeredes, rent their clothes, ʒ were all heuye, bringinge meat offerings and incense in their houdes, to offre it in the house off the LORDE. And Ismael the

4 Re. 25. d. 5 Re. 13. 4 Re. 25. c. 1 Re. 30. b.

sonne of Nathanias went forth of Masphat weeping, to mete them. Now whê he met them, he sayde: Go youre waye to Godolias the sonne of Ahicam. And when they came in the myddest off the cite, Ismael the sonne off Nathanias (with them that were sworne vnto him) slewe them, euëc at the myddest off the pyt. Amonge these lxxx. më there were ten, ʒ sayde vnto Ismael: Oh slaye vs not, for we haue yet a greate treasure in the felde, off wheate, barley, oyle and honie. So he spared the, and slewe them not with their brethren. Now the pyt wherin Ismael dyd cast the deed bodies off the më (whom he slewe because off Godolias) had kynge Asa caused to be made, ʒ for feare off Baasa the kynge off Israel, and the same pit dyd Ismael fyll with slaye men. As for the rénaunt off the people, the kynge daughters and all the people that were yet left at Masphat, ʒ vpon whom Nabusaradan the chefe Captayne had made Godolias the sonne of Ahicam gouernoure: Ismael the sonne off Nathanias caried them awaye presoners towarde the Ammonites. But when Iohâna the sonne off Carea and all they that had bene captyynes ouer the kynge hooste with him, ʒ herde of all the wickednes that Ismael the sonne off Nathanias had done: they toke their companions, and wente out for to fight with Ismael the sonne off Nathanias, and founde him by the waters of Rabim in Gabaon. Now when all the people, whom Ismael led captyue, sawe Iohâna ʒ sonne off Carea and all the other captyynes off the hooste, they were glad. So all the people that Ismael had caried awaye frô Masphat, were brought agayne.

And whê they returned, they came to Iohanna the sonne off Carea. But Ismael the sonne off Nathanias fled from Iohâna with eight of his sworne companions, ʒ wente to the Ammonites. Then Iohanna the sonne of Carea and all the captyynes of the hooste that were with him, toke the remnaunt of the people, whom Ismael the sonne of Nathanias had led awaye (When he had slayne Godolias the sonne of Ahicâ) whom they also had rescued from him: fightinge men, women ʒ children, and gelded men, whom they brought agayne from Gabaon: and wente from thence, and sat them downe at Geruth Chimham, which lieth besyde Bethleæ, that they might go in to
Egipte for feare of the Caldees: of whom they were afrayed, because that Ismael the sonne off Nathanihas had slayne Godolias Ahiams sonne, whom the kyngge off Babilon had made gouernoure in the londe.

The riiij. Chapter.

S O all the rulers, and Iohanna the sonne off Carea, Iesanius the sonne off Osias came with all the people fro the leest vnto the most, q sayde vnto Jeremey the prophet: O heare oure peticion, that thou mayest praye for vs vnto the LORDE thy God, and for the remaunt, wherof there be very few left off many, as thou seist vs: that the LORDE thy God maye shewe vs a waye to go in, q tell vs, what we shulde do. Then jeremy the prophone sayde vnto them: I haue hearde you. Beholde, I will praye vnto God your LORDE, as ye haue required me: and loke what answere the LORDE geueth you, I shall certifie you theroff, and kepe nothinge back for you. And they sayde vnto Jeremey: The LORDE off treuth & faithfulnes be oure recorder, that we wil do all, that the LORDE thy God comandeth vs, whether it be good or euell. We will herken vnto the voyce off oure LORDE God, to whom we sende the: that we maye prosper, when we haue folowed the voyce off the LORDE oure God.

And after ten dayes came the worde off the LORDE vnto Jeremey. Then called he Io- hannana the sonne of Carea, and all the cap- taynes of the people that were with him: Yee q all the people from the leest to the most, q sayde vnto them: Thus saith the LORDE God of Israel vnto whome ye sent me, to laye forth youre prayers before him: Yf ye wil dwell in this londe, I shall buylde you vp, q not breake you downe: I shall plante you, q not rote you out: for I am pacified, as cöc ern ynge the trouble that I haue done to you. Feare not the kyngge off Babilon, off whom ye stonde in awe: O be not afrayed off him, saith the LORDE: for I wil be with you, to helpe you, and deluyer you from his horde. I will pardon you, I wil haue mercy vpon you, and brynge you agayne in to youre owne londe.

Neuertheles, yf ye purpose not to dwell in this londe, ner to folowe the voyce off the LORDE youre God: but will saye thus: we will not dwell here, but go in to Egipte: where we shall nether se warre, heare the noyse off batell, ner suffre honger, there will we dwell. Wherfore heare now the worde of the LORDE, o ye remnaunt of Iuda. Thus saith the LORDE of hoostes the God of Israel: Yf ye be whole purposed to go in to Egipte, ad to be there as strangers: the swearde that ye feare, shall ouer take you in Egipte: and the honger wheroff ye be here afrayed, shall hange vpon you in to Egipte, and there ye shall dye. For all they, that off set purpose vndertake to go in to Egipte, there to ease them selues off their mystery, shall perishe with the swearde, with honger and pestilence: not one off them shall remayne, there shall none escape the plage, that I wil bringe vpon them.

For thus saith the LORDE off hoostes the God off Israel: like as my wrath and indignacion is come vpon the inhabitours of Ierusale, so shall my displeasure go forth vpon you also, yf ye go in to Egipte: For there ye shalbe reuyled, abhorred, brought to shame and confusion: and as for this place, ye shall neuer se it more. The LORDE forbiddeth you (o ye remnaunt of Iuda) that ye shall not go in to Egipte. And forget not that I haue warned you earnestly this daye els shal ye begyle youre selues. For ye sent me vnto the LORDE youre God, and sayde: O praye thou the LORDE oure God for vs: and loke what answere the LORDE oure God geueth the, that bringe vs agayne, ad we shall do thereafter. Now haue I shewed, and declared vnto you the voyce off the LORDE youre God, for the which cause he hath sent me to you. Yf ye will not folowe it, be sure, yf ye shall perishe with the swearde, with honger & pestilence: euin in the same place, where youre lust was to go, and dwell.

The riiij. Chaptr.

NOW when Jeremey had ended all y A wordes of y LORDE God vnto y people, (for their sakes to whom God had sent him) Asarias the sonne of Osias, q Iohanna y sonne of Carea, with all the proude personnes, sayde vnto Jeremey: Thou lust, the LORDE oure God hath not sent y to speake vnto vs, that we shalde not go in to Egipte, and dwell

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*a Iere. 40. a. b Iere. 21. a. Iere. 37. a. c Issue 1. c. 1 Mac. 2. d. Iere. 43. a. e Iere. 27. a. f Iere. 41. c. g Iere. 42. a. h Deu. 28. a.*
there: But Baruch the sonne of Nerias pro-
ouketh the agaynst vs, that he might bringe
vs in to the captuyte off the Caldees: that
they might slaye vs, and carie vs awaye pre-
soners vnto Babylon.

So Iohanna the sonne of Carea, and all the
captaynes of the hooste, and all the people
folowed not the commandement of the
LORDE: Namely, to dwell in the londe off
Iuda: But Iohanna the sonne of Carea  
all the captaynes of the hooste, caried awaye all
the remnaunt in Iuda, that were come together
agayne from the Heithen (amóge whom they
had bene seactred) a to dwell in the londe of
Iuda: Men, women, childrén, the kynges doughters:
all those that Nabusaradan the chefe
captayne had left with Godolias the sonne of
Ahican. They caried awaye also the prophet
Jeremy, Baruch the sonne of Nerias, and so
came in to Egipte: for they were not obedient
vnto the commandement of God. Thus
came they to Taphnis.

And in Taphnis the worde off the LORDE
happended vnto Jeremy, sayenge: Take greate
stones in thine hode, and hyde them in the
brick wall, vnder the dore off Pharaos house
in Taphnis, that all the men of Iuda maye se,
and saye vnto them: Thus saith the LORDE
of hoostes the God of Israel: Beholde, I will
sende and call for Nabuchodonosor the kyngye
of Babylon my seruaunt, and will set his seate
upon these stones that I have hyd, and he shall
sprede his tente ouer them.

And when he commeth, he shal smyte the
lode of Egipte with slaughter, with preson-
ment and with the swearde. He shall set fyre
upon the temples of the Egiptiæ goddes, and
burne them vp, a take them selues presoners.
Morouer he shall arayse himselff with the lode
of Egipte, like as a shepheard putteth on his
cote, and shall darke awaye from thence
in peace. The pileres also of the temple of
the Sonne that is in Egipte, shal he breake in
peces, and burne the tempels of the Egipcians
goddes.

The r.iii. Chapter.

T HIS is the worde  
was shewed to Jeremy
\coccerninge all  
\lews, which dwelt in
\egipte: at Magdal, at Taphnis, at Memphis,
in the londe of Patures. Thus saith the
LORDE of hoostes the God of Israel: Ye

haue sene all  
\mysery,  
I haue brought vpon
Jerusalem, and vpon all the cities of Iuda: so
that this daye they are desolate, and no man
dwellinge therin:  
\ because of the greate
blasphemies, which they committed, to pro-
ouke me vnto anger: In that they wente
backe to do sacrifice àd worshippe vnto straunge
goddes: whom nether they, ner ye, ner youre
fathers haue knowne. How be it, I sent vnto
them my seruaûtes all the propheteles:  
\rose

vp early, I sent vnto them, and gaue them
warninge: O do no soch abominable thinges,
\ thinges that I hate. But they wolde not
folowe ner herké, to turne from their wicked-
nes, and to do no more sacrifice vnto straunge
goddes.

Wherfore my indignacion à wrath was kyn-
died, and it brente vp the cities of Iuda, the
feldes with the strestes off Jerusalem: so that
they were made waist and desolate, as it is
come to passe this daye. Now therfore thus
saith the LORDE of hoostes the God of
Israel: How happeneth it, that ye do so
greate euell vnto youre owne soules, thus to
destroye the men and women, childrén and
babes of Iuda? so that none of you is left,
because ye prouoke me vnto wrath with the
workes of youre owne hondes: whé ye offre
vnto straunge goddes in the londe off Egipte,
where as ye be gone to dwell: That ye might
utterly persehe, and that ye might be reuyled
and shamfully intreated of all naciones. Or,
haue ye now forgotten the wickednes off youre
forefathers, the wickednes off  
y kynges of Iuda
and their wyues,  
wickednes that yeoure
selues àd youre wyues have done in the londe
of Iuda, in the cite and in the londe off
Jerusalem?

Yet are ye not sory this daye, ye feare not,
nether walke ye in my lawe and in my com-
maundementes, that I have geue vnto you
and youre forefathers.

Therfore thus saith the LORDE of hoostes
the God off Israel:  
I am stedfastly advysed
and determed, to punysh ye, and to rote out
all Iuda.  
As for the remnaunt off Iuda that
purposly wente in to Egipte, there to ease
them off their mystery: I will take them, and
they shall all be destroyed. In  

londe of
Egipte shall they persehe, byynge consumed
with the swearde and with honger. For from
 of
leest vnto  
most, they shal persehe with the

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\ a Iere. 41. c.  
\ b Iere. 46. c.  
\ c Iere. 25. a. 29. c.  
\ d Amo. 9. b.  
\ e Iere. 42. c. 43. a. 
swarde and with honger. Morower they shalbe reuyled, abhorred, shamed, and confounded. For I will visit them that dwell in Egipte, as I have visited Jerusalem: with the swarde, with honger and with pestilence: So that none off the remnaunt off Iuda, which are gone to dwell in Egipte, shall be left to come agayn in to thy londe off Iuda: all though they thinke to come thither agayn, and to dwell there. For none shal come agayn, but soch as are fled awaye.

Then all the men which knew that their wyues had offred vnto straunge goddes, a greate sorte off wyues that stode there, yee and all the people that dwelt there in Egipte in the cite of Patures, answerde Jeremye, a sayde: As for the wordes that thou hast spoken vnto vs in the name of the LORDE, we will in no wyse heare them: but what so euer goeth out of owre owne mouth, that wil we do: We will do sacrifice, and offfe oblationes vnto the Queene off heauen: like as we and owre forefathers, owre kynges and owre heades haue done in the cities off Iuda, and in the stretes and feldes of Jerusalem. For then had we plenteousnesse off vytales, then were we in prosperite, and no mysfortune came vpon vs.

But sens the we left of, to offre, and to do sacrifice vnto the Queene of heauen, c haue had searcenes of all thinges, and perish with the swarde and honger. Last of all, when we womel did sacrifice and offred vnto the Queene of heauen, did we make her cakes ad pouring vnto her drinkoffringes, to do her seruyce, without our husbondes wylles?

Then sayde Jeremye vnto all the people, to the men, to the women and to all the folke, which had geuen him that answere: Dyd not the LORDE remembre the sacrifices that ye, yeere forefathers, dyre kynges a rullers (with all the people) have offred in the cities of Iuda, in the stretes and londe off Jerusalem? and hath he not considered this in his mynde?

In so mocl, that the LORDE myght no longer suffice the wickednes off yeere inuencions, and the abominable thynges which ye dyd? Is not yeere londe desolate a voyde, yee and abhorred, so that no ma dwelth therin eny more, as it is come to passe this daye?

Dyd not all this happen vnto you, because ye made soch sacrifice, and synned agaynst the LORDE? Ye haue not folowed his voyce, to walke in his lawe, in his ordinances and statutes.

Yee this is the cause, that all my sufforte happened vnto you, as it is come to passe this daye.

Morower, Jeremye speake vnto all the people and to all the women: Heare the wordes off the LORDE all Iuda, ye that be in the londe off Egipte: Thus saieth the LORDE off hoostes the God of Israel: Ye and youre wyues haue spoken with youre owne mouth, the thinges that ye haue fulfilled in dede.

Yee thus haue ye sayde: We will not fayle, but do the thyng that pleaseth vs: we wil do sacrifice and poure out drynkoffringes to the Queene of heauen. Purposly haue ye set vp youre owne good meanynges, a hastily haue ye fulfilled youre owne intente. And threfore, hear the wordes of the LORDE all Iuda, ye that dwell in the londe off Egipte.

Beholde, I haue sworn by my greate name (saieth the LORDE) that my name shall not be rehearsed thorow any mans mouth of Iuda, in all the londe of Egipte: to saye: The LORDE God lyueth, for I wil watch, to place them, and not for their wealth. And all the men of Iuda that be in the lode of Egipte, shal perish with the swarde and with honger, vntill they be vterly destroyed.

Neuertheles, those that fled awaye for y swarde, shal come agayn in to the lode of Iuda (but there shal be very fewe of them) And all the remnaunt off Iuda, that are gone in to Egipte, there to dwell, shall knowe, whose wordes shalbe founde true: theirs or myne. Take this for a token, that I will viset you in this place (saieth the LORDE) and that ye maye knowe, how that I (without doute) wil perfourme my purpose vpon you, to punysh you. Beholde (saieth the LORDE) I wil deluyer Pharo Ophram kyngye of Egipte in to the hondes of his enemies, y seke after his life: euyn as I gaue Sedecheias the kyngye of Iuda in to the hondes of Nabuchodonosor kyge of Babilo, which sought after his life.

The 16. Chapter.

THESE are the wordes y Jeremye the A prophet spake vnto Baruch the sonne

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*a* Iere. 39. † Iere. 7. b.  ‡ 1 Mach. 1. b.  § Iere. 39.  
*Esa. 1. a.*  † 3 Re. 18. b.  Iere. 2. c. 3. e. 5. e.  
*4 Re. 25. a.  Iere. 59. b.*
of Nerias, "after that he had written these Sermon in to a boke at the mouth of Jeremey, In the fourth yeare of Ioachim the sonne of Iosias kyng of Iuda.

Thus saith the LORDE God of Israel vnto the, O Baruch: In so much as thou thoughtest thus (when thou wast writinge) Wo is me, the LORDE hath geuen me payne for my travaile: I have weereied my self with sighinge, and shall I fynde no rest? Therefore tell him (O Jeremey) thy the LORDE saith thus: Beholde, The thyge that I haue buylded, wil I breake downe agayne, and rote out the thinge, that I haue planted, ye this whole londe. And sekest thou yet promociō? Loke not for it, and desyre it not. For I will bringe a miserable plagge vpō all flesh, saith the LORDE. But thy life will I geue th for a pray, where so euer thou goest.

The 116th Chapter.

HERE folowe the wordes off the LORDE to the prophet Jeremey, which he spake vnto the Gentiles. These wordes folowinge preached he to the Egipciaes concernynge the hoost off Pharuo Necho kyng kyng e of Egipte, when he was in Charcanis byside the water off Euphrates: what tyme as Nabuchodonosor the kyng of Babilon slewe him, In the fourth yeare off Ioachim the sonne off Iosias kyng of Iuda.

Ye make redy buckler and shylde, ye go forth to fight: Ye harnesse youre horses, set youre sel caste vp on them: Ye set youre salettas fast on, ye bringe forth speares, ye scourre youre sweardes, put on youre brest plates.

But alas, how happeneth it, that I se you so afrayed? why shrecke ye backe? wherefore are youre worthies slayne? Yee they runne so fast awaye, that none off them loketh behyde him. Fearfulnesse is fallen vp on[e] euerychone off them, saith the LORDE.

The lightest off fote shall not fle awaye, and the worthies shall not escape.

Toward the north by the water of Euphrates they shall stamble and fall. But what is he this, that swelleth vp, as it were a floude, roaringe a raginge like the streams off water? It is Egipte that ryseth vp like the floude, and casteth out the waters with so greate noyse.

For they saye: We will go vp, and will cower the earth: we wil destroye vp Cities, with them that dwell therin. Get you to horse backe, roll forth the Charettes, come forth ye worthies: ye Morians, ye Libeans with youre bucklers, ye Lideans with youre bowes: So shall this daye be vnto the LORDE God of hoostes, a daye of vengeaunce, that he maye avenge of his enemies. The swearde shal deoure, it shall be satisfied and bated in their bloude: For the LORDE God off hoostes shall haue a slayneoffringe towards the North, by the water of Euphrates. Go vp (o Galaad) bringe triacle vnto the doughter off Egipte:

But in vayne shalt thou goe to surgery, for thy wounde shall not be stopped. The Heithen shall heare off thy shame, and the londe shalbe full of thy confusion: for one stronge man shall stamble vpon another, how then shulde they not fall both together?

These are the wordes that the LORDE spake to the prophet Jeremey, concernynge thou hoost of Nabuchodonosor the kyng of Babilon, which was to destroye the londe off Egipte: Preach out thorow the londe of Egipte, and cause it be proclaimed at Migdal, Memphis and Taphnis, and saye: Stonde still, make the redie, for the swearde shal consume the rounde abouete.

How happeneth it that thy mightie worthies are fallen? why stode they not fast? Even because the LORDE thrust them downe. The slaughter was greate, for one fell euere still vpon another. One cried vpon another: Vp, let vs go agayne to owre owne people, and to owre owne naturall countre, from the swearde of owre enemie.

Crie euene there: O Pharao kyng of Egipte, the tymes will bringe sedicion. As truly as I lyue (saith the kyng, whose name is the LORDE of hoostes) it shall come as mount of Thabor, and as Libanus yf it stode in the see. O thou doughter of Egipte, make redy thy geer to flyt. For Memphis shalbe voyde and desolate, so that nomā shall dwell therin. The londe of Egipte is like a goodly fayre calfe, but one shall come out of the north to dryue her forwarde. Hir wagied souldyers that be with her, are like fat calnes.

They also shall fle awaye together, and not abyde: for the daye off their slaughter and
The tyme of their visitacion shall come vpon them.

The crie off their enemies shall make a noyse, as the blast of a trumpet. For they shall ente in with their hooste, and come with axes, as it were hewers downe of wod, and they shall cut downe hir wod (saith the LORDE) with out eny discretion. For they shall be mo in nöbre then the greshoppers, so that no man shall able to tell the. The daughter of Egypte shalbe confouded, whe she shalbe deleyuered in to the hondes off the people off the north.

Moroner thus saieth the LORDE of hoostes the God of Israel: Beholde I will vsset that restlesse people off Alexandria, Pharao and Egypte, yee both their goddes and their kynges: euens Pharao, and all them y litten vnto him. "Yee I will deleyuer them in to the hondes of them, that seke after their lyues: Namely, in to the power off Nabuchodonosor the kyngge off Babilon, and in to the power off his seruautes. "And after all these thinges, it shalbe inhabited as afore tyme, saieth the LORDE.

"But be not thou afrayed (o my seruant Iacob) feare not thou, o Israel. For lo, I wil helpe the from farre, and thy sede from the londe of thy captiuyte. Iacob also shal come agaynand, and be in rest: he shall be rich, and no man shal do him harme. "Feare thou not (o Iacob my seruant) saieth the LORDE, for I am with the: and will destroye all naciones, amonche whom I haue scattered the. Neuertheles I will not consume the, but chasent the and correcke the: yee and that with discretion: nether wil I spare the, as one that were fautlesse.

The 12th. Chapter.

These are the wordes, that the LORDE spake vnto Jeremy the prophet agaynst the Phylstines, before that Pharao smote the cite off Gaza. Thus saieth the LORDE: Beholde, there shall waters arise out off the north: and shall growe to a great floude, runnyng over and coueryng the londe, the cities and them that dwell therein.

And the men shall crie, and all they that dwell in the londe, shall mourn the noyse and stampyngge off their stronge barded horses, at the shakynge off their charettes, and at the romblinge off the wheales. The fathers shall not loke to their children, so feable and weery shall their hondes be: at the same tyne, when he shal be there, to destroye the whole londe off the Phylstynes. He shall make waist both Tirus, Sidon as all other that are sworne vnto them.

For the LORDE will destroye all Palestina, and the other Iles, that be deuyded fro the countre. Baldnesse is come vpon Gaza, Asscalon with hir other valleys shall kepe hir peace.

How longe wilt thou slaye, O thou swearde off the LORDE? Turne agayn in to thy sheeth, reste, and leane off. But how can it cease, when the LORDE himself hath geuen it a charge agaynst Asscalon, and raiseth it vp agaynst the cities off the see coast?

The 12th. Chapter.

Thus saieth y LORDE off hoostes y God of Israel against Moab: 'Wo be to y cite of Nebo, for it shall be layed waist, brought to confusion and taken. Yee thy stragle cite of Cariatharim shalbe brought to shame, and afrayed: Moab shall nomore be had in honoure: Wicked counsell shalbe taken vpon Hesebon. Come (shall they saye) let vs rote them out, that they maye be nomore amonde the nombre of the Gentiles, yee that they maye nomore be thought vpon: Thus the swearde shall persecute y. A voynge shall crie from Horonaim: With greate waisting and destruction, is Moab made desolate.

And this crie shalbe herde in all hir cities. At the goinge vp vnto Luhith there shall arise a lametacion: and downe towards Horonaim, there shall be herde a cruell and a deadly crie: Get you awaye, saue youre lyues q be like vnto the heeth in y wildernes. "For, because thou hast trusted in thy strange holdes and treasure, thou shal be taken. Chamos with his prestes and prynces shall go awaye in to captiuyte.

The destroyer shal come vpon all cities, none shall escape. The valleys shalbe destroyed, and the fields shall be layed waist: like as the LORDE hath determed.

Make a token vnto Moab, that she get hir awaye spedely: for hir cities shalbe made so desolate, that no man shall dwell therin.
Cursed be he that doth the worke of the LORDE neiligently, and cursed be he that kepeth backe his swearde from sheddynge off bloud, a. Moab hath euere bene rich and carlesse from hir youth vp, she hath shutten and taketh hir ease with hir treasure. She was never yet put out off one vessell in to another (yi is) she neuer wente awaye in to captuythe, therefore hir taist remayneth, and hir saoure is not yet chaunged.

But lo, the tymne commeth (saieth the LORDE) that I shall sende hir trussers to trusse her vp, to prepare and seass hir vessells: yee hir tankredes rattell, and shake to g fro. And Moab shalbe ashamed off Chamos, like as Israel was ashamed off Bethel, wherin she put hir trust.

Wherefore do ye thinke thus: we are mightie, and stronge men off warre? b Moab shall be destroyed, and hir cities brente vp: c hir chosen young men shall be slayne, saieth the kinge, whose name is the LORDE off hoostes. The destruction off Moab commeth on a pace, and hir fall is at honde.

All hir neighbours shall mould for her, and all they that knowe hir name, shal saye: O how happeneth it, that the stronge staff and the goodly rod is thus broken? And thou daughter Dibō, come downe from thy glory, and sitt in pouerete. For he that destroyeth Moab, shal come vp to the also, and brake downe thy stronge holdes.

And thou that dwelllest in Aroer, get the to y strete, g loke aboute the: axe them that are fled and escaped, and saye: what thynge is happened? O, Moab is confounded and overcome.

Mourne and crie, tell it out at Arnon, that Moab is destroyed. And myssye shall come vp to the playne londe: Namely, vpō holon, and Iaza: vp on Mephat and Dibō, vp on Nebo and the house of Diplathaims, vp on Caritharam and Bethgalum, vp on Bethmaon and Carloth, vp on Bosra and all the cities in the lode off Moab, whether they ry farre or nere.

The horne of Moab shall be smyttē downe, hir arme broken, saieth the LORDE. Make hir dronken (for she magnified hir self above the LORDE:) that men maye clappe their hondes at hir vomyte, and that she also maye be laughed to scorn. O Israel, shalt thou not laugh him to scorn, when he is taken amongst theues? d Yee because off thy wordes that thou hast spoken agaynste him, thou shalt be dryuen awaye. Ye Moabites shall leave the cities, and dwell in rookes off stone, and become like doues, that make their nestes in holes.

As for Moabs prye, we haue herde off it, she is very hie mynded. e I knowe her stoutnesse, hir boostinge, hir arrogance and the prye off hir stomacke, saieth the LORDE. For hir furiousnes maye nether vpholde hir with strength, ner dede. Therefore shal there mournyng be made for Moab, and euery ma shall cere for Moabs saker: a lamentacion shalbe made, to the men that stonde vp on the wall. So will I mourne for the also (o Iazer) and for the, O thou vynynarde off Sybma.

Thy wyne braunches shal come ouer the see, and the braunches off Iazer but vnto the see: the destoryer shall breake in to thy haruest and grape gatheringe. Myrth and cheare shalbe taken awaye from the tymbre felde, and from the whole londe off Moab.

There shall be no swete wyne in the presse, the treader shall haue no stomacke to crye, yee there shall be none to cere vnto him: which afore tymne were herde from hesebon to Eleale and Ioz, which lyfted vp their voyce from Zoor vnto Horonaim, that bullock off thre yeare olde. The waters also off Nemrim shalbe dried vp.

Morover I will make Moab ceasse (saieth the LORDE) from the offeringes and censure that she hath made vnto hir goddes in hir places. Wherfore my herte mourning for Moab, like a crowde playenge an heuy songe: and for the mens sake off the bricke wall my herte mourning also, e euene as a pype, that pipeth a doflule songe: for they shalbe very fewe, and destroyed.

All heades shall be shauen, and all beuerds clipped off: all houde bounde, and all loynes gyrded aboute with sack cloth. Vpō all the house toppes and stretes off Moab, there shalbe mourninge: For I will breake Moab like an vnprofitable vessell saieth the LORDE. O how fearfull is she? O how mourning she? O how doth Moab hange downe hir heades, and is ashamed? Thus shall Moab be a laughinge stocke, and had in derision of all them, that be rounde aboute her.

47 b. 3 Re. 13. e 3 Re. 11. g. 27 a. Es. 16. b. Iere. 49. c. Es. 15. a.
For thus saith the LORDE: "Beholde, the enemie shall come flyenge as an Aegle, and spreade his wynges vpon Moab. They shall clyme ouer the walles, and wynne the stronge holdes. Then the mighty mens hertes in Moab, "shalbe like the herte off a woman trasheling with childe.

And Moab shalbe made so desolate, that she shal nomore be a people, because she hath set vp her selfe agaynst the LORDE. Fear, pyt, and snare shall come vpō the (o Moab) saieth the LORDE. Who so escapeth the feare, shal fall in the pyt: and who sogeth out off the pyt, shall be taken in the snare."

For I will bringe a yeare off visitacion vpon Moab, saieth the LORDE. They that are able to flie, shall stonde vnder the shadowe off Hesebon. For there shall go a fyre out off Hesebon, and a flame from Sion, ¥ shall burne vp that proude people off Moab, both before and behynde.

Wo be vnto the (o Moab) for thou people off Chamos shal perish: Yee thy sonnes and daughters shall be led awaye captuye. Yet at the last will I bringe Moab out off captiuyte agayne, saieth the LORDE. Thus farre off the plage off Moab.

Beholde, I will brynge a feare vpon the, saieth the LORDE God off hoostes, from all those that be aboute the: so that ye shall be scatred euery man from another, and no ma shall gather them together agayne, that be fled. But after that, I will bringe the Ammonites also out off captiuyte agayne.

Vpon the Edomites hath the LORDE off hoostes spoken on this maner: "Is there no more wyszdome in Theman? Is there no more good councell amonste his people? Is their wyszdome then turned clene to naught? Get you hence, turne youre backes, crepe downe in to the depe, O ye citens off Dedan.

For I will bringe destructiō vpon Esau, yee and the daye off his visitacion. Yff the grape gatherers came vpon the, shulde they not leave some grapes? Yff the night robbes came vpon the, shulde they not take so much, as they thought were enough?

But I will make Esau bare, and discouer his secrete, so that he shall not be able to hyde them. His sede shalbe waisted awaye, yee his brethren and his neighbours, ãd he himself shall not be left behinde.

Thou shalt leave thy fatherlesse children behinde the, ãd I will kepe them and thy wydowes shall take their comforth in me. For thus hath the LORDE spoken: Beholde, they that men thought were vnmete to drinke of the cuppe, haue dronken with the first: and thynkest thou then to be fre?

No, no: thou shalt nether be quyte nor fre, but thou must drynke also: For why, I haue sworne by my selfi (saieth the LORDE) that Bosra shall become a wyldernes, an open shame, a laughinge stooke and cursynge: and hir cities shalbe a continuall deseerte.

For I am perfectly informed of the LORDE, that he hath sent a message all ready vnto the Heithen. Gather you together, and go forth agaynst them: make you ready to the battayle, for lo: ¥ I will make the but small amonste the Heithen, and little regarded amonste men.

Thy hie stomack ¥ the pryde of thy herte have diseanced ¥, because thou wilt dwell in the holes of stony rockes, and haue the hie mountaynes in possession. Neuertheles though thy nest were as hie as the Aegles, yet wil I cast the downe, saieth the LORDE. Morouer

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* Deu. 23. c. Iere. 49. d. * Iere. 49. d. * Esa 34. e.
* 32. f. 35. a. * Iere. 25. b. Eze. 9. b. 1 Pe. 4. c.
* Abdie 1. a. Esa. 47. b. Iere. 48. d.
The prophet Jerem'y.

Chap. I.

Idumea shall be a wilderness: "who so goeth by it, shall be abashed, and wonder at all his miserable plagues. Like as Sodom, Go-mor and the cities that laye there aboute, were turned vpyde downe (saith the LORDE) so shall no body dwell in Idumea, and no man shall haue his habitacion there. Behold, like as the Lyon cometh vp from the pleasant medowes of Iordane vnto grane pastures of Ehâ, so wil I dryue him, that make him runne agaynst her. But who is the ymage man that I will ordene therto? Who is like, vnto me? What is he that will stryue with me? What shepheard maye stonde in my hondes?

Therefore heare the counsell of the LORDE, that he hath taken vpon Idumea: he hath purpose, that he hath deuyed vpon the citsyns of Themian: The leest of the flocke shall teare them in peces, he looke what fayre thyngue they haue, they shall make it waist, they themselves also. At the noyse of their fall thy earth shall quake, the crie of their voyce shall herde vnto the reed see. Beholde, thy enemie shall come and fle vp hither, as it were an Aegle, he speedie his wynges vpon Bosra. Then shall the herettes of the worthies in Edom be as the herte of a woman travelinge of childe. Vpon Damascus, Hemath and Arpad shall come confucion, for they shall heare euell tydinges: they shall be tossed to and fro like the see that can not stonde still. Damascus shalbe sore afayde, shal fle, tremblinge shal come vpon her. Sorowe and payne shal over take her as a woman travelinge of childe. But how shalde so worshipfull and glorious a cite be forsaken? Hearre therefore: hir yonge men shal fall in the stretes, and all hir men of warre shal be take awaye in that tyme, saith the LORDE of hooestes. I will kyndle a fyre in the walles of Damascus, which shal consume the palace of Benadad.

As for Cedar and the kyngdome of Hasor, whom Nabuchodonosor the kyngge of Babilon smote downe, the LORDE hath spoken thus vpon them: Arise, and get you vp vnto Cedar, and destroye the people toward the easte. Their tentes and their flockes shal take awaye, yee their hanginges and their vesseyl. Their Camels also shal take awaye vpon them. They shall come aboute them on euery syde with a fearfull criе.

Fle, get you soone awaye, crepe in to caues, that ye maye dwell there: O ye inhabitors of Hasor, saith the LORDE: for Nabuchodonosor thy kyngge of Babilon hath helden a councell concerninge you, he concluded his deuyce agaynst you. Arise, get you vp agaynst yonder rich carelesse people (saith the LORDE) which haue nether gates nere boare, that dwell not together. Their Camels shalbe stollen, the droues of their catell dryuen awaye.

Morouer, these that be shauen wil I seatre towarde all the wyndes, he bringe them to destruction: Yee he that thorow their owne familiers, saith the LORDE. Hasor also shall be a dwellinge for Dragons, and an eueralastinge wildernesse: so that no body shall dwell there, and no man shall haue there his habitacion.

These are the wordes, that the LORDE spake to the prophet Jerem'y concerninge Elam, in the begynnynge of the reigne of Sedechias kyngge of Iuda. Thus saith the LORDE of hooestes: Beholde, I will breake the bowe of Elam, and take awaye their strength: and vpon Elam I will bringe the foure wyndes from the foure quarters of heauen, and scathe them against the same foure wyndes. And there shal be no people, but some of Elam shal fle vnto them.

For I wil cause Elam be afayred of their enemies, of them that seke their lyues: I wil bringe vp the indignacion of my wrath, saith the LORDE. And I wil persecute them with the swearde so longe til I haue brought them to naught. I wil set my stole in Elam, I wil destoye both the kyngge and prynces from thence, saith the LORDE. But in processe of tyme, I wil bringe Elam out of captynyte agayne, saith the LORDE.

The I. Chapter.

The wordes the LORDE spake vnto the prophet Jerem'y, concerninge Babilon, the lond of the Caldees: The wordes in the gentiles, let yee voyce be herde, make a toke: criе out, kepe no sylence, but saye: Babilon shal be wonne, Bel shalbe cofounded, and Merodach shalbe ouercome.

Yee their goddes shal be brought to shame, and their ymages shal stonde in feare. For
out of the north there shall come a people against her, which shall make her londe so waist, that no body shall dwell therein: neither man nor beast, for they shall fle and departe from thence. In those days I at that time (saith the LORDE) the children of Israel shall come, they shall the children of Judah, weeping and making haste, shall seek the LORDE their God. They shall axe the way to Sion, thyther shall they turne their faces, come, and hange upon the, in a couenaunt that never shall be broken.

My people hath been a lost flocke, my shepherdes have disceane them, have made them as ostrayye upon the hill. They have gone from the mountayn to the little hill, forgotten their folde. All they came upon them, have deuoureth them: their enemies sayde: We have made no faute against them, for they have displeased the LORDE, yee even the LORDE which is the bawtie of their righteousnes, defended their fathers. Yet shal ye fle from Babilon, departe out of londe of the Caldees, and ye shall be as the rammes that go before the flocke. For lo, I will wake vp an hoost of people from londe, bringe them vpon Babilon: these shall laye sege to it, and wyne it: Their arowes shal not mysse, like as a connynge archer shuteth not wronge. And the Caldees shalbe spoyled, all they that spoyle them, shalbe satisfied, saith the LORDE: because ye were so chearfull glad, to treadye downe myne heretage, fulfilled your pleasures, as the calues in the grasse: and triumphed ouer them like the bulles, when ye had gonne the victory. Youre mothers shalbe sore confounded, and they that bare you, shal come to shame. She shall be the last set by amonge the naciones, voyde, waist, dried vp. No man shall be able to dwell there, for the feare of LORDE, but she shall be whole desolate. All that they that go by Babilon, shall stonde still, abased, and shal wondre at all hir plages.

Go forth in youre aray against Babilon rounde aboute, all ye that can hande bowes: shute at her, spare no arowes, for she hath synned against the LORDE. Crie out: vpon her, vpon her, agaynst her roude aboute: she shal yele her selle, her foundacios shall fall, hir walles shall come downe, for it shalbe the vengeance of the LORDE. Yee vengeaunce shalbe taken of her, as she hath done, so shal she be dealt withall. They shal rote out the sower from Babilon, him handleth the sickle in harvest. For feare of the swearde of the enemie, every man shall get him to his owne people, every man shal file to his owne londe. Israel is a scarred flocke, the Lyons have dispersed them. First the kinge of the Assirians devoured them, last of all this Nabuchodonosor kyng of Babilon hath brussed all their bones.

Therfore thus saith the LORDE of hoostes the God of Israel: Beholde, I will visete the kinge of Babilon his kingdome, as I haue visited the kinge of the Assirians: and will bringe Israel agayne to his pleasant pasture, that he maye fede vpon Charmel Basan, and be satisfied vpon the mount of Ephraim Galaad. In those days and at the same tyme (saith the LORDE) if the offence of Israel be sought for, there shall none be founde: Yf men enqueere for the synne of Juda, there shall be none: for I wil be mercifull vnto them, whom I suffre to remayne ouer.

Go downe (o thou avenger) in to the enemie londe, vset them that dwell therein: downe with them, and smyte them vpon the backes, saith the LORDE: do acording to all, that I haue commaundede them. There is gone aboute the londe a crie of a slaughter greate murthour, namely on this maner: How happeneth it, that the hammer of the whole worlde is thus broken brussed in sondor? How chaunteeth it, that Babilon is become a wildernes amonge the Heithen on this maner? I my selfe haue layed wayte for the, thou art taken: vnwarres art thou traued snared: for why, thou hast proouked LORDE vnto anger: The LORDE hath opened his house of ordinance, brought forth the weapons of his wrath. For the thinge that is done in the londe of the Caldees, it is the LORDE of hoostes worke.

These things shall come vpon her at the last, they shall brake in to hir preuy chibres, they shall leave her as bare as stones, that be layed together vpon heapes. They shall so destoye her, nothinge shall be left. They shall slaye all hir mightie souldyers, and put

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them to death. Wo be vnto the, for the daye a tyue of their visitacion is at honde. Me-thinke I heare already a crie, of them that be fled a escaped out of the londe of Babilon, which shewe in Sion the vengeantrue of the LORDEoure God, the vengeantrue of his temple: Yee a voyce of them, that crie agaynst Babilon: Call vp all the archers agaynst Babilon, pytch youre tentes rounde aboute her, that none escape. a Recompence her, as she hath desperued: and acordinge as she hath done, so deale with her agayne: for she hath set vp her self agaynst the LORDE, agaynst thy holy one of Israel. Therfore shal hir yonge men fall downe in the stretes, a all hir men of warre shall be roted out in thy daye, saith the LORDE. Beholde, I speake vnto the (o thou proude) saith the LORDE God of hoostes: for thy daye shall come, euë the tyue of thy visitacion. a And the proude shall stromble a fall, a no man shal helpe him vp. I wil burne vp his cities with fyre, a it shal consume all that is rounde aboute him.

Thus saith the LORDE of hoostes: The children of Israel a Iuda suffere violence to-gether. All theye that haue them in captiuyte, kepe them fast, a wil not let them go: but their avenger a redeemer is mightie, whose name is the LORDE of hoostes: he shal manteyne their cause, he shal make the londe shake, a judge them that dwell therin, one with another. The swearde shall come vpon the Caldees (saith the LORDE) vpon them that dwell in Babilon, vpon their prynce, a vpö their wyse me: The swearde vpon their soythsayres, (as for those, they shal come to passe.) a The swearde vpö their worthies, so that they shal stonde in feare: The swearde vpon their horesmen and charettes, a vpon all the comun people that dwell vnder thec: a so that they all shal come like women: The swearde vpon their treasure, so that it shal be stollen awaye:

The swearde vpon their waters, so that they shalbe dried vp: For the londe worshippeth ymaghes, a deylythe in straunge wondefull things. Therfore shal wilde beestes, Apes a Estriches dwell therin: for there shal neuer man dwell there, nether shal eny man haue his habitation there for euer more. a Like as God destroyed Sodom a Gomorre, with the cities that laye there aboute, saith the

LORDE: So shal noman dwell there also, nether shal eny mâ haue there his habitation. a Beholde, there shal come a people from the north, with a greate bonde of men, a many kinges shal stonde vp from the endes of the earth: They beare bowes a buclers, cruel are they a vynmercifull.

Their voyce roareth like the ragine see, they ryde vpon horses, a come weakened to fight agaynst the: O Babilon. As soone as the kinge of Babilon heareth tell of them, his hondes shal waxe feable: Sorowe and heuynes shall come vpon him, as a woman travelinge with childe. Beholde, a like as the Lyon commeth vp from the pleasant medowes of Iordane vnto the grene pastures of Ethan, so wil I dryne thè forth, and make them runne agaynst her. But whom shal I chose out, a ordene to soch thinges? a For who is like me, or who will stryue with me? or what shepherde maye stonde agaynst me? Therfore heare the councell that the LORDE hath geuen vpon Babilon, and the deuyce that he hath taken vpon the londe of the Caldees. The leest amôge the people shal teare them in peces, a loke what pleasauant thinge they haue: they shal laye it waist. The noyse at thy wynnynge of Babilon shal moue the earth, a the crie shalbe herde amongethe Gêtiles.

The li. Chapter.

ThUS hath the LORDE sayde: a Beholde, I wil rayse vp a perulous wynde agaynst Babilon a hir citseyens, a beare euell will agaynst me. I wil sende also in to Babilo famers, to fanshe her out, a destroye hir londe: for in the daye of hir trouble they shal be aboute her on euery syde. Morover, the LORDE hath sayde vnto the bowe men, a to them a clymme ouer the walles in brest plates: Ye shal not spare hir yonge më, kyll downe all hir hoost. Thus the slayne shal fall downe in the londe of the Caldees, and the wounded in the stretes. a As for Israel a Iuda, they shall not be forsa kale of their God, of the LORDE of hoostes, of the holyone of Israel: no, though they haue fyllèd all their londe full of syme. a Fè awaye from Babilon, euery man save his life. Let no man holde his tunge to hir wickednes, for the tyme of the LORDES vengeantrue is come, yee he shal

* Apoc. 18. b  
* Gene. 19. d  
* Iere. 50. b  
* Deut. 28. e  
* Iere. 49. c  
* Iob 41. a  
* Iere. 25. b. 50. a  
* Iere. 50. d  
* Es. 48. d.
name is the LORDE of hostes, he is the rodde of his erheritance. Thou breakest my weapons of warre, \( \tau \) yet thorow the I haue scarred the naciones \( \tau \) kyngdomes: Thorow the haue I scarred horse \( \tau \) horse man, yee the charrettes, \( \tau \) soch as set vp them: Thorow the I haue scarred man \( \tau \) woman, olde and yonge, bachelor \( \tau \) mayden. Thorow the I haue scarred the shepherde \( \tau \) his flocke, the husband man \( \tau \) his catell, the prynces \( \tau \) the rulers. Therfore wil I rewarde the cite of Babilon \( \tau \) all hir citsyns the Caldees, with all the euell which they haue done vnto Sion: Yee that ye youre selues shall se it, saieth the LORDE. Beholde, I come vpon the (thou noysome hill) saieth the LORDE, thou that destroyest all londes. I wil stretch out my honde ouer the, \( \tau \) cast the downe from the stony rockyes: \( \tau \) wil make the a brente hill, so that nether corner stones, ner pinnacles, ner foudacions stones shalbe taken eny more out of the, but waist \( \tau \) desolate shalt thou lie for euermore, saieth the LORDE.

Set vp a toké in the londe: blowe the trompettes amonge the Heithen, prouoke the nacionys agaynst her, call the kyngdomes, of Ararat, Menni \( \tau \) Ascaneys agaynst her: nombre out Taphsar agaynst her, bringe as greate a sorte of horses agaynst her, as \( \tau \) if they were greshoppers. Prepare agaynst them \( \tau \) people of the Meedes with their kynges, prynces \( \tau \) all their chefe rulers, yee and the whole londe that is vnder them.

The londe also shal shake \( \tau \) be afrayed, when the deuyce of the LORDE shal come forth agaynst Babilon: to make the londe of Babilon so waist, that no mā shal dwell eny more therin. The Worthies of Babilon shal leave the batell, \( \tau \) kepe them selues in stronge holdes, their strengthe hath fayled them, they shalbe like women. Their dwelinge places shalbe brennte vp, their barres shalbe broken. One pursuauant shal mete another, yee one poste shal come by another, to bringe the kynge of Babilon tydinges: that his cite is taken in on euery syde, the foordes occupyde, the fennes brennte vp, and the souldyers sore afrayed.

For thus saieth the LORDE of hostes the God of Israel: The daughter of Babilon hath bene in hir tyme like as a threszshine floore,
but shortly shal hir harvest come. Nabuchodonosor the kinge of Babilon hath deuoured and destroyed me, he hath made me an emptie vessell. He swalowed me vp like a Dragon, and fyllid his bely with my delicatcs: he hath cast me out, he hath takè my substaunce awaye, the thinges that was left me hath he carried vnto Babilon, saith the daughter, that dwelleth in Sion: Yee saith the LORDE: Beholde, then so manye tydinges, in runne he (londe wrath layed) shal vyset Babilon ouer earth. 

Babilon shall become an heape of stones, a dwelling place for dragons, a fearfulnes wonders, because no man dwelleth there. They shall roarre together like lyons, as the yonge lyons when they be angrie, so shal they beđe them selues. In their heate I shal set drynke before the, they shal droncken for joye: Then shal they slepe an euerlasting slepe, a neuer wake, saith the LORDE. I shal carie them downe to be slayne like shepe, like wethers goote. O, how was Sesah wonne? O, how was the glory of whole londe taken? how happeneth it, that Babilon is so wondred at amonge the Heithe? The see is rysen ouer Babilon, hath couered her with his greate wawes. Hir cities are layed waist, the londe lieth vnbuylded and voyde: it is a londe where no man dwelleth, where no mã traueleth thorow. Morouer, wil vyset Bel at Babilo: the-thinges that he hath swalowed vp, that same shal I plucked out of his mouth. The Gentiles also shall runne nomore vnto him, yee and the walles of Babilon shall fall.

O my people, come out of Babilon, that every man maye saue his life, from the fearfull wrath of the LORDE. Be not faynte herted, feare not at euer rumoure that shal slayne in the londe: for euer yeare bringeth new tydinges, yee straunge wickednes and lordshiphe. And lo, the tyme commeth that I wil vyset the ymage of Babilo, and the whole londe shalbe confounded, yee and hir slayne shal lie in the mynderst of her. Heauen and earth with all that is therin, shall reioyce ouer Babilon, when the destroyers shal come vpon her from the north, saith the LORDE.

Like as Babilo hath beaten downe and slayne many out of Israel, so shal there fall many, and be slayne in all hir kyngdom. Ye that haue escaped the swearde, haist you, stode not still, remembre the LORDE afarre of: and thinke vpon Jerusalem, for we were ashamed to heare the blasphemies: our faces were covered with shame, because the straunge aleanentes came in to the Sanctuary of the LORDE. Wherfore beholde (saieth the LORDE) the tyme commeth, that I wil vyset the ymage of Babilon, and thorow the whole lode they shal mourne and fall. Though Babilon elymned vp in to heane, and kepte her power an hie: yet shal I sende her destroyers saith the LORDE.

A piteous crie shall be herde from Babilon, and a greate mystry from the londe of the Caldees: when the LORDE destroyeth them, and when he dryueth out the hie stomack, with proud and proude boostinge, where with they haue bene as furious, as the wawes of greate water floudes, and made greate crackes with their wordes. For the destroyers shall come vpon her (euen vpon Babilon) which shall take hir thoughtlesse, and brake their bowes: for God is disposed to avenge him self vpon them, sufficiently to recompence thie. Yee saith the LORDE) I will make their prynce, their wyse men, their chefe rulcrs all their worthies, dronckè: so that they shal slepe an euerlastinge slepe, and neuer wake: Thus saith the kynges, whose name is the LORDE of hoostes.

Morouer, thus saith the LORDE of hoostes: The thicke wall of Babilon shal be broken, and hir proude gates shalbe brente vp. And the thinges that the Gentiles and the people haue wrought with greate trauayle and labour, shal come to naught, and be consumed in the fyre.

This is the charge that Jeremi gaue vnto Sarias the sonne of Nerias, the sonne of Maasia, when he wente towarde Babilon with Sedechias the kinge of Iuda, in the fourthe yeare of his regne. Now this Sarias was a peaceable prynce. Jeremi wrote in a boke, all the misery that should come vpon Babilon, yee and all these sermons that be written against Babilon, and gaue Sarias this charge: When thou commest vnto Babilon, se that thou rede all these wordes, and saye: O LORDE, thou art determined to rote out this

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* a Es. 21. c.  3 Iere. 31. b.  5 Iere. 50. a. Es. 46. a.
* Dan. 14. d.  4 2 Cor. 6. c. Es. 52. b.  6 Apoc. 18. e.
place, so that nether people ner catell shal dwell there any more, but to lie wart for euer: and when thou hast redde out the boke, bynde a stone to it, and cast it in the myddest of Euphrates, and saye: "Eue thus shal Babilon synce, g be thrust downe with the burthen of trouble, that I will bringe vpon her; so that she shal neuer come vp agayn. Thus farre are g preachinges of Jeremy.

The liij. Chapter.

S EDECHIAS was xxij. yeare olde, when he was made kyng, 'g he raigned xij. yeare in Ierusalem. His mothers name was Hamithal, Jeremyes daughter of Lobna. He lyued wickedly before the LORDE euem as Joachim dyd. Wherfore the LORDE was angrie at Ierusalem g Iuda, so longe till he had cast the out of his presence. And Sedechias fel from the kyngge of Babilon. ' But in the ix. yeare of his raigne, in the the Moneth, the tenth daye of the Moneth it happened, that Nabuchodonosor kyngge of Babilon with all his hooste came before Ierusaleme, g besieged it. g made them bulworkes rounde aboute it. And this beseginge of the cite endurend vtto the xj. yeare of kyngge Sedechias.

And in the fourth Moneth, the ix daye of the Moneth, there was so great honger in the cite: that there were no more vitayles for the people of the londe. ' So all the souldyers brake awaye, and fled out of the cite by night, thowr the waye of the porte betwene the two walles by the kynges garden. Now y Caldees had copassed the cite rounde aboute, yet wente these men their waye toward the wildernesse.

And so the Caldees folowed vp them, and toke Sedechias the kyngge in the felde of Iericho, when his hoost was runne from him. So they caried the kyngge awaye presoner to Reblatha, vnto the kyngge of Babilon in the londe of Hemath, ' where he gaue judgment vpon him.

The kyngge of Babilon also caused Sedechias sonnes be slayne before his face, yee g put all the prynces of Iuda to death at Reblatha. Morowre he put out the eyes of Sedechias, caused him be bounde with cheynes, to be carried vnto Babilon: g let him lie in preson, till he dyed.

Now y tenth daye of the fift Moneth in the xix. yeare of Nabuchodonosor kyngge of Babilon, Nabusaradan the chefe captayne and the kyngge of Babylons seruauntes came vnto Ierusalem, g brent vp the house of the LORDE. He brent vp also the kingges palace, all the houses g all the gorgeous buyldinges in Ierusalé. And the whole hoost of the Caldees y were with the chefe captayne, brake downe all the walles of Ierusalem rounde aboute.

As for the poore people g soch folke as yet was left in the cite, which also were fallen to the kyngge of Babilon, yee g what people as yet remayned: Nabusaradan the chefe captayne caried them awaye presoners. But y poore people of the countre, dyd Nabusaradan the chefe captayne leane in the londe, to occupie the vynyardes g felde. The Caldees also brake the brasen pilers, that were in the house of the LORDE, yee the seate and the brasen lauer that was in the house of y LORDE: g caried all the metall of them vnto Babilon. They toke awaye also the Cauldrons, shoules, flesh hokes, sprinklers, spones g all the brasen vessell that was occupide in the seruyce: with the basens, cole-pannes, sprinklers, pottes, candlstickes, spones, and cuppes: wherof some were of golde, and some of syluer.

The chefe captayne toke also the two pilers, the lauer, the xij. brasen bullockes y stode vnder y seate, 'which kyngge Salomon made in the house of the LORDE: g all the vessell conseynd so mocch metall, that it might not be weyed. For euery piler was xvij cubites hie, g the rope that went aboute it, was xij cubites, g foure fingers thick and rounde: Now vpon the rope were brasen knoppes, g euery knoppe was fyue cubites hie: g vpon the knoppes were whopes, g pomgranates rounde aboute of clene brasse.

After this maner were both the pilers fashioned with the pomgranates, wherof there were an hundredth and xcvij, which hanged vpon the whoopes rounde aboute. The chefe captayne also toke Sarias y hie prest, g Solomonias that was chefe next him, and the thre kepers of the treasury. He toke out of the
And it came to passe (after Israel was brought in to captiuyte, and Jerusalem destroyed:) that Jeremy the prophet sat weeping, mourning and making his mone in Jerusalem: so that with an heuy herte he sighed, a sobbed, sayenge:

The first Chapter.

And itas, how sitteth the cite so desolate, y some tyme was full of people? how is she become like a wedowe, which was the lady of all nacions? How is she brought vnder tribute, that ruled all londes?

She wepeth sore in the night, so that y teares runne downe hir chekes: for amonge all hir louers, there is none, that gueth her eny confort: yee hir nexte frendes abhorre her, a are become hir enemies.

Juda is taken presoner, because she was defyled: a for seruynge so many strange goddes, she dwellett now amonge the Heithen. She fyndeth no rest, all they that persecuted her, toke her, and so she dwellett amonge hir enemies.

The stretes of Sion mourne, because no man commeth more to the solempne feastes: All hir gates are desolate, hir prestes make

The end of the prophet Jeremy.

The Lamentacions of Jeremy.

Nabuchodonosor Nabusaradan the chefe cap-tayne, toke awaye seuen hundreth xlv Iewes presoners. The whole summe of all the presoners, is foure thousande and sex hundreth.

"In the xxxvij yeare after that Ioachim the kinge of Iuda was caried awaye in the xxv daye of the xii Moneth, Euilmerodach kinge of Babilon (the same yeare y he reigned) gaue Ioachim the kinge of Iuda his pardon, and let him out of preson, and spake louyngly to him: And set his trone aboue trones of the other kinges that were with him in Babilon. He chaunged also the clothes of his preson, yee and he att with him all his life longe. And he had a coatinall luyngge geuen him of the kinge of Babilon, evry daye a certayne thynge alowed him, all the dayes of his life, vntill he dyed.

* & Re. 25. d.
Chap. iii. The Lamentacions of Jereomy.

7 Hir enemies are fallen vpon hire heade, she haue put her to shame: because the LORDE hath chastened her for hire greate wickednes: hire children are ledde awaye captiue before their enemie.

1 All the bewte of the daughter of Sion is awaye, hire princes are become like wethers, that fyünde no pasture. They are drynne awaye before their enemie, so that they haue no more power.

Now doth Jerusalem remembre the tyme of hire misery, yee the ioye of pleasure she hath had in tymes past: seyenge hire people is brought downe thorow the power of their enemie, there is no man for to helpe hire: hire enemies shake lokinge at her and laugh hire Sabbath dayes to scorne.

Jerusalem synned euer more, for hire eyes had sene hire fylthinesse. Yee she sigheth, and is a shamed of herselfe.

Hir skyrtes are defyled, she remembred not what wolde folowe: therfore is hire fall so greate, and there is no man to comforte hire. O LORDE, considre my trouble, for myne enemie hath the vpper honde.

The enemie hath put his honde to all the precious things that she had, yee euens before hire eyes came the Heithen in and out of the Sanctuary: whom thou hast forbydden to come within thy congregacion.

All hire people seke their bred with heynes, loke what precious thinge euer man hath, that geneth he for meate, to saue his life. Considre (O LORDE) and se, how vyle I am become.

O ye all that goe forby, beholde and se, if there be eny sorowe like vnto myne, when the LORDE hath troubled me, in the daye of his fearefull wrath.

From aboute hath he sent downe a fyre, in to mine bones and chastened me: he hath layed a net for my fete, and throwne me wyde open: he hath made me desolate, so that I must euer be mounnynge.

The yocke of my transgression is come at the last, with his honde hath he taken it vp, and put it aboute my neck. My strength is gone: the LORDE hath deliuered me in to those hondes, wherout I can not quyte myself.

The LORDE hath destroyed all the mighty men, that were in me. He hath proclaimed a feast, to slaughter all my best men. The LORDE hath troden downe the daughter of Iuda, like as it were in a wyne presse.

Therfore do I wepe, and myne eyes gushe out of water: for the comforter that shulde quycken me, is farre fro me. My children are dryuen awaye, for why? the enemie hath gotten the ouer honde.

Sion casteth out hire hordes, and there is no man to comforte her. The LORDE hath layed the enemies rounde aboute Iacob, and Jerusalem is as it were a menstruous woma, in the mynddest of them.

The LORDE is righteous, for I haue provoked his countenance vnto anger. O take hede all ye people, and considre my heynes: My maydens and my yonge men are led awaye in to captiuyte.

I called for my louers (but they begyled me:) for my prestes and counclers, but they perished: euens while they sought for meate, to saue their lyues.

Considre (O LORDE) how I am troubled, my wombe is disquieted, my herte turneth aboute in me, and I am full of heynes. The swearde hurte me without, and within I am like vnto death.

They heare my mounnynge, but there is none that wil comforte me. All myne enemiees have herde of my trouble, and are glad therof, because thou hast done it. But thou shalt brynge forth the tyme, when they also shal be like vnto me.

From the shall come all their aduersite: thou shal plucke them awaye, euë as thou hast plucked me, because of all my wickednesse. For my sorow is very greate, and my herte is heuy.

The iij. Chapter.

ALAS, how hath the LORDE darckened the daughter of Sion? so sore in his wrath? As for the honour of Israel, he hath casten it downe from heauen: How happeneth it, that he remembred not his owne fote stole, when he was angrie?
The LORDE hath cast downe all the glory of Iacob without eny fauoure: All the strong places of the daughter Iuda hath he broken in his wrath, & throwne them downe to the grounde: hir kyngdome & hir prynces hath he suspended.

In the wrath of his indignacion he hath broken all the horne of Israel: he hath with drawe his right honde from the enemie: yee a flame of fyre is kyndled in Iacob, & hath consumed vp all rounde aboute.

He hath bent his bowe like an enemie, he hath fastened his right honde as an adversary: and every thing that was pleasauit to se, he hath smytyn it downe. He hath poured out his wrath like a fyre, in to the tabernacle of the daughter Sion.

The LORDE is become, like as it were an enemie, he hath cast downe Israel & all his places: yee all his stronge holdes hath he destroyed, and fylled the daughter of Iuda with moch sorow and heuyness.

Hir tabernacle (which was like a garden of pleasure) hath he destroyed: hir hie solcpe feaseth hath he put downe. "The LORDE hath brought it so to passe, that the hie solempne feaseth and Sabbathes in Sion, are elene forgotté. In his heuy displeasure hath he made the kyng & prestes to be despised.

The LORDE hath forsaken his owne aulter, & is wroth with his owne Sanctuary, & hath geuen the walles of their towres in to the bondes of the enemie. Their enemies made a noysse in the house of the LORDE, as it had bene in a solempne feast daye.

The LORDE thought to breake downe the walles of the daughter Sion, he spred out his lyne, & drewe not in his honde, till he had destroyed them. Therfore mourne the turrettes and the broken walles together.

Hir portes are casten downe to the grounde, hir barres are broken & smytyn in sonder: hir kyng & prynces are caried awaye to the Gethes.\(^a\) They haue nether lawe ner prophetes, ner yet eny vision from the LORDE.

The Senatours of the daughter Sion sitt vpoun the grounde in sylence, they have strowed ashes vpoun their heads, and gyrded them selues with sack cloth. The maydens of Jerusalem hange downe their heads to the grounde.

"Myne eyes begynne to sayle me thorow wepinge, my body is disquieted, my leuer is poured vpon the earth, for the greate hurte of my people, seyne the children and babes dyd swowne in the stretes of the cite.

Euen when they speake to their mothers: where is meate and drynke? for whyle they so sayde, they fell downe in the stretes of the cite, like as they had bene wounded, and some dyed in their mothers bosome.

What shal I saye of the (O thou daughter Jerusalem) to whom shall I licker the? To whom shal I cypare the (O thou daughter Sion) to comforte the withall? Thy hurte is like a mayne see, who maye heale the?

Thy prophetes haue loked out vayne & foolish thinges for the,\(^b\) they haue not shewed the of thy wickednesse, to kepe the from captiuyte: but haue ouerladen the, and thorow falsede seaterd the abrode.

All they that goe by the, clappe thir hondes at the: hissinge and waggynge their heads vpon the daughter Jerusalem, and saye: is this the cite that men call so sayre, wherin the whole londe reijoseth?

All thine enemies gape vpon the, whisperinge and bytinghe their teth, sayenge: let vs deuoure, for the tyme that we loked for, is come: we haue founde and sene it.

The LORDE hath fulfilled the thinge, that he was pursed to do: and perfourmed that he had deuyed longe ago: he hath destroyed, and not spared. He hath caused thine adversary to trypumpe over the, and set vp the horne of thine enemie.

Let thine hert crie vnto the LORDE, O thou cite of the daughter Sion: 'let thy teares rúne downe like a ryuer daye \(\text{\&}\) night: rest not, \& let not the aple of thine eye leaue of.

Stonde vp, and make thy prayer in the first watch of the night, pour out thine hert like water before the LORDE: lift vp thine hondes, for the lyues of thy yonge children, that dye of honger in the stretes.

Beholde (O LORDE) \& considere, why hast thou gathered me vp so clene? Shal the women then eate their owne frute, euken children of a spanne longe? Shal the prestes and prophetes be slayne thus in the Sanctuary of the LORDE?

Yonge \& olde lye behinde the stretes vpon the grounde, my maydens \& yonge men are slayne with the swearde: whom thou in the

\(^a\) Iere. 7. b. \(^b\) Iere. 32. b. \(^c\) Tren. 1. c. \(^d\) Iere. 3. b.
daye of thy wrothfull indignacion hast put to death: Yee euene thou hast put them to death, 
\( \text{a} \) not spared them.

My neighbours that are rounde aboute me, hast thou called, as it were to a feast day: so that in the dayes of the LORDEs wrath none escaped, nether was any left behinde. Those that I had brought vp \( \text{a} \) norished, hath myne enemy destroyed

The iii. Chapter.

I AM the ma, that (thorow the rod of his wrath) have experience of misery.

He slew me forth, and led mee: yee in to darknesse, but not in to light.

Agaynst me only he turnd his hunde, \( \text{a} \) layeth it euere vpon me.

My flesh \( \text{a} \) my skynne he made olde, and my bones hath he brussed.

He hath buylde rounde aboute me, \( \text{a} \) closed me in with galle and trouayle.

He hath set me in darknesse, as they that be deede for euere.

He hath so hedged me in, that I can not get out, \( \text{a} \) hath layed heuy lynckes vpon me.

Though I crie \( \text{a} \) call piteously, yet earthe he not my prayer.

He hath stopped \( \text{a} \) my wayes with foure squared stones, \( \text{a} \) made my pathes croked.

He layeth waite for me like a Bere, and as a lyon in a hole.

He hath marred my wayes, and brok\( \text{e} \) me in peaces, he hath layed me waist altogether.

He hath bent his bowe, and made me as it were a marck to shute at.

The arrowes of his quyer hath he shot, euene in to my reynes.

I am laught to scorne of all my people, they make songes vpon me all \( \text{y} \) dyaye lode.

He hath fyllde me with byttenesse, \( \text{a} \) geuen me wormwod to dryne.

He hath smyttyn my teth in peaces, \( \text{a} \) rollde me in the dust.

He hath put my soule out of rest, I forget all good things.

I thought in my self: I am ydone, there is no hope for me in the LORDE.

O remembre yet my myserie and my trouble, the wormwod and the gall.

Yee thou shalt remembre them, for my soule melteth awaye in me.

Whyle I co\( \text{s} \)idre these things in my hert, I get a hope agayne.

Namely, that the mercies of the LORDE are not clene gone, \( \text{a} \) that his louyng kyndnesse ceasseth not.

His faithfullnes is greate, and remeeth itself as the moronyng.

The LORDE is my porcion (saieth my soule) therfore wil I hope in hym.

O how good is the LORDE vnto the\( \text{e} \), that put their trust in hym, and to the soule that seke after hym?

O how good is it with stilnesse to wate and tarie, for the health of the LORDE?

O how good is it for a man, to take the yock vpon him from his youth \( \text{v} \) ?

He sitteth alone, he holdeth him still, and dalleth quietly by him self.

He layeth his face vpon the earth, \( \text{y} \) (per case) there happen to be any hope.

He offreth his cheke to the smyter, he will be content with reproves.

For the LORDE wil not forsake for euer.

But though he do cast of, yet (acordinge to) \( \text{y} \) multitude of his mercies he receaueyth to grace agayne.

For he doth not plague, \( \text{a} \) cast out the children of men from his hert.

To tredde the presoners of the earth vnnder his fete.

To moue the judgment of man before the most highest.

To condemne a man in his cause: The LORDE hath no pleasure in soch thinges.

What is he then that saieth: there shulde somethings be done without the LORDES commaundement?

Out of the mouth of the most highest goeth not euell and good.

Wherfore then murmurth the lyuinge man? let hym murmoure at his owne synne.

LORDE.

Let vs louke well vpon oure owne waies, \( \text{a} \) remembre oure selues, and turne agayn to \( \text{y} \) LORDE.

Let vs lift \( \text{v} \) oure hertes with oure hondes vnto the LORDE, that is in heauen.

We haue bene dyssemblers \( \text{a} \) haue offended, wilt thou therfore not be intreated?

Thou hast couered vs in thy wrath, \( \text{a} \) persecuted vs, thou hast slayne vs without euy favoure.

Thou hast hyd thy self in a cloude, that oure prayer shulde not go thorow.

Thou hast made vs outcastes, and to be despysed amongethe Heithen.
The children of Sion that were all waye in honoure, 
most precious golde: 
how are they now become like the erthen vessels which be made with the potters honde?

The Lamys ordered that were their yonge ones suck with bare brestes: but the daughter of my people is cruel, and dwelleth in the wylder-nesse: like the Striches.

The tonges of the suckinge children, cleue to 
rose of their mouthes for very thirst. 
The yonge children axe bred, but there is noman, that geneth them.

They that were won to faire delicatly, 
perishe in the stretes: they that afores were brought vp in purple, make now moch of dongs.

The synne of the daughter of my people is become greater, then 
wickednesse of Sodome, 
that sodely was destroyed, and not taken with hondes.

Hir absteyners (or Nazarees) were whyter then 
snowe myrkye: their coloure was fresh read as the Corall, their beutie like the Saphire.

But now their faces are very black: In so 
mauch, that thou shuldest not knewe them in the stretes. Their skyme cleueth to theirbones, 
It is wythered, and become like a drye stock. 
They that be slayne with the swearde, are happier, then soch as dye of honger, and perisse awaye famishinge for the frutes of the selde.

The womc (which of nature are pitefull) 
haue sodden their owne children with their hondes: that they might be their meate, in 
miserable destruction of the daughter of my people.

The LORDE hath perfourmed his heuy wrath: a he hath poured out the furiousnes of his displeasure. He hath kindled a fyre in Sion, which hath consumed the foundacions therof.

Nether the kings of the earth, ner all 
ihabitours of the world, wolde haue believed, 
that the enemie of adversitie shulde haue come in at the gates of the cite of Ierusale.

Which neoertheles is come to passe for 
synne of hir prophetes, and for the wickednes of hir prestes, haue shed innocentes bloude within her.

So that these blynde men wolde stomblinge in the stretes, and stayned them selues with bloude, which els wolde touche no bloody cloth.
The Lamentations of Jeremy.

But they cried vnto euery maidie, for the staynynge, awaye, get you hewe, touch it not. Yee (sayde they) ye must be brent, ye must dwell amonge the Gentiles, & byde no longer here. The countenaunce of the LORDE hath banished them, & shall never loke more vpon them: For they them selues neither regarded the prestes, nor pitied their elders.

Wherfore yet ooure eyes sayle vs, whyle we loke for vayne helpe: seynge we be euere waitynge vpon a people, that can do vs no good. They laye so sharpe waite for vs, that we can not go safe vpon the stretes: for oure ende is come, oure dayes are fulfilled, oure ende is here.

Oure persecutors are swifter then the Aegles of the ayre: they followed vpon vs ouer the mountaynes, and layed wait for vs in the wildeishnesse.

The very breth of oure mouth: a euene the anointing LORDE himselfe shalbe taken in oure synnes, of whom we saye: Vnder his shadowe we shalbe preserved amonge the Heithens.

And thou (O doughter Edom) that dweltest in the londe of Hus, be glad and reioyce: for the cuppe shal come vnto the also, which whiche thou suppost of, thou shalt be dronck.

Thy synne is wel punished (O thou doughter Sion) he shall not suffer the to be caried awaye any more. But thy wickednesse (O doughter Edom) shal be vset, and for thy synnes sake, he shal lede the in to captiuyte.

The 2. Chapter.

CALL to remembrance (O LORDE) what we haue suffered, cosidre and se oure colucion. Oure heritance is turned to the strangers, & oure houses to the aleauntes. We are become carefull and fatherlesse, and oure mothers are as the wydowes. We are fayne to drynke oure owne water for moneye, and oure owne wod must we bye with moneye. Oure neckes are vnder persecucion, we are weery, and haue no rest.

Afore tyme we yielded oure selues to the Egipcians, and now to the Assirians, only that we might haue bred ynoough. Oure fathers (which now are gone) haue synned, & we must beare their wickednesse. Seruauentes haue the rule of vs, and no man deluyereth vs out of their hōdes. We must get oure lyuynghe with the parell of oure lyues, because of the drouth of the wildeishnesse.

Oure skynne is as it had bene brent in an ouen, for very sore honger. The wyues are raueshed in Sion, & the maydens in the cities of luda. The prynces are hanged vp with the honde of the enemies, they haue not spared the olde sage men, they haue taken yonge mens lyues from them, and the boyes are hanged vp vpone trees. The elders syt no more vnder the gates, and the yonge men vse no more playenge of Musick. The lyoe of oure herte is gone, oure mery queere is turned in to mourninge. The garlande of oure heade is fallen: alas, that euerm we synned so sore.

Therfore oure hert is full of heuyynesse, & oure eyes dymme: because of the hill of Sion that is destroyed, In so much, that the foxes runne vpone it. But thou (O LORDE) that remaynest for euermore, and thy seate worlde with out ende: Wherfore wilt thou still forget vs, and forsake vs so long? O LORDE: Turne thou vs vnto the, & so shal we be turned.

Renue oure daies as in olde tyme, for thou hast now banished vs longe ynoough, and bene sore displeased at vs.

The ende of the Lamentacions of Jeremy.

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* Gen. 2. 5. 1 Iere. 31. e. Eze. 18. a. 2 Iere. 31. e.
The Prophet Baruch.

What Baruch containeth.

Chap. I. Baruch readeth the boke before the kyng and all the people, which sende money to Jerusalem.

Chap. II. They knowlege, that they haue undeserd punishment: God promyseth them forueneesse.

Chap. III. They praye hartely beinge in preson, and he exorteth them to amende.

Chap. III. A sermon to the people, with an exortacion to pacience.

Chap. V. He conforteth them, and sheweth the vocacion of the Heithen.

Chap. VI. A copie of the epistle, that Ieremy sent to the Iewes, which were led awaye presoners vnto Babilon.

These are the wordes of the boke, that Baruch the sonne of Nerias the sonne of Maasia, the sonne of Sedecheas, the sonne of Sedei, the sonne of Helchia, wrote at Babilon in the fifth yeare the seueth daye of the moneth: "what tyme as the Caldees wanne Ierusalem and brent it.

The first Chapter.

And Baruch dyd rede the wordes of this boke, that Ichonias the sonne of Ioachim kyng of Iuda might heare: and in the presence of all the people, that were come to heare the boke: yee and before all the noble kinges sonnes, before the lorde of the councell and elders: and before the whole people, from the lowest vnto the hyest: before all them that dwelt at Babilon, by the water of Sodi. Which when they herde it, wepte, fasted, and prayed before the Lorde.

They made a collection also of money, according to euery mans power, and sent it to Ierusalem vnto Ioachim the sonne of Helchia the sonne of Salon prest, with other prestes: and to all the people which were with him at Ierusalem, what tyme as they had gotten the ornaments of the temple of the Lorde (that were taken awaye out of the temple) that they might brynge them agayn in to the londe of Iuda, the x. daye of the moneth Siban:

namely, syluer vessel, (which Sedecheas the sonne of Iosias kinge of Iuda had made.) After that Nabuchodonosor kinge of Babilon had taken Ichonias, with all his prynces, lorde, and all the people, and led them captuye from Ierusalem vnto Babilon.

And they sayde: "Beholde, we haue sent you money, to bye you burntofferynges and incense withall: make you vnleuended bred, and offer for synne vpon the aultor of the Lorde our God." And praye for the prosperite of Nabuchodonosor kinge of Babilon, and of Baltasar his sonne: the dayes maye be vpon earth, as the dayes of heauen: that God also maye geue vs strength, and lighten oure eyes: that we maye lyue vnder the defence of Nabuchodonosor kinge of Babilon, and vnder the protection of Baltasar his sonne: that we maye longe do them seruice, and fynde fauoure in their sight. Praye for vs also vnto the Lorde our God, for we haue synned agaynst the Lorde our God, and vnto this daye is not his wrath turned yet awaye from vs. And se that ye rede this boke (which we haue sent vnto you to be rehearced in the temple of the Lorde) vpon the hye dayes, and at tyme convenient.

Thus shal ye saye: "The Lorde our God is righteous, but we are worthy of coffusion & shame: like as it is come to passe this
daye, vnto all Iuda, to euery one dwelleth at Jerusalem: to oure kinges, prynces, prestes, prophets vnto oure fathers. We haue synned before the LORDE oure God, we haue not put oure trust in him, neuer euene his credence: we haue not obeyed him, we haue not herkene vnto the voyce of the LORDE oure God, to walke in the commandementes that he gaue vs. Sens the daye that he brought oure forefatheres out of the londe of Egipte vnto this present daye, we haue bene euere a mysbeleuyng and an unfaithfull people vnto the LORDE oure God: destroyenge oure selues vnterly, and shreinekinge backe, that we shulde not heare his voyce.

Wherefore there are come vpone vs great plages dyuerse curses, like as the LORDE deuyngede by Moses his seruant: which brought oure forefatheres out of the londe of Egipte, to geue vs a lode, that floweth with mylke and honey, like as it is to se this daye. Neuertheles, we haue not herkene vnto the voyce of the LORDE oure God, acordinge to all the wordes of the LORDE oure God, whom he sent vnto vs and to oure rulers: but euery man followed his owne mynde and wicked ymaginacion: to offre vnto strange goddes, and to do euell in the sight of the LORDE oure God.

The iij. Chapter.

For the which cause the LORDE oure God hath perfourned his deuyngede, wherof he certified vs, and oure heads that ruled in Ierusalem: yee and oure kynges, oure princes, with all Israel and Iuda. And soch plages hath the LORDE brought vpo vs, as neuer came to passe vnder the heauens: like as it is fulfilled in Hierusalem, acordinge as it is written in the lawe of Moses: that a man shulde eate flesh of his owne sonne, the flesh of his owne daughter. Morover, he hath deuynged them in to the hondes of all the kynges, are rounde aboute vs (to be confounded and desolate) scatered the abrode in all londes of nauicions. Thus are we brought beneth aboue, for we haue synned against the LORDE oure God, not bene obedient vnto his voyce. Therfore the LORDE oure God is rightuous, we with oure fathers (as reason is) are brought to opè shame, as it is to se this daye. And as for these plagges are come

vpon vs allready, the LORDE had deuyngede thee for vs: yet wolde we not praye vnto the LORDE our God, we might euery ma turne fro his vnogodly wayes. So the LORDE hath caused soch plages to come vpon vs, for he is rightuous in all his worikes, which he hath comanded vs: which we also haue not done, ner harkened vnto his voyce, for to walke in his commandementes of the LORDE, he haue gonn vnto vs.

And nowe the LORDE God of Israel, thou that hast brought thy people out of the londe of Egipte with a mightie honde, with tokens and wodres, with thy greatie power ad outstretched arme: and hast gotten thy self a name, as it is come to passe this daye: O the LORDE oure God, we haue synned, we haue done wickedly, we haue behaued oure selues vnogodly in all thy rightuousnes. Turne thy wrath fro vs (we beseeke the) for we are but a fewe lefte amonge the Heathen, where thou hast scatered vs. Heare oure prayers (o the LORDE) oure peticions, bringe vs out of captiuitie, for thine owne sake: get vs fauoure in the sight of thee, which haue led vs awaye: all lodes maye knowe, that thou art the LORDE oure God, and that Israel and his generacion calleth vpon thy name.

O the LORDE, loke downe fro thy holy house vpon vs: enclyne thine eare, heare vs. For the deed, the LORDE is gone downe to their graues, whose soules are out of their bodies, ascribe vnto the LORDE nether prayse nether rightuousmakinge: but the soule that is vexed for the multitude of his synnes, which goeth on heneul and weakely, whose eyes begynne to fayle: yee such a soule ascribeth prayse and rightuousnesse vnto the LORDE. O the LORDE, we pourc out oure prayers before thee, and requeymeryc in thy sight, O the LORDE oure God: not for eny godlynesse off oure forefatheres, but because thou hast sent out thy wrath indignacion vpon vs: acordinge as thou dyest threaten vs, by thy seruauites the prophetes, sayenge:

Thus sauyth the LORDE: Bowe downe youre sholders and necke, and serue the kyng of Babilon, so shal ye remayne still in the londe, that I gaue vnto youre fathers. Yff ye will not do this, ner heare the voyce of the LORDE oure God, to serue the kyng of Babilon: I shall destroye you in the cities of...
Iuda, within Ierusalem and without. I will also take from you the voice off myrth and the voice of ioye, the voice of the brydegrone and the voice of the byrdye, ad there shall no man dwell more in the londe. But they wolde not herken vnto your voice, to do the kyngye of Babilon seruyce: and therfore hast thou perfourmed the wordes, that thou spakst by thy seruanthes the prophetes: namely, that the bones of oure kynges and the bones of oure fathers shulde be traslated out of their place.

And lo, now are they layde out in the heate of thy Sonne, in the colde of thy night, ad deed in greate mysery: with hunger, with swearde, with pestilence are cleene cast forth. As for the tẹple wherin thy name was called vpon thou hast layde it waist, as it is to se this daye: for the wickednes of the house of Israel thou the house of Iuda. O LORDE oure God, thou hast intreated vs after all thy goodnes accordinge to all thy greate louinge mercy of thyne, like as thou spakst by thy seruanute Moses, in the daye when thou didest comaunde him, to wryte thy lawe before the children of Israel, sayenge: Ye will not herke vnto my voyce, the shal this greate multitude be turned in to a very small people, for I wil scarte the abrode. Not withstodeinge I am sure, that this folke will not heare me: for it is an hardnecked people. But in thy lode of their captiuyte, they shall remembre them selues, lerne to knowe, I am the LORDE their God: when I geue thee an herte to vnderstode, ears to heare. Then shal they praye me in the lode of their captiuyte, thinke vpon my name. Then shal they turne them fro their harde bakes, from their vyngodlynes: Then shal they remembre the thynges, happened vnto their forefathers, which synned agaynst me. So will I bringe them agayne in to the londe, which I promised with an ooth vnto their fathers: Abraha, Isaac a Iacob: they shal be lوردes of it, yee I wil increace the, and not minysh the. And I wil make another covenant with them: soch one as shal endure for euer: namely, I will be their God, and they shalbe my people: and I wil nomore drynte my people the children off Israel, out of the londe I have geue the.

A ND now o LORDE allnightie, thou God of Israel: oure soule ñ is in trouble, ooure sprete ñ is vexed, crieth vnto the: heare vs (o LORDE) haue pite vpon vs, for thou art a mercifull God: be gracious vnto vs, for we haue synuned before ñ. Thou endurest for euer, shulde we the vetterly perishe? O LORDE allnightie, thou God of Israel: Heare now ñ prayer of ñ, I will Israelites ñ of their childre, which haue synned before ñ, ñ not herkened vnto the voyce of the LORDE their God, for the which cause these plages hange now vpó vs. O LORDE, remembre not ñ wickednes of oure forefathers, but thinke vpó thy power ñ name now at this tyme: for thou art ñ LORDE oure God, ñ (o LORDE) wil we praye. For thou hast put thy feare i oure hartes, to ñ intêt ñ we shulde call vpon thy name, ñ prayse ñ in oure captiuyte: ñ and ñ we might turne from the wickednesse of oure forefathers, ñ synned before the.

Beholde, we are yet this daye in oure captiuyte, where as thou hast scatred vs, to be an abominacion, curse, and synne: like as it hath happened vnto oure fathers also, because of all their wickednesse and departynge from the.

O Israel, heare the commandementes of life: pondre them well with thine eares, that thou mayest lerne wysdome. But how happeneth it Israel, that thou art in thyne enemies lode? thou art waxen olde in a strange countyre, and defyed with the deed. Why art thou become like them, that goe downe to their graues? Éuè because thou hast forsaken the well of wysdome. For ñ thou haddest walked in the waye of God, truly thou shuldest haue remayned still safe à thine owne londe.

A LORDE then when where discreacion is, where vertu is, where vnderstodeinge is: that thou mayest knowe also frô whence cometh longe life, à a necessary lyuynge, the light of the eyes quytenes. Who euer foude out hir place? or who came euer in to hir treasures?

Where are ñ princes of the Heithen become, and sooch as ruled the beestes vpon the earth? They that had their pastyme with the foules of the ayre, they that hoorded vp syluer and golde (wherin men trust so moch) and made no ende of their gatheringe? What
is worth of them, that coyned siluer, and were so carefull, and coule not bringe their workes to passe? They be roeted out, and gone downe to hell, and other men are come vp in their stead: Younge men haue sene light, and dwelt vpone earth: but the waye of reformacion haue they not knowne, ner vnder-stonde the pathes thereof: neither haue their children receaued it, yee right farre is it fro the. It hath not bene herde of in the lode of Canaan, neither hath it bene seate at Themam.

The Agarennes sought after wisdome, but that which is earthly, like as the marchauntes of the lode doe. They of Themam are con-nynge also, they labour for wise and vnderstandinge: but y waye of true wisdome they knowe not, neither do they thinke vpone the pathes thereof. O Israel, how greate is the house of God? and how large is the place of his possession? * Greate is he, and hath none ende: hye and vnmeasurable. What is become of those famous gianantes, that were so greate of bodies, and so worthy men of warre? Those had not the LORDE chosen, nether haue they the waye of reformacion, therfore were they destroyed: and for so much as they had no wisdome, they perished because of their foolishnesse.

Who hath gone vp in to heauen, to take wisdome there, * brought her downe fro the cloudes? Who hath gone ouer the see to fynde her, * hath chosen her aboue golde, and so brought her hither? No man knoweth the wayes of wisdome, nether is there eny y can seke out his pathes. But he that woteth all thynges, knoweth her, * he hath founde her out with his foreknowlege. *This same is he which prepared the earth at the begynnynge, * fyld it with all maner of foules * and beastes. When he sendeth out the light, it goeth: * whiche he called it agayne, it obeyeth hi with feare. The starres kepe their watch, * geue their light, yee and y gladly. When he calleth them, they saye: here we be. And so with earfulness they shewe light vnto him * made the. This is oure God, * ther shall none other be copared vnto him: It is he, * hath founde out all wisdome, * and hath geuen her vnto Iacob his seruaunt, * to Israel his beloued. *Afterwarde dyd he shewe himself vpon earth, and dwelt amounge men.

T HIS is the boke off the commaundementes of God, and the lawe * endureth for ever. All they * kepe it, shall come to life: but soch as forsake it, shall come to death. Turne the o Iacob, and take holde of it: walke by this waye, thorow his brightnesse and shyne. Geue not thyne honour to another, and thy worshiphe to a straunge people. * O Israel, how happie are we, seige that God hath shewed vs soch thynges as are pleasant vnto him? Be of good cheare, thou people of God, o thou awnei et Israel. Now are ye solde amonge the Heithen, howbeit not for youre vetter destruc: but because ye prouked God the LORDE to wrath and displeasure, therfore were ye defuyered vnto youre enemies: For ye displeased the euernastinge God that made you, offerynge vnto deuels and not God. Ye haue forgotte him that brought you vp, ad youre nurse haue ye greued, o Ierusalem.

When she sawe that the wrath off God was commynge vpon you: she sayde: Herkë o ye that dwell aboute Sion, for God hath brought me in to greate heynesse: ad why? I se the captiuyte of my people, of my sones and daughters, which the euernastinge God will brynge vpon them. With ioye dyd I norish them, but now must I leane them with wepyng and sorrow.

Let no man reioyce ouer me wyddowe ad forsaken: which for the synnes my children, am desolate of every man. For why, they departed from the lawe of God: they wolde not knowe his rightousnes, ner walke in the waye of his commaundementes: and as for the pathes off the treuth and godlynesse, they had no lust to go in them.

O ye dwellers aboute Sion: come, and let vs call to remembrance the captiuyte, that the euernastinge God hath brought vpon my sones and my daughters. He hath brought a people vpon them from farre, an vncurteous people, and of a straunge liguage: which nether regarde the olde, ner pytte the yonge.

These haue caried awaie the deare beloued of my wyddowes, leaunyng me alone, both desolate and childlesse. But alas, what can I helpe you? Now he * hath brought these

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*a* Deu. 4. f. Iere. 23. d. Psal. 144. a.  
**b** Gen. 1. lusu. 1. c.  
**c** Esa. 38. b. Eccil. 46. a.  
**d** Psal. 147. a. Deu. 4. a.  
**e** Psal. 93. b.  
**f** Deu. 28. e.  

plages vpon you, delyuer you also fro the hondes of youre enemies.

Go youre waye (O my children) go youre waye: for I am desolate and forsaken. I have put of the clothinge of peace, and put vpon me the sackcloth off prayer, and for my tyme I will call vpon the most hyest. Be off good cheare, o my children: "erie vnto the LORDE, and he shall delyuer you from the power of the prynces, youre enemies.

For verely, I haue euery a good hope off youre prosperous health: yee a very gladnesse is come vpon me from the holy one, because of the mercy that yeshall haue ofoure euerlastinge Saniuere.

With mournynge and weepinge dyd I let you go fro me, but with ioye and perpetuall gladnesse, shall the LORDE brynge you agayne vnto me. Like as the neibour of Sion sawe youre captuyte from God, Euè so shal they also se shortly youre health in God, which shal come on you with greate honour and euerlastinge worship.

O my children, suffer paciety the wrath that shal come vpon you, For the enemie hath persecuted the, but shortly thou shalt se his destrucccon, and shalt treade vpon his necke. My derlinges haue gone rough hardy wayes, for they are led awaye as a flocke that is seared abrode with the enemies. But be of good copyte (o my children) a crye vnto the LORDE: For he that led you awaye, hath you yet in remembrance: and like as ye haue bene mynded to swarue from youre God, so shal ye now endureoure youre selues x. tymes more, to turne agayne, and to seeke him. For he that hath brought these plages vpon you, shall brynge you euerlastinge ioye agayne with youre health. Take a good herte vnto the, o Ierusalam: for he which gaue y that name, exorthe the so to do.

'The wicked doers that now put the to trouble, shall perish: and sooch as haue reioyse at thy fall, shalbe punished. The cities whom thy children serue, and that haue caried awaye thy sonses, shalbe correccote. For like as they be now glad of thy decaye, so shal they mourne in their owne destrucccon. The ioye off their multitude shalbe taken awaye ad their chare shalbe turned to sorowe. For a fyre shal fall vpon them from the euerlastinge God, longe to endure: and it shalbe inhabited of devuels for a greate season.
in Babiló, goddes of golde, of syluer, of wodd and of stone: borne vpon mens shulders, to cast out a fearfulnes before the Heithen. But loke that ye do not as the other: be not ye afrayed, and let not the feare of them overcome you.

Therefore, when ye se the multitude of people worshippinge them behinde & before, saye ye in youre hertes: O LORDE, it is thou, that oughtest only to be worshipped? Myne angel also shall be with you, and I myself will care for youre soules. As for the tymbre of those goddes, carpeter hath polisshd them: yee gylded be they, laying ouer with syluer, yet are they but vayne thinges, can not speake. Like as a wench loueth paramours is trymly deckte, even so are these made hanged with golde. Crownes of golde verely haue their goddes vpon their heads: so the prestes selues take the golde and syluer from them, put it to their owne vses: yee they geue of the same vnto harlottes, &d trymme their whores withall: Agayne, they take it from the whores, and decke their goddes therwith. Yet can not these goddes deluyer them selues from rust and mothes. Whë they haue couered them with clothynge off purple, they wype their faces for the dust of the temple, wherof is their amoge thë. One hath a sceptre in his honde, as though he were judge of the countre: yet can he not slaye soch as offende him. Another hath a swearde or an axe in his honde, for all that, is he nether able to defende him selfe from batayll, nor fro murtherers.

By this ye maye vnderstonde, that they be no goddes: therfore se ye nether worshippe them, nere feare them. For like as a vessel y ye a man vseth, is nothinge worth when it is broken, even so is it with their goddes. When they be set vp in the temple, their eyes be full of dust, thorow the fete of those that come in. And like as y dores are shut in roude aboute vpó him, y hath offended the kinge: Or as it were a deed body kepte besyde the graue: Euen so the prestes keste the dores with barres and lockes, lest their goddes be spoyled with robbers. They set vp cadelis before thë (yee verely and y many) wherof they can not se one, but even as blockes, so stonde they in the temple. It is sayde, y the serpentes and wormes, which come off the earth, gnawe out their hertes, eatinge them their clothes also, and yet they fele it not. Their faces are blacke, thorow the smoke y is in the temple. The oules, sylowes y byrdes fle vpon them, yee and the cattes runne ouer their heads.

By this ye maye be sure, that they are not goddes, therfore feare them not. The golde that they haue, is to make them bentifull: for all that, excepte some body dight off their rust, they wil geue no shyne: and when they were cast in to a fourme, they felt it not. They are bought for money, and haue no breth off life within them. They must be borne vpon mens shulders, as those that haue no fete: whereby they declare vnto men, that they be nothinge worth. Confounded be they then, that worshippe them. For yf they fall to the grounde, they can not ryse vp agayne of the selues: Yee though one helpe them vp and set them right, yet are they not able to stonde alone: but must haue propses set vnder them, like deed men. As for the thinge that is offred vnto them, their prestes sell it, &d abuse it: yee the prestes wyues take therof, but vnto the sicke and poore they geue nothinge of it, the women with child are the mestrous laye hondes of their offerenges. By this ye maye be sure, that they are not goddes, therfore be not ye afrayde of them. From whence cometh it thë, that they be called goddes? The women syt before the goddes of syluer, golde and wodd, and the prestes syt in their temples, hanynge open clothes, whose heads and beeredes are shauen, and haue nothinge vpon their heads: roaringe and cryenge vpon their goddes, as men do at the feast, when one is deed.

The prestes also take awaye the garmentede of the ymagess, and decke their wyues selues withall. Whether it be good or euell eu any man do vnto them, they are not able to recom pense it: they can nether set vp a kynge, ner put him downe. In like maner they maye nether gene riches, ner reward euell. Though a man make a vowe vnto them ad kepe it not, they wil not requyre it. They can not restore a blinde më to his sight, ner helpe eu any at his nede. They ca slewe no mercye to the wyddowe, ner do good to eu fathers. Their goddes of wodd, stone, golde & syluer, are but euen as other stones, y be hewè of y mountayne. They y worshippe thë, shall be cofounded. How shulde they
then be taken for goddes? yee how darre men call the goddes? And though the caldees worshiped the not, hearinge they were but domme the could not speake: Yet they them selues offer unto Bel, and woldeayne have him to speake: as who saye, they could fele, y maye not moue. But when these me come to vnderstandinge, they shall forsake them, for their goddes haue no felinge. A greate sorte of women gyrded with coardes, yst in the stretes, a burne oluye beries. Now yf one off them be conveyed awaye, a lye with eny soch as come by: she casteth hir neibourresse in the theth, because she was not so worthyly reputed, ner hir coorde broken. What so euer is done for them, it is but in vayne ad lost: How maye it the be thought or sayde, y they are goddes? Carpenters a goldsmythes make the, nether be they eny other thinges, but euen what the worke men wil make of them. Yee the goldsmithes them selues that make the, are of no longe cöytnaunce: How shulde then the thinges that are made of them, be goddes? Vayne theryfore are the thinges (yee very shame is it) that they leane behinde the for their posterite. For as soone as there cometh eny warre or plage vpon the, then the prestes ymagyn, where they maye hyde the selues with the. How can men thynke then, that they be goddes, which nether maye defende them selues from warre, ner deluyer the fro mysfortune? For seyngye they be but of wodde, of stone, of syluer and of golde: all people a kynges shal knowe herafter, that they be but vayne thinges: yee it shalbe openly declared, that they be no goddes: but euen the very workes off més hodes, a that God hath nothinge to do with the. They can set no kynges in the londe ner geue rayne vnto men. They can gene no sentence of a matter, neither defende the londe fro wronge: For they are not able to do so moch as a crowe, that flyeth betwixte heuen and earth.

Wherethere happeneth a fyre in to the house of those goddes of wodde, of syluer and of golde, the prestes wil escape a same the selues, but the goddes burne as the balkes therin. They can not withstode eny kyngye or batell: how maye it then be thought or graunted, that they be goddes? Moroner, these goddes of wodde, of stone, of golde a syluer maye nether defende the selues from theues ner robbers: yee a very wicked are stronger the they. These stryfe them out off their apparell, that they be clothed withall, these take their golde a syluer fro the, and so get the awaye: yet eii they not helpe the selues. Therfore it is much better for a man, to be a kinge a so to shewe his power: or els a profitable vessel in a house, wherein he a oweth it, might haue pleasure: yee or to be a dore in a house, to keppe soch thinges safe as be therin: the to be soch a vayne god. The Sone, the Mone a all the starrles when they gene their shyne a light, are obedient, a do men good: When the lightenyng glistreth, all is cleare: The wynde bloweth in euery countrie, a wher God cómaundeth the clouds to go rounde about the whole worlde, they do as they are bydden: when the fyre is sent downe fro abone a cómaund, it burneth vp hilles ad woddes: But as for those goddes, they are not like one off these thynge, nether in beuty ner strength. Therfore me shulde not thynke, ner saye that they be goddes, seyngye they ca nether gene sentence in iudgment, ner do men good. For so much now as ye are sure, that they be no goddes, then feare them not: For they can nether speake euell nner good of kynges. They ca shewe no tokens in heaué for a Heithen, nether shyne as the Sone, ner gene light as the Mone: yee a unreasonable beasts are better then they: for they can get the vnder the rofe, and do them selues good: So can ye be certified by no maner off meanes, that they be goddes: therfore feare the not. For like as a frayboggarde in a garden off Cucumbers kepeth nothinge, euern so are their goddes of wodde, of syluer a golde: and like as a whyte thorne in an orcharde, that euery byrde sytteth vpon: yee like as a deede body that is cast in the darkke, Euen so is it with those goddes of wodde, syluer and golde. By the purple and scarlet which they haue vpon the, ad soone faydeth awaye, ye maye vnder- stonde, that they be no goddes: yee they them selues shal be cósumed at the last, which shall be a greate coñfucion of the londe. Blessed is the godly man, y hath no ymages a worshippeth none, for he shalbe farre from reprofe.

The ende of the prophet Baruch which is not in the Canon of the hebrue.
The Prophet Ezechiel.

What Ezechiel conteyneth.

Chap. I.
The vision of the iiiij. beastes and wheles.

Chap. II.
The sendinge out of the prophet.

Chap. III.
The office of a prophet.

Chap. IIII.
A prophecy of the sege of Jerusalem.

Chap. V.
With what plages God punished Jerusalem.

Chap. VI.
Punishment for Idolatry.

Chap. VII.
The longe captiuyte of the people and causes thereof.

Chap. VIII.
Ezechiel seyth greate abominacion thorow the hole in the wall.

Chap. IX.
The slaughter of the people. Soch as haue the signe of A Than, are saued.

Chap. X.
The visiō of the iiiii. beastes agayne.

Chap. XI.
The vision of the xxv. men.

Chap. XII.
A prophecy of the captiuyte of Iuda.

Chap. XIII.
A sermon agaynst false prophetes

Chap. XIII.
Punishment for wylfulnesse and presumptio of synne. God letteth soch people be diseaneu.

Chap. XV.
Agaynst Ierusalem that vnfruitfull vyne.

Chap. XVI.
A maruelous goodly desciption of the Idolatry of Ierusalem, for the which he calleth them whores.

Chap. XVII.
A prophecy of the destruction off Ierusalem. A promysse of Christ.

Chap. XVIII.
Every man shall beare his owne synne, and not anothers.

Chap. XIX.
The captiuyte off the kynges of Iuda. The crueltie of kings and princes.

Chap. XX.
The greate vnthankfullnesse off the people. Agayne, the mercifull longe sufferaunce of God.

Chap. XXI.
The swarde, prophesied to come vpon Israel and the Ammonites, by the kyng of Babilon.

Chap. XXII.
The synnes, wherfore Ierusale was punished: both the prophetes, prestes, rulers and comon people.
The first Chapter.

It chaused, in the xxx. yeare the fifth daye off the fourth Moneth, that I was amonge the presoners by the ryer off Cobar: where the heauens opened, I sawe a vision of God. Now the fifth daye off the Moneth made out the fift yeare off kyngs Ioachims captiuyte. At the same tyme came my worde off the LORDE vnto Ezeciel the sonne off Buzi prest, in the londe off the Caldees by the water of Cobar, where the honde off the LORDE came vp vpon him. And I loked: I beholde, a stormy wynde came out off the north with a greate cloude full of fyre, which with his glistre lightened all rounde aboute.

And in myndest off the fyre it was all cleare, and as it were the licknesse of foure beastes, which were fashioned like a man: saunyge, that every one had foure faces and foure wynges.

Their legges were straight, but their fete were like bullockes fete, and they glistred, as if it had bene fayre scoured metall. Vnder their wynges vpon all the foute corners, they had mens hondes. Their faces and their wynges were towarde the foute corners: yet were the wynges so, that one euery touched another. When they wente, they turned them not aboute: but each one wente straight forwarde.

Vpon the right side off these foute, their faces were like the face off a man and the face off a Lyon: But vpon the left side, they had the face off an oxe and the face off an Aegle.

Their faces also and their wynges were spred out aboute: so that two wynges off one touched euery two wynges off another, and with the other two they covered their bodie. Evry one when it wente, it wente straight forwarde.

Where as the spryte led them, thither they wente, and turned not aboute in their goynte.

The fashion and countenauce of the beastes was like hote coales off fyre, euyn as though burnyng cresshettes had bene amonge the beastes: and the fyre gane a glistre, and out

* Eze. 10. c.

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* Eze. 10. b.  c Eze. 10. e.
off the fyre there wente lighteninge. Whē ȝ Æbo. beestes Ïe forwarde ȝ backwarde, one wolde have thought it had lightened. Now whē I had well considered the beestes, I sawe a worke off wethes Ïepon the earth with fourf faces also like the beestes.

The fashion ȝ worke of the whales was like the see. The foure whales were ioyned and made (to loke vpon) as it had bene one whale in another. When one wente forwarde, they wente all four, and turned the ȝ not aboute ȝ their goinge. They were large, greate and horrible to loke vpon.

Their bodies were full off eyes rounde aboute them all four. Whē the beestes wete, the whales wente also with them: And when the beestes lift them selues vp from ȝ earth, the whales were lift vp also. Whytter so euer the sprete wente, thither wente they also, ȝ ȝ whales were lift vp ȝ followed the, for ȝ sprete of life was in the whales. When ȝ beestes wete forth, stode still, or lift them selues vp from the earth: then the whales also wente, stode still, ȝ were lift vp, for ȝ breth off life was in the whales.

Aboue ouer ȝ heads of the beestes there was a firmament, which was fashioned as it had bene off the most pure Cristall, ȝ that was spred out aboue vpon their heads: vnder the same firmament were their wynges layed abrode, one toward another, and two wynges covered the body of euerie beast. And when they wente forth, I herde the noysse off their wynges, like the noysse of greate waters, as it had bene the voyce off the greate God, and a rushinge together as it were off an hooct off men. And when they stode still, they let downe their wynges. Now when they stode still, and had letten downe their wynges, it thondred in the firmament, that was aboue their heads.

Aboue the firmament that was ouer their heads, there was the fashion off a seate, as it had bene made off Saphir. Apon the seate there sat one like a mā. I behelde him, and he was like a cleare light, as it had bene all of fyre with in from his loynes vpwarde.

And beneth when I loked vpon him vnder ȝ loynes, me thought he was like a shyninge fyre, that geeneth light on euery syde. Yee, the shyne and glistre ȝ lightened rounde aboute, was like a raynbowe, which in a rayne daye appeareth in the clouds. Euē so was the similitude, wherin the glory off the LORDE apearde. Whē I sawe it, I fell vpon my face, and herkened vpnto the voyce off him, that spake.

The iiij. Chapter.

THEN sayde he vnto me: Stonde vp vpon thy fete (O thou sonne of mā) and I will talke with the. And as he was commonygne with me, the sprete came in to me, and set me vp vpon my fete: so that I marcked the thinge, that he sayde vnto me. And he sayde: Beholde, thou sonne off man: I will sende the to the children off Israel, to those runnagates and obstinate people: for they haue takē parte agaynst me, and are runne awaye fro me: both they, and their forefathers, vnto this daye.

Yee I will sende ȝ vnto a people ȝ haue rough vysages and stiff stomackes: vnto whom thou shalt saye on this maner: This the LORDE God himself hath spoken, ȝ whether they be obedient or no (for it is a frawarde housholde) they maye knowe yet that there hath bene a prophet amongeth them.

Therfore (thou sonne off man) feare the not, nether be aferayed off their wordes: for they shall rebell agaynst the, and despise ȝ. Yee thou shalt dwell amongeth scorpions: but feare not their wordes, be not abashed at their lokes, for it is a frawarde housholde.

Se that thou speake my wordes vnto them, whether they be obediet or not, for they are obstinate. Therfore (thou sonne of man) obeye thou all thinges, that I saye vnto ȝ, and be not thou stiffnecked, like as they are a stiffnecked housholde. Open thy mouth, and eate that I geue the.

So as I was lokynge vp, beholde, there was sent vnto me an hande, wherin was a closed boke: and the hande opened it before me, and it was written within and without, full off carefull mourninges: alas, and wo.

The iiij. Chapter.

THEN sayde he vnto me: thou sonne of mā, eate that, what so euer it be: Yee eate that closed boke, and go thy waye, and speake vnto the children off Israel. So I opened my mouth, and he gane me the boke for to eate, and sayde vnto me: Thou sonne of man, thy bely shal eate, and thy bowels
And he sayde vnto me : thou sonne of ma, get the sonne vnto the house off Israel, &d shewe thc y wordes, that I commaunde the: for I sende the not to a people that hath a strange, vknowne or harde speache, but vnto the house off Israel: Not to many nacions, which haue diuers speaches and harde languages, whose wordes thou vnderstodest not: Neuertheles, yf I sent the to those people, they wolde folowe the: But the house off Israel wil not folowe y, for they wil not folowe me: "Yee all the house off Israel haue stiff foreheads and harde hertes. Behold, I will make thy face preuayle agaynst their faces, and harden thy forehead agaynst their foreheads: so that thy forehead shall be harder then an Adamit or flynt stone: that thou mayest feare them y lesse, and be lesse afrayed off them, for they are a frauwerde houshold.

He sayde morouer vnto me : thou sonne off man, take diligent hede to thine cares, to y wordes that I speake vnto the, fasten them in thine herte: and go to the presoners off thy people, speake vnto them, &d saye on this maner:

Thus the LORDE God hath spokè: Whether ye heare, or heare not. With that, the sprete toke me vp. And I herde the noyse of a greate russhinge and remouynge off the most blissed glory off the LORDE out off his place.

I herde also the noyse off the wynges off the beestes, that russhed one agaynst another, yee and the raflynge off the whelles, that were by them, which russhinge & noyse was very greate.

Now when the sprete toke me vp, and caried me awaye, I wente with an heuy and a sorouful full mynde, but the honde off y LORDE comforted me right soon.

And so in the begynnynge off the Moneth Abib, I came to the presoners, that dwelt by the water off Cobar, &d remayned in that place, where they were: and so continued I amonge them seuen dayes, beinge very sory.

And when the seuen dayes were expyrede, the LORDE sayde vnto me : Thou sonne off man, I haue made the a watch man vnto the house of Israel: therfore take good hede to the wordes, and gene them wrynge at my commaundement.

Yff I saye vnto the, concernyng the vn-godly ma, that (without doute) he must dye, and thou genest him not wrynge, ner speakest vnto him, that he maye turne from his euell waye, and so to lyue: Then shall the same vn-godly man dye in his owne vnrighuusnes: but his bloude will I requyre off thynde honde. Neuertheles, yff thou geue wrynge vnto the wicked, and he yet forsoke not his vn-godlynesse: then shall he dye in his owne wickednesse, but thou hast discharged thy soule.

Now yf a righteous ma go fro his rightouusnes, & do the thinge that is euell: I will laye a stomblinge blocke before him, and he shall dye, because thou hast not geuen him warninge: Yee dye shall he in his owne synne, so that the vertue, which he did before, shall not be thought vpon: but his bloude will I requyre of thine honde.

Neuertheles, yf thou exhortest the rightouus, that he synne not, and so y rightouus do not synne: Then shall he lyue, because he hath receauned thy warninge, and thou hast discharged thy soule. And there came the hode off the LORDE vpon me, and he sayde vnto me: Stonde vp, and go in to the felde, y I maye there talke with the.

So when I had yresen vp, and gone forth in to the felde: Behold, the glory off the LORDE stode there, like as I sawe it afor, by the water off Cobar.

Then fell I downe vpon my face, and y sprete came in to me, which set me vp vpon my fete, and sayde thus vnto me: Go thy waye, and spurre thy self in thyne house. Beholde (O thou sonne off man) there shall chaynes be brought for the, to bynde the withall, so that thou shalt not escape out off thè. And I will make thy tongue cleue to the rofe off thy mouth, that thou shalt be domine, and not be as a chider with them: for it is an obstinate housholde.

But when I speake vnto the, then open thy mouth, and saye: Thus saieth the LORDE God: who so heareth, let him heare: who so will not, let him leaue: for it is a frauwerde housholde.
The iii. Chapter.

Then sayde I: Oh LORDE God, Beholde, my soule was yet neuer stayned: for fro my youth vp vnto this houre, I dyd neuer eate of a deed carcasse, or of that which was slayne of wilde beastes, nether came there euery vnclene flesh in my mouth.

Where vnto he answered me, and sayde: Well thin, I will graunte the to take cowes donge, for the dunge off a man, and to strake the bred ouer with all, before thē.

And he sayde vnto me: "Beholde thou sonne off man, I will myniste all the prouysion of bred in Jerusalem, so that they shall whey their bred, and eate it with scarcenesse. But as for water, they shall haue a very little measure therof, to drynke. And when they haue nomore bred nar water, one shall be destroyed with another, and famish awaye for their wickednesse.

The b. Chapter.

TAKE the then a sharpe knyfe (O thou sonne of man) namely, a rasoure. Take that, and shauke the hayre off thy heade and beerd: Then take the scaoles and the weght, and deuyde the hayre a sunder. And burne the thirde parte therof in the fyre in the myydest off the cite, and cut the other thirde parte in peces with a knyfe." As for the thirde parte that remayneth, cast it in the wynde, and then shewe the bare knyfe.

Yet afterwarde take a little off the same, 
and drynde it in thy cote lappe. Then take a curtesy of it, and cast it in the myydest of thy fyre, and burne it in the fyre. Out of the same fyre shall there go a flame, vpon the whole house of Israel.

Morouer, thus sayde the LORDE God: This same is Jerusalem. I set her in the middest of the Heithen and nacions, that are rounde aboute her, but she hath despyed my iudgmtēes more then Gentiles the selues, and broken my comaundementes more then then the nacions, that lye rounde aboute her: For they haue cast out myne ordinances, and not walked in my lawes. Therfore, thus sayeth the LORDE God: For so moch as ye with youre wickednesse farre excede the Heithē, that dwell rounde aboute you: (For ye haue not walked in my lawes, nether haue

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ye kepte myne ordinances) Therfore thus saith LORDE God:
I will also come vpon the, for in the myndest of the will I s ye in judgmēt, in the sight of the Heithen, and will handle the of such a fashion, as I neuer dyd befofe, and as I neuer wil do from that tymne forth, and that because of all thy abominacions. For in the the fathers shal be fayne to eate their owne sones, and the sones their owne fathers. Soch a courte wil I kepe in the, and the whole remaunt wil I scatre in to all the wyndes.

Wherfore, as truly as I lyue (saieth the LORDE God) seyng thou hast defyled my Sanctuary, with all maner off abominacions and with all thy shamefull offences: For this cause will I also destroye the. Myne eye shall not oversee the, nether wil I spare the.

One thirde parte within the, shall die of the pestilence and of honger: Another thirde parte shall be slayn downe rounde aboute the, with the swearde: The other thirde parte that remayneth, wil I scatre abrode towarde all the wyndes, and drawe out the swearde after them. Thus wil I performe my indignacion and set my wrath agaynst them, and ease my self. So that when I haue fulfilled myne anger agaynst them, they shall knowe, that I am the LORDE, which with a feruent gelousy haue spoken it.

Morouer I will make the waist and abhorred, before all the Heithen that dwell aboute the, and in the sight off all them, that go by the: so that when I punsh the in my wrath, in myne anger, and with the plage off mye whote displeasure: thou shalt be a very abominacion, shame, a gasinge and wonndringe stocke, amonche the Heithen that lye aboute the.

Euen I the LORDE haue spoken it, and it shall come to passe, when I shute amonge them the perlous darte of hōger, which shalbe but death: Yee therfore shall I shute them, because I will destroye you. I will encreas hunger, and mynish all the pronysion off bret amonge you.

Plages and mysery will I sende you, yee and wilde beestes also to destroye you. Pestilence and bloudsheddinge shall come vpon you, and the swearde wil I bringe ouer you. Euen I the LORDE, haue sayde it.

\[\text{Deu. 28. e.} \text{Tren. s. b. 4 Reg. 6. f.} \text{Baru. 3. f.}\]
vpon them. And so shall ye lerne to knowe, that I am the LORDE, whè youre slayne men lye amôge youre goddes, and aboute youre aulters: vpon all hie hilles and toppes off mountaynes, amôge all grene trees, amonge all thicke ökes: eu en in the places, where they dyd sacrifice to all their Idols. I will stretch myne honde out vpon them, & will make the londe waist: So that it shall lye desolate and voyde, from the wilderness off Deblat forth, thorow all their habitaciones: to lerne them for to knowe, that I am the LORDE.

The viij. Chapter.

A T

HE worde off the LORDE came vnto me, on this maner: The I call, O thou somne off man. Thus saieth the LORDE God vnto the londe off Israel: The ende commeth, yee verelye the ende commeth vpon all the four corners off the earth.

But now shall the ende come vpon the: for I will sende my wrath vpö the, and will punish the: according to thy wayes, and rewarde the after all thy abhominacionis. Myne eye shall not oversee the, nether will I spare the: but rewarde the, according to thy wayes, and declare thy abominacionis. Then shall ye knowe, that I am the LORDE.

Thus saieth the LORDE God: Beholde, one mystery and plauge shall come after another: the ende is here. The ende (I saye) that waiteth for the, is come already, ihour e come against the, that dwellest in the londe.

The tymne is at honde, the daye of sediciô is hard by, & no glad tidinges vpö the montaynes. Therfor, I will shortlye poure out my sore displeasure over the, and fulfill my wrath vpon the. I will judge the after thy wayes, and recompence the all thy abominacionis.

Myne eye shall not oversee the, nether wil I spare the: but rewarde the after thy wayes, and shewe thy abominacionis: to lerne you for to knowe, how i am the LORDE, i smythet. Beholde, the daye is here, the daye is come, the hour e is runne out, the rokke flourisheth, wyulfulnesse waxeth grene, malicious violëce is growne vp, and the vngodly waxen to a staff. Yet shall there no complaynte be made for them, ner for the trouble that shall come of these thinges.

The tymne cómeth, the daye draweth nye:

Who so byeth, let him not reioyce: he that setteth, let him not be sory: for why, Trouble shall come in the myndest off all rest: so that the seller shall not come agayne to the yerer, for nether off them both shall lyue. For the vision shall come so greatly over all, i it shall not be hyndered: No man also with his wickednesse shall be able to saue his owne life.

The trompettes shall ye blowe, and make you all ready, but no man shall go to the batell, for I am wroth with all the whole multitude.

The swearde shalbe without, pestilence and honger within: so that who so is in the felde, shalbe slayne with the swearde: & he that is in the cite, shall perish with honger and pestilence.

And soch as escape and fle from amonge them, shal be vpon the hilles, like as the doones in the felde: every one shalbe afayed, because off his owne wickednesse.

All hondes shalbe letten downe, and all knees shalbe weake as the water: they shall gyrdle them selues with sack cloth, feare shal fall vpon them. Their faces shall be confoïed, and their heads balde: thy syller shall lye in the stretes, and their golde shalbe despised:

Yee their syller and golde maye not deluyer them, in the daye of the fearfull wrath of the LORDE.

They shall not satisfi their hongrie soules, nether fyll their emptie belies therwith: For it is become their owne decaye thorow their wickednesse: because they made therof, not only costly leweles for their pompe and prye, but also abominable ymage and Idols. For this cause will I make them to be abhorred. Morover, I will geue it in to y hondes off the straungers to be spoyled: and to y wicked, for to be robbed, and they shall destroye it.

My face wil I turne from the, my Treasury shall be defyled: for the theues shall go in to it, and suspende it. I wil make clene ryddanne, for the londe is whole defyled with vnrightuous judgment of innocent bloude, & the cite is full off abhominacionis.

Wherfore, I wil bringe the most cruell tyrauntes from amonge the Heithen, to take their houses in possession. I will make the pompe off the proude to ceasse, &d they shal
It happened, that in the sixe yeare, the fifth daye of the sixte Moneth I sat in my house, and the lorde off the councell off Juda with me: and the honde off the LORDE God fell euen there vpō me.

And as I loked vp, I sawe as it were a lycnesse off fyre from his loynes downwarde, and from his loynes vpwarde it shyned maruoules cleare.

This symilitude stretched out an honde, and toke me by the hayrie lockes off my heade, and the sprete lift me vp betwixte heauen and earth: and God brought me in a vision to Jerusalem, in to the courte off the inwarde porte that lieth towards the north: there stode an ymage, with whom he that hath all thinges in his power, was very wroth.

And beholde, the glory off the God off Israel was in the same place: eũē as I had sene it afore in the felde. And he sayde vnto me: Thou sonne off man, O lift vp thine eyes, and loke towards the north. Then lift I vp myne eyes towards the north, and beholde: Beside the porte northwarde, there was an aultar made vnto the ymage off provocacion in the very entrynye in.

And he sayde furthermore vnto me: Thou sonne off man, Seist thou what these do? Seist thou the greate abominacions that the house off Israel commyttte in this place? which ought not to be done in my sanctuary?

But turne the aboute, and thou shalt se yet greate abominacions. And with that brought he me to the courte gate: and whě I loked, beholde, there was an hole in the wall.

Then sayde he vnto me: Thou sonne off man, dygge thorow the wall. And when I dygged thorow the wall, beholde, there was a dore. And he sayde vnto me: go thry waye in, and loke what wicked abominacions they do there.

So I wente in, and sawe: and beholde, there were all maner ynames off wormes they beasts, all Idols and abominacions of y house off Israel paynted euerychone rounde aboute the wall.

There stode also before the ynames lx, lordes of the councell off the house off Israel: and in the myddest off them stode Iaasianias the sonne off Saphan: And euery one off them had a censoure in his honde, and out off the incense, there wente a smoke, as it had bene a cloude.

Then sayde he vnto me: Thou sonne off man, hast thou sene what the Senatours off the house off Israel do secretly, euery one in his chambre? For they saye: Tush, the LORDE sett vs not, the LORDE regardeth not the worlde. And he sayde vnto me: Turne the yet agayne, and thou shalt se the greate abominacions that they do.

And with that, he brought me to the dore off the porte off the LORDES house, towarde the north. And beholde, there sat women mournynge for Thamus. Then sayde he vnto me: hast thou sene this, thou sonne of mā? Turne th̄ aboute, thou shalt se yet greater abominacions. And so he brought me in to the inwarde courte of the LORDES house: beholde, at the porte of the LORDES house, betwixte the fore entrie and the aultar, there were fynue and twenty men, that turned their backes vp̄ on the Temple of the LORDE, their faces towarde the easte, and these worshipped the Sonne.

And he sayde vnto me: hast thou sene this, thou sonne of man? Thinketh the house of Israel, that it is but a trifle, to do these abominacions here? Shulde they fyll the londe full of wickednesse, and undertake to prouoke me vnto anger? Yee purpouso to cast vp their noses vpon me? Theryfore wil I also do some thinge in my wrathfull displeasure, so that myne eye shal not oversee them, nether wil I spare them. Yee and though they erie in myne eares with loude voyce, yet wil I not hear̄ them.

I 38. c. b. 11. d. Eze. 1. a. 4 Eze. 18. d. Num. 11. d.

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E cried also with a loud voice in myne ears, sayenge: Come here ye rulers of the cite, everie man with his wepenned honde to the slaughter. Then came there sixe men out of the strete of the uppere porte toward the north, and everie man a weapon in his honde to the slaughter. There was one amongst them, that had on him a lynynge rayment, and a wryters yncchorne by his syde.

These wente in, and stood beside the brasen aultre: for the glory of the LORD was gone awaye from the Cherub, and was come downe to the threshold of the house, & he called the mā, that had the lynynge rayment vpon him, and the wryters yncchorne by his syde, and the LORDE sayde vnto him: Go thy waye throw the cite of Jerusalem, and set this marck: Than vpon the foreheads of them, that mourne, and are sorry for all the abominacions, that be done therin. And to the other, he sayde that I might heare: Go ye after him throw the cite, slaye, ouersee none, spare none: Kyl, destroye both olde men and yonge, myddens, children, and wyues.

But as for those, that haue this marck: Than vpon them: se that ye touch them not, and begynne at my Sanctuary. Then they begane at the elders, which were in the Temple, for he had sayde vnto them: When ye haue defyled the Temple, and fylled the courte with the slayne, then go youre waye forth. So they wete out and slewe downe throw the cite. Now when they had done y slaughter, I yet escaped: I fell downe vpon my face, and sayenge: O LORDE, wilt thou then destroye all the residue of Israel, in thy sore displeasure, that thou hast poured vpon Jerusalem?

Then sayde he vnto me: The wickednesse of the house of Israel and Iuda is very grete: so that the lōde is full of bloute, and v cite full of vnaithfulness: For they saye: Tush, LORDE regardeth not the earth, he seyth vs not. Therfore will I vpon them, myne eye shall not ouersee them, nether will I spare them, but will recompence their wickednesse vpon their heads.

And beholde, the mā that had the lynynge rayment vpon him, and the writers yncchorne by his syde: tolde all the matter how it happened, and sayde: LORD, as thou hast commaunded me, so haue I done.

The r. Chapter.

AND as I loked, beholde, In the firmament that was aboue the Cherubins there appeared the similitude of a stole of Saphir vpon them: Then sayde he that sat therin, to him that had the lynynge rayment vpon him: Crepe in betwene the whales that are vnder the Cherubins, and take thine honde full of hote coales out from betwene the Cherubins, and cast them ouer the cite. And he crepte in, that I might se.

Now the Cherubins stode vpon the right syde of the house, when the man wete in, and the cloude fylled the ymmerne court. But the glory of the LORDE removed from the Cherubins, and came vpon the threshold of the house: so that the Temple was full of cloudes, and the courte was full of the shyne of the LORDES glory. Yee and the sounde of the Cherubins wynges was herde in to the forecourte, like as it had bene the voyce of the almighty God, when he speake thin. Now when he had bydden the man y was clothed in lynynge, to go and take the hote coales from the mydest of y whales, which were vnder the Cherubins: he wente and stode byside the whales. Then the one Cherub reached forth his honde from vnder the Cherubins, vnto y fyre that was betwene the Cherubins, and toke therof, and gane it vnto him (that had on the lynynge rayment) in his honde: which toke it, and wente out. And vnder the wynges of y Cherubins, there appeared the licknes of a mā hōde: I save also foure whales byside the Cherubins, so that by everie Cherub there stode a whole. And the whales were (to loke vpon) after y fashion of y precious stone of Tharsis: Yet (vnto the sight) were they fashioned as like, as yf one whale had bene in another.

When they wente forth, they wete all iiij together, not turnynge aboute in their goinge: But where the first wente, thither wente they after also, so that they turned not aboute in their goinge. Their whole bodies, their backes, their hōdes y wynges, yee y the whales
also, were all full of eyes rounde aboute them all foure. And I herde him call ã whales, Galgal (that is) a rounde boull. Evry one of them had foure faces: so that the one face was the face of a Cherub, the seconde of a man, the thirde of a lyon, the fourth of an Aegle, æ they were lift vp aboue. This is the beest, that I sawe at the water of Cobar. Now when the Cherubins wente, the whales wente with them; æ when the Cherubins shake their wynges to lift them selues vpwarde, the whales remayned not behynde, but were with them also. Shortly, when they stode, these stode also: And when they were lift vp, ã whales were lift vp also with the, for the sprete of life was in the whales.

Then the glory of the LORDE was lift vp from the threshold of the temple, and remayned vpon the Cherubins: And the Cherubins flackred with their wynges, and lift the selues vp from the earth: so that I sawe when they went, and the whales with them. And they stode at the east syde of the porte that is in the house of the LORDE. So the glory of the LORDE was vpon them. This is the beest that I sawe vnder the God of Israel, by the water of Cobar. And I perceaued, that it was the Cherubins. Evry one had foure faces, æ every one foure wynges, æ vnder their wynges, as it were mes hondes. Now the figure of their faces was, even as I had sene them, by the water of Cobar, æ so was the countenaunce of the: Evry one in his goinge wente straight forwarde.

The ri. Chapter.

MOROUER, the sprete of the LORDE lift me vp, æ brought me vnto ã east porte of the LORDES house. And beholde, there were xxv men vnder the dore: amõge whom I sawe Iaasanias the sonne of Asur, æ Pheltias the sonne of Banias, the rulers of the people. Then sayde the LORDE vnto me: Thou sonne of man: These men ymagin myschefe, and a wicked counsell take they in this cite, sayenge: Tush, there is no destruction at honde, let vs buylle houses: This Jerusalem is the caudron, æ we be the flesh. Therfore shalt thou prophesie vnto them, yee prophesie shalt thou vnto them, O sonne of man. And with that, fell the sprete of the LORDE vpon me, and sayde vnto me:

Speake, thus saieth the LORDE: On this maner haue yee spokë (O ye house of Israel) and I knowe the ymaginacions of youre hertes. Many one haue ye murthered in this cite, æ filled the stretes full of the slayne.

Therefore, thus saieth the LORDE God: The slayne men that ye haue layed on the grounde in this cite, are the flesh, æ this citë is the caudron: Æ But I wil bringe you out of it: ye haue drawe out ã swarede, etce so wil I also bringe a swarede ouer you, saieth ã LORDE God. I will dryue you out of this cite and delyuer you in to youre enemies honde, æ wil condemne you. Ye shal be slayne in all the coastes of Israel, I wil be avenged of you: to lerne you for to knowe, that I am the LORDE. This cite shal not be youre caudron, nether shal ye be the flesh therin: but in the coastes of Israel wil I punysh you, that ye maye knowe, that I am the LORDE: in whose commaundementes ye haue not walked, ner kepe his lawes: but ã haue done after the customes of the Heithen, that lie rounde aboute you.

Now when I preached, Pheltias the sonne of Banias dyed. Then fell I downe vpô my face, æ cried with a loude voyce: O LORDE God, wille thou then vterly destroye all the remnaunt in Israel? And so the worde of the LORDE came to me on this maner: Thou sonne of man: Thy brethren, thy kynsfolke, æ ã whole house of Iuda, which dwell at Ierusalam, saye: They be gone farre from the LORDE, but the londe is geuen vs in possession. Therfore tell them, thus saieth the LORDE God: I wil sende you farre of amõge the Gentiles, æ scatere you amonge the naciones, æ I wil halowe you but a litle, in the londes where ye shall come. Tell them also, thus saieth the LORDE God: I wil gather you agayne out of the naciones, æ bringe you from the countreys where ye be scatred, æ wil geue you the londe of Israel agayne: æ thither shal ye come. And as for all impedimentes, æ all youre abominacions: I wil take them awaye.

And I wil geue you one herte, æ wil plante a new sprete within youre bowels. Æ That stony herte wil I take out of youre body, æ geue you a fleshy herte: that ye maye walke in my commaundementes, and kepe myne ordinances, æ do them: that ye maye be my people, and
I your God. But loke whose hertes are disposed to folowe their abominacions and wicked luyynes: Those mens dedes will I bringe vpon owne heads, saieth the LORDE God. After this dyd the Cherubins lift vp their winges, and the whales wente with them, and the glory of the LORDE was vpon them. "So the glory of the LORDE went vp from the myydest of the côte, 2 and stode vpon the mount of the côte toward the east. But the wynde toke me vp, 3 in a vision (which came by the sprete of God) it brought me agayne in to Caldea amonge the presoners. Then the vision that I had sene, vanished awaye fro me. So I spake vnto the presoners, all the wordes of the LORDE, which he had shewed me.

The LORDE. Chapter.

A

THE worde of the LORDE came vnto me, sayenge: 'Thou sonne of mā, thou dwellest in the myydest of a frauwerde housholde: which haue eyes to se, 4 yet se not: cares haue they to heare, and yet heare they not, for they are an obstinate housholde. Therfore (O thou sonne of man) make thy gere redy to flit, and go forth by fayre daye light, 5 they maye se. Yee euē in their sight shalt thou go from thy place to another place: 6 yf peraduenture they wil considere, 7 yf they be an vnobedient housholde. Thy gerye that thou hast made redy to flit withall, shalt thou beare out by fayre daye light, that they maie se: 8 thou thy self shall go forth also at euē in their sight, as a mā doth whē he flitteth.

Dyge thorow the wall, that they maye se, and beare thorow it the same thinge, that thou tokest vp in their sight. As for thy self, thou shalt go forth in the darecke. Hyde thy face that thou se not euē earth, for I haue made the a shewtōkē vnto the house of Israel. Now as 9 LORDE commaunded me, so I dyd: 9 9 gerye that I had made redy, brought I out by daye. At euē I brake downe an hole thorow the wall with my honde: 9 when it was darecke, I toke the gere vpō my shulders, and bare them out in their sight.

And in the mornynge, came the worde of the LORDE vnto me, sayenge: Thou sonne of man, yf Israel, yf frauwerde housholde axe the, and saye: what dost thou there? Then tell them: Thus saieth the LORDE God: This pynshment toucheth the chefe rulers at Jerusalem, and all the house of Israel, that dwell amongeth them: Tell them: I am youre shewtoken: like as I haue done, so shall it happen vnto you: Flyt shal ye also, and go in to captuayte. 'The chefest that is amonge you, shall lade his shulders in the darecke, and get him awaye. He shal brake downe the wall, to carie stuff there thorow: He shal cover his face, that he se not the gronde, with his eyes.

My lyne will I spredde out vpon him, and catch him in my net, 5 and carie him to Babilon, in the lode of the Caldees: which he shal not se, 6 yet shal he dye there. As for all his helpers, and all his hosettes that be aboute him: I will scatere them towarde all the wyndes, and drawe out a swearde after them. 4 So when I haue scatred them amonge the Heithen, and strowed them in the londes: they shal knowe, that I am 5 LORDE. But, I will leave a little nombre of them, from the swearde, hunger 5 pestilence: to tell all their abominacions amonge the Heithen, where they come: that they maye knowe, how that I am the LORDE.

Morerue, the worde of the LORDE came vnto me sayenge: Thou sonne of man: with a fear full treblinge shal thou eate thy bred, with carefullnesse 5 sorowe shalt thou drinke thy water. And vnto the people of the londe, speake thou on this maner: Thus saieth the LORDE God, to them that dwell in Jerusalem, and to the londe of Israel: Ye shall eate youre bred with sorowe, and drinke youre water with heynynesse: Yee the londe with the fulnesse therof shalbe layde waist, for 5 wickednesse of them that dwell therin. And the cities that now be well occupied, shall be voyde, and the londe desolate: that ye maye knowe, how that I am the LORDE.

Yet came the worde of the LORDE vnto me agayne, sayenge: Thou sonne of man, what maner of byworde is that, 5 which ye vse in the londe of Israel, sayenge: Tush, sayenge that the daies are so slaccke in commynge, 5 all the visiōs are of none effecte: Tell them theryfore, thus saieth the LORDE God: I will make that byworde to ceasse, so that it shall nonore be comonely vsed in Israel.

4 Eze. 10. c. 43. a. 6 Eze. 3. b. 8. a. 

4 Iere. 21. b. 5 Eze. 17. c. 32. a. 6 Eze. 15. b. 22. b.
Ro. 2. a. 8 2 Pet. 3. b.
But saye this vnto them: The daies are at honde, that euery thinge which hath bene prophesied, shalbe fulfilled. There shall no vision be in vayne, nether eny prophesie fayle amonge the children of Israel: For it is I the LORDE, that speake it: and what so euer I saye, it shalbe perfourmed, and not be slacke in commyngne.

Yee euen in your dayes (O ye frauwarde householde) will I deuyse some thinges, I bringe it to passe, saieth the LORDE God. And the worde of the LORDE came vnto me sayenge: Beholde, thou sonne of man: The house of Israel saye in this maner: Tush, as for the vision that he hath sene, it will be many a daye or it come to passe: It is farre of yet, the thinges that he prophecieth. Therfore saye vnto them: Thus saieth the LORDE God: All my wordeshal nomore be slacke: Loke what I speake, that same shall come to passe, saieth the LORDE.

The riiij. Chapter.

A

THE worde of the LORDE came vnto me, sayenge: Thou sonne of man, Speake prophesie agaynst those prophets, that preach in Israel: I saye thou vnto them that prophesie out of their owne hertes: Heare the worde of the LORDE, thus saieth the LORDE God: Wo be vnto those foolish prophets, that folowe their owne sprete, and speake, where they se no thinke. O Israel, thy prophets are like the foxes vpon the drie seeld: For they stonde not in the gappes, nether make they an henge for the house of Israel, that mē might abyde the parell in the daye of the LORDE. Vayne thinges they se, I tell lies, to mayntene their preachinges withall. The LORDE (saye they) hath spokē it, when in very dede the LORDE hath not sent them. Vayne visiōs haue ye sene, I spokē false prophesies, when ye saye: the LORDE hath spoken it, where as I neuer sayde it.

Therfore, thus saieth the LORDE God: Because youre wordees be vayne, I ye seke out lies: Beholde, I wil vpon you, saieth I the LORDE. Myne hondeshal come vpon the prophets, that loke out vayne·thinges, and preach lies: they shal not be in the counsell of my people, ner written in the boke of the house of Israel, nether shal they come in the

B

lond of Israel: that ye maye knowe, how that I am the LORDE God. And:that for this cause: the have discouened my people, I tolde them of peace, where no peace was. One setteth vp a wall, I they dawbe it with lowse claye. Therfore tell them which dawbe it with vntempered morter, that it shal fall. For there shal come a great shower of rayne, great stones shall fall vpon it, I a sere storme of wynde shal brake it, so shal it wall come dowe. Shall it not then be sayde vnto you: where is now the morter, that ye dawbed it withall? Therfore thus saieth the LORDE God: I will breake out in my wrotchfull displeasure with a stormy wynde, so that in myne anger there shal come a mightie shower of rayne, I hale stones in my wrath, to destroye withall.

As for it wall, that ye haue dawbed with vntempered morter, I wil breake it downe, I make it eauen with the grounde: so that the foundacion therof shal remove, I it shal fall, yee I ye youre selues shal perish in the myndest therof: to lerne you for to knowe, that I am the LORDE. Thus wil I perfourme my wrath vpon this wall, I vpon them that haue dawbed it with vntempered morter, and then wil I saye vnto you: The wall is gone, I the dawbers are awaye. These are the prophets of Israel, which prophesie vnto the cite of Jerusalem, I loke out visions of peace for them, where as no peace is, saieth the LORDE God. Wherefore (o thou sonne of mā,) set thy face agaynst the dotheres of thy people, which prophesie out of their owne hertes: I speake thou prophesie agaynst them, I saye: Thus saieth the LORDE God: Wo be vnto you, that sove pilowes vnder all arme holes, and bolsteres vnder the heads both of yonge and olde, to catch soules withall. For when ye haue gotten the soules of my people in youre captiuyte, I ye promyse them life, and dishonoure me to my people, for an hand full of barly, I for a pece of bred: when ye kyll the soules of them that dye not, I promyse life to them, that lyue not: Thus ye dyssemble with my people, I beleneth youre lies.

Wherefore thus saieth the LORDE God: Beholde, I wil also ypō the pillowes, wherewith ye catch the soules in flyenge: the wil I take from youre armes, I let the soules go, that ye catch in flyenge. Youre bolsteres also wil I
The prophet Ezechiel.

A THERE resorted vnto me certaine of ye elders of Israel, and sat downe by me. Then came the wordes of the LORDE vnto me, sayenge: Thou sonne of man, these men beare their Idols in their hertes, and purposly vpon the stomblinge block of their owne wickednesse: how darre they then axe councell at me? Therefore speake vnto them, ye saye: thus saith the LORDE God: Every man of the house of Israel that beareth his Idols in his herte, purposyng to stoble in his owne wickednesse, and commeth to a prophet, to enquire any thinge at me by him: vnto that man wil I the LORDE myself geue answere, acordinge to the multitude of his Idols: that the house of Israel maye be snared in their owne hertes, because they be clene gone fro me, for their Idols sake.

Wherfore, tell the house of Israel: thus saith the LORDE God: Be converted, forsake your Idols, and turne your face from all your abbominacions. For euery man (whether he be of the house of Israel, or a straunger, that sogeourneth in Israel) which departeth fro me, and carieth Idols in his herte, purposinge to go still stomblinge in his owne wickednesse, and commeth to a prophet, for to axe councell at me thorow him: vnto that man wil I the LORDE geue answere, by myne owne self.

I wil set my face agaynst that man, and wil make him to be an example for yee, and a commow byworde: and wil rote him out of my people, that he maye knowe, how I am the LORDE. And ye that prophete be diseaced, when he telleth him a worde: then I the LORDE myself have diseaced that prophet, and wil stretch forth myne honde vpon him, to rote him out of my people of Israel: and they both shall be punished for their wickednesse.

Acordinge to ye synne of him that axeth, shal the synne of the prophet be: that ye house of Israel be led nomore fro me thorow errore, and be nomore defyled in their wickednesse: but that they maye be my people, and I their God, saith the LORDE God. And the worde of the LORDE came vnto me, sayenge: Thou sonne of man, when the londe synneth agaynst me, and goeth forth in wickednesse: I will stretch out myne hode vpon it, and destroye all the prouision of their bred, and sende derth vpon them, to destroye man and beast in the londe. And though Noe, Daniel and Job these thre men were amonge them, yet shal they in their rightuousnesse deluyer but their owne soules, saith the LORDE God.

Yf I bringe noysome beestes in to the londe, to waist it vp, and it be so desolate, that no man may go therin for beestes: ye these thre men also were in the londe, as truly as I lyue (saith the LORDE God) they shal saue nether sonnes ner doughters, but be only deluyed them selues: and as for the londe, it shal be waist.

Or, ye I bringe a swarde in to the londe, and charge it to go thorow the londe: so that I slaye downe man and beast in it, and ye these thre men were therin: As truly as I lyue (saith the LORDE God) they shal deluyer nether sonnes ner doughters, but saue saue them selues.

Yf I sende a pestilence in to the londe, and poure out my sore indignacion vpon it in bloude, so that I rote out of it both man and beast, and ye Noe, Daniel and Job were therin: As truly as I lyue (saith the LORDE God) they shal deluyer nether sonnes ner doughters, but saue their owne soules in their rightuousnesse.

Morover, thus saith the LORDE God: Though I sende my foure troublous plagues vpon Jerusalem: the swarde, honger, pellous beestes and pestilence, to destroye man and beast out of it: yet shal there a remnaunt be saued therin, which shal bringe forth their sonnes and doughters. Beholde, they shal come forth vnto you, and ye shall se their
waye, and what they take in honde, g ye shall be conforted, as touching all the plages that I have brought vpon Jerusalem. They shall comforte you, when ye se their waye and worke: and ye shall knowe, how ye it is not without a cause, that I have done so agaynst Jerusalem, as I dyd, saith the LORDE God.

The 7b. Chapter.

T HE worde of the LORDE came vnto me, sayenge: Thou sonne of man: What commeth of the wyne amonge all other trees? and of the wyne stocke, amoue all other tymbre of the groaue? Do me take wodd of it, to make eny worke withall? Or maye there a nale be made of it, to hange eny thinge vpon? Beholde, it is cast in the fyre to be brent, the fyre consumeth both the endes of it, the myddest is brent to aszshes. Is it mete then for eny worke? No. Seinge then, that it was mete for no worke, beinge whole: moch lesse maye there eny thinge be made of it, when the fyre hath consumed and brent it. And therfore thus saith the LORDE God: Like as I cast the wyne in to the fyre for to be brent, as other trees of the wod: Euen so wil I do with them that dwell in Jerusalem, and set my face against them: they shall go out from the fyre, and yet the fyre shall consume them. Then shall ye knowe, that I am the LORDE, when I set my face against them, and make the londe waist: because they haue so sore offended, saith the LORDE God.

A GAYNE, the worde of the LORDE spake vnto me, sayenge: Thou sonne of man, shewe the cito of Jerusalem their abominacions, and saye: thus saith the LORDE God vnto Jerusalem: Thy progeny and kynred came out of the londe of Canaan, thy father was an Amorite, thy mother a Cethite. In y daye of thy byrth when thou wast borne, y stringe of thy nauel was not cut of: thou wast not bathed in water to make the clene: Thou wast neither rubbied with salt, ner swedled in cloutes: No man regarded the so moch, as to do eny of these things for y, or to shewe the soch fauncour, but thou wast utterly cast out vpon y felde, yee despised wast thou in the daye of thy byrth.

Then came I by the, and sawe the troden downe in thine owne bloude, g sayde vnto the: thou shalt be pourged from thine owne bloude, fr6 thine owne bloude (I saye) shalt thou be clensed. 4 So I planted the, as the blossom of thy felde: thou art growen vp, g waxe great: thou hast gotten a maruelous pleasure beutie, thy brestes are come vp, thy hayre is goodly growen, where as thou wast naked and bare afofe.

Now when I wente by y, g lokked vpon the beholde, thy tyne was come, yee eue the tyne to wowe the. Then spred I my clothes over the, to couer thy dishonestie: 4 Yee I made an ooth vnto the, g maried my selfe with the (saith the LORDE God) g so thou becamest myne owne. Then waszshed I the with water, g peurred thy bloude from the. I anoyned the with oyle, I gaue the chaunge of raymentes, I made the shues of Taxus letter: I gyrthed y aboute with white sylke, I clothed the with kerchues, I decked the with costly apparell, I put rynges vpon thy fyngers: a chayne aboute thy necke, spages vpothy forheade, eare rynges vpon thyne eares, g set a beutifull crowne vpon thine heade. Thus wast thou deckte with syluer g golde, g thy rayment was of fyne white sylke, of nede worke g of dyneres colours.

Thou didest eate nothinge but symnels, honny g oyle: maruelous goodly wast thou g beutifull, yee euen a very Quene wast thou: In so moch, that thy beuty was spoken of amonge the Heithen, for thou wast excellent in my beuty, which I put vpo the, saith the LORDE God. But thou hast put confidenc in thine owne beuty, g played the harlot, when thou haddest gotten a name. Thou hast committed whordome, with all that wente by the, g hast fulfilled their desyres: Yee thou hast taken thy garmêtes of dyneres colours, g deckte thine aulters therwith, where vpon thou mightest fulfill thine whordome, of soch a fashion, as neuer was done, ner shalbe. 4 The goodly ornamêtes g Jewels which I gaue the of myne owne golde and syluer, hast thou tak3, g made the mês ymages thereof, and committed whordome withall.

Thy garmêtes of dyneres colours hast thou

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4 Eze. 2. 5. 5. 
6 Eze. 46. a. Ose. 2. b. 13. a. Eze. 20. d.
Chap. xvi.  The prophet Ezekiel.  Fo. decrix.

taken, and decke them therwith: myne oyle & incense hast thou set before them. My meate which I gane the, as symnells, oyle & hony: (to fede the withall) that hast thou set before them, for a swee saunoure. And this came also to passe, saieth the LORDE God: E

Thou hast taketh thine owne sonnes & daughters, whom thou haddest begotten vnto me: and these hast thou offered vp vnto them, to be their meate. Is this but a small whordome of thine (thine ) thou slayest my children, and geuest them ouer, to be brest vnto them? And yet in all thy abominaciones and whordome, thou hast not remembred the dayes of thy youth, how naked and bare thou wast at that tym, troden downe in thine owne bloude. After all these thy wickednesse (wo wo vnto the, saieth ye LORDE) thou hast buylded thy stewes and brodel houses in euerie place: yee at the head of euery strete hast thou buylded the an aulter. Thou hast made thy bently to be abhorred: thou hast layed out thy legges to euerie one that came by, and multiplied thine whordome. Thou hast committed fornicacion with the Egiptians thy neibours, which had moch flesh: thus hast thou vsed thine whordome, to anger me.

Beholde, I will stretch out myne honde ouer the, and wil mynshy thy stoare of fode, and delyuer the ouer in to the willes of the Philistynes thine enemies, which are ashamed of thy abhominable waye. Thou hast played the whore also with the Assirians, which might not satisfie the: Yee thou hast played the harlot, not had enought. Thus hast thou still committted thy fornicacion from the londe of Canaan vnto the Caldees, and yet thy lust not satisfied. How shulde I circumcise thine herte (saieth the LORDE God) seinge thou doest all these thinges, thou precious whore: buyldinge thy stewes at the heade of euery strete, and thy brodel houses in all places? Thou hast not bene as an another whore, maketh boaste of hir wynnynge: but as a wife breaketh wedlocke, taketh other in stead of hir huszbode. Gifts are geuen to all other whores, but thou geuest rewardes vnto all thy louers: offrest them giftes, to come vnto the out of all places, to comitte fornicacion with the. It is come to passe with the in thy whordomes, contrary to the use of other

women: yee there hath no soch fornicacion beene committed after the, seinge that thou profrest giftes vnto other, no rewarde is geuen the: this is a contrary thinge. Therefore heare the worde of the LORDE, o thou harlot: Thus saieth the LORDE God: For so much as thou hast spet thy moneye, discovered thy shame, thorow thy whordome with all thy louers, and with all the Idols of thy abominaciones in the bloude of thy children, whom thou hast geuen them: Beholde therefore, I will gather together all thy louers, vnto whom thou hast made thy self comon: yee all them whom thou favaourest, and euery one that thou hatest: and will discover thy shame before the, that they all maye se thy fylthines.

Moreover, I will judge the as a breaker of wedlocke and a murthurer, and rescompence the thine owne bloude in wrath and gelousy. I wil geue the ouer in to their power, that shal breake downe thy stewes, and destroye thy brodel houses: they shall stripe the out of thy clothes, all thy fayre beatifull Jewes shall they take from the, and so let the syt naked bare: Yee they shal bringe the comon people vpon the, which shall stone the, slaye the downe with their swardes. They shall burne vp thy houses, and punysh the in the sight of many womes. Thus wil I make thy whordome to ceasse, so that thou shalt geue out no no rewardes.

Shulde I make my wrath to be still, take my gelousy from the, be content, and nomore to be displeased? seinge thou remembrest not the dayes of thy youth, but hast prouoked me to wrath in all these thinges? Beholde therefore, I wil bringe thine owne wayes vpon thine heade, saieth the LORDE God: how be it, I neuer dyd vnto the, acordinge to thy wickednesse and all thy abominaciones. Beholde, all they y vse comon prouerbes, shal vse this prouerbe also agaynst the: Souch a mother, soch a daughter.

Thou art euen thy mothers owne daughter, that hath cast of hir houszbonde and hir children: Yee thou art the sister of thy sisters, which forsoke their huszbodes and their children. Youre mother is a Cethite, and youre father an Amorite. Thine eldest sister is Samaria, she and hir douhters that dwel vperto thy left honde.

  Eze. 23. b.

* Eze. 23. a.  4 Re. 16. c. 17. c.  Naum. 3. a. Eze. 23. f.  
  Eza. 47. a. / Leui. 20. b. 4 Re. 23. b.  Eze. 16. a.
But thy youngest sister that dwelleth on thy right hode, is Sodoma and hir daughters. Yet hast thou not walked after their wayes, ner done after their abominacions: But in all thy wayes thou hast bene more corrupte then they.

"As truly as I lyue, saieth the LORDE God: Sodoma thy sister with hir daughters, hath not done so euel, as thou and thy daughters. Beholde, the synnes of thy sister Sodoma were these: Pryde, fulnesse of meate, abundance and Idilnesse: these things had she and hir daughters. Besydes that, they reached not their honde to the poore and nedy, but were proude, and dyd abominable things before me: therefore I toke them awaye, when I had sene it. "Nether hath Samaria done half of thy synnes, yee thou hast exceeded them in wickednesse: In so much that in comparison of all the abominacions which thou hast done, thou hast made thy sisters good women. Theryfore beare thine owne shame, thou that in synne hast overcome thy sisters: seiinge thou hast done so abominably, that they were better then thou. Be ashamed therfore (I saye) and beare thine owne confucion, thou that makest thy sisters good women.

As for their captiuyte, namely the captiuyte of Sodoma and hir daughters: the captiuyte of Samaria and hir daughters: I wil bringe them agayne, so will I also bringe agayne thy captiuyte amoge them: that thou mayest take thine owne confucion vpon the, and be ashamed of all that thou hast done, and to conforte them.

Thus thy sisters (namely) Sodoma and hir daughters: Samaria and hir daughters with thy self a thy daughters, shalbe brought agayne to youre olde estate. Wher thou wast in thy pryde, and before thy wickednesse came to light: thou woldest not heare speake of thy sister Sodoma, vntill the tyme that the Sirians with all their towns, and the Philistynes with all that lye rounde aboute them, brought the to shame and confucion: that thou mightest beare thine owne fylthyenes and abominacion, saieth the LORDE.

For thus saieth the LORDE God: I shulde (by right) deale with the, as thou hast done. Thou hast despysed the ooth, and broken the couenaunte. Neuertheles, I wil remembre the couenaunt, that I made with the in thy youth, in so much that it shall be an euerlastinge couenaunt: So that thou also remembre thy wayes, and be ashamed of the: then shalt thou receaue of me thy elder and yonger sisters, whom I wil make thy daughters, and that besyde thy couenaunt. "And so I wil renue my couenaunt with thee, y thou mayest knowe, that I am the LORDE: that thou mayest thincke vpó it, be ashamed, and excuse thine owne confucion nomore: when I haue forugen the, all that thou hast done, saieth the LORDE God.

The a. Chapter.

The worde of the LORDE came vnto me, sayenge: Thou sonne of man: put forth a darkke speakynga and a parable, vnto the house of Israel, and saye: "Thus saieth the LORDE God: There came a great Aegle with greate wynges, yee with mightie longe wynges, and full of fethers of dyuers coloure, vpon the mount of Libanus, and toke a braunch from a Cedre tre, and brake of the toppe of his twygge, and caried it in to the londe of Canaan, and set it in a cite of marshauntes. He toke also a braunch of the londe, and planted it in a frutesfull grounde, he brought it vnto greate waters, a set it as a willye tre therby. Then dyd it growe, and was a greate wyne stocke, but lowe by the grounde: thus there came of it a wyne, and it brought forth blossomes, a spred out braunches.

But there was another Aegle, a greate one, which had greate wynges and many fethers: and beholde, a rotes of this wyne had an higer after him, and spred out his braunches towarde him, to water his frutes: Neuertheles it was plaeted vpon a good grounde besyde greate waters: so that (by reason) it shulde haue brought out braunches and frute, and haue bene a goodly wyne. Speake thou therefore, thus saieth the LORDE God: Shal this wyne prosper? shal not his rotes be pluckte out, his frute broken of, his grene braunches wythered and faide awaye? yee without other strange arme or many peoole, shall it be pluckte vp by the rotes. Beholde, it was planted: shall it prosper therfore? Shal it not be dryed vp and wiethered, yee euen in the shutinge out of his blossomes, as soone as ye east wynde bloweth?
Morover, the wordes of the LORDE came vnto me sayenge: "Speake to that frauwarde householde: knowe ye not, what these thinges do signifie? Tell them: Beholde, the kinge of Babilon came to Jerusalem, and toke the kinge & his prynces, and ledde them to Babilon.

He toke of the kinges sede, and made a couenaunt with him, and toke an ooth of him: The prynces of the londe toke he with him also, that the londe might be holden in subiecction, and not to rebelle, but kepe the couenaunt, and fulfill it. But he fell from him, & sent his Embassitours in to Egipte, that he might haue horses & much people. Shulde that prosper? Shulde he be kepe safe, that doth soch thinges? Or shulde he escape, that breaketh his couenaunt?

As truly as I lyue, saith the LORDE God: He shal dye at Babilon, in that place where the kinge dwelleteh, that made him kinge: whose ooth he hath despised, and whose couenaunt he hath broken. Nether shall Pharaoh with his great hoost and multitude of people, maynteyne him in the warre: when they cast vp ditches, and set vp bulworkes to destroye mouch people. For seinge he hath despysed the ooth, and broken the couenaunt (where as he yet gaue his honde therupon) and done all these thinges, he shall not escape.

Therfore thus saith the LORDE God: As truly as I lyue, I will bringe myne ooth that he hath despysed, and my couenaunt that he hath broken, vp on his owne heade. I will cast my net aboute him, and catch him in my yarne. To Babilon will I cary him, there will I punysh him, because of the great offence that he made me. As for those vp fle from him out of that hoost, they shalbe slayne with the swearde. The residue shalbe searted towards all the wyndes: and ye shall knowe, that I the LORDE have spoken it.

Thus saith the LORDE God: I will also take a braunch from an hie Cedre tre, and will set it, and take the vppermost twygge, that yet is but tendre, and plante it vpon an hie hill: Namely, vpon the hie hill of Sion will I plante it: that it maye bringe forth twygges, and geue frute, and be a great Cedre tre: so that all maner of soules maye byde in it, and make their nestes vnder the shadowe of his branches.

And all the trees of the felde shall knowe, that I the LORDE haue brought downe the hie tre, and set the lowe tre vp: that I haue dryed vp the grene tre, and made the drye tre to flourish: Euen I the LORDE y spake it, haue also brought it to passe.

The 8th. Chapter.

T HE worde of the LORDE came vnto me, on this maner: what meane ye by this comon prouerbe, that ye vse in the londe of Israel, sayenge: The fathers haue eaten soure grapes, & the childe's teeth are set on edge? As truly as I lyue, saith the LORDE God, ye shal vse this byworde nomore in Israel.

Beholde, all soules are myne. Like as the father is myne, so is the sonne myne also. The soule that synnyth, shal dye. "If a man be godly, and do the thinge that is equall to right, (he eateth not vp the hilles: he lifteth not his eyes vp to the 'Idols of Israel: he defyleth not his neibour's wife: he medleth with no menstruous woman: he greueth no body: he geneteth his detter his pledge agayne: he taketh none other mans good by violenc: he parteth his mete with the hongrie: he clotheth the naked: he lendeth no thinge vp vnsury: he taketh no thinge ouer: he withdraweth his honde from doinge wronge: he hafdeleth faithfully betwixte man & man: he walketh in my commandementes, & kepeth my lawes, & performeth the faithfullly:  

This is a righteous man, he shal surely lyue, saieth the LORDE God.

Ye he now get a sonne, that is a murthurer, a shedder of bloude: ye he do one of these thinges (though he do not all) he eateth vp the hilles: he defyleth his neibours wife: he greueth the poore and nedy: he robbeth and spoyleth: he geneth not the detter his pledge agayne: he lifteth vp his eyes vnto the 'Idols, & medleth with abominable thinges: he lendeth vp vsury, and taketh more ouer. Shal this man lyue? He shal not lyue. Seinge he hath done all these abominacions, he shall dye: his bloude shalbe vpon him.

Now ye this man get a sonne also, that seith all this fathers synnes, which he hath done: and feareth, neither doth soch like:  

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Namely, he eateth not upon the mountaynes: he lifteth not his eyes vp to the Idols of Israel: he defyleth not his neighbours wife: he vexeth no man: he kepeth no mans pledge: he nether spoyleth, nether robbeth any man: he dealeth his meate with the hungrie: he clotheth the naked: he oppresseth not the poore: he receauneth no usury, ner any thinge ouer: he kepeth my lawes, and walketh in my commandementes: This man shall not dye in his fathers synne, but shall lyue without fayle. As for his father: because he oppressed and spoyled his brother, and dyd wyckedly amonge his people: lo, he is deed in his owne synne. And yet saie ye: Wherfore the shulde not this sonne beare his fathers synne? Therefore: because the sonne hath done equyte and right, hath kepte all my commandementes, and done them: therefore, shall he lyue in dede.

"The same soule is synne, shall dye. The sonne shall not beare the fathers offence, neither shall the father beare the sonnes offence. The rightuousnes of the rightuous shall be vpon himself, and the wickednes of the wicked shall be vpon him self also. But if thy vngodly will turne awaye, from all his synnes that he hath done, and kepe all my commandements, and do the thinge which is equall right: doules he shall lyue, and not dye. As for all his synnes that he dyd before, they shall not be thought vp: but in his rightuousnes that he hath done, he shall lyue. "For haue I eny pleasure in the death of a synner, saieth the LORDE God? but rather that he converte, and lyue?

Agayne: if the rightuous turne awaye from his rightuousnes, and do iniquyte, acordinge to all the abominaciones, that thy wicked mā doth: shal he lyue? All the rightuousnes that he hath done, shall not be thought vp: but in the fawte that he hath offended withall, and in the synne that he hath done, he shall dye. And yet ye saie: "Tush, the waye of the LORDE is not indifferent. Heare therefore ye house of Israel: Is not my wave right? Or, are not youre wayes rather wicked? When a rightuous mā turneth awaye from his rightuousnesse, and medleth with vngodlynes: he must dye therin: Yee for the vrightuousnesse that he hath done, must he dye. Agayne: when the wicked man turneth awaye from his wickednesse, that he hath done, and doth the thinges which is equall and right: he shall saue his soule alyue. For in so much as he remembreth himself, and turneth him from all the vngodlynes, that he hath vsed, he shall lyue, and not dye.

And yet saith the house of Israel: Tush, the waye of the LORDE is not equall. Are my wayes vnright, or ye house of Israel? Are not youre wayes rather vnequal? As for me, I wil judge every man, acordinge to his wayes, O ye house of Israel, saieth the LORDE God. Wherfore, be converted, and turne you clene from all youre wickednesse, so shall there no synne do you harme. Cast awaye from you all youre vngodlynesse, that ye haue done: make you new hertes and a new sprete. Wherfore wil ye dye, O ye house of Israel? sayenge I haue no pleasure in the death of him that dyeth, saieth the LORDE God. Turne you then, and ye shall lyue.

The rïr. Chapter.

But mourning thou for the prynces off Israell, saie: Wherfore laye thy mother that lonesse, amôge the Lyons? that norished hir yonge ones amôge the Lyons whelpes? One of hir whelpes she brought vp, it became a lyon: it lerned to spoyle, and to deuoure folke. The Heithen herde of him, ga toke him in their nettes, ga brought him in chaynes vnfo the londe of Egipte.

Now when the damme sawe, that all hir hope comforted was awaye, she toke another of hir whelpes, and made a lyon of hym: which wente amonge the Lyons, ga became a fawre lyon: lerned to spoyle and to deuoure folke: he destroyed their palaces, and mad their cities waist: In so much that the whole londe and euery thinge therin, were vttely desolate, thorow the very voyce of his roaringe.

Then came the Heithen togethers on euery syde out of all countreys gaaynast hym, layed their nettes for him, and toke him in their pytte. So they bounde him with chaynes, and brought him to the kinge of Babilon: which put him in preson, that his voyce shulde nomore be herde vpon the mountaynes of Israel. As for thy mother, she is like a vyne in thy bloude, planted by the water syde: hir frutes and branches are grown out of many

- Deu. 24. c. 4 Re. 14. c. 2 Par. 25. a. Iere. 18. a. Ro. 1. b. Abac. 2. a. 2 Pet. 3. b. Eze. 33. c. 3 Esa. 55. b. Esa. 55. b. Matt. 3. a. Eze. 11. d. 33. c. 36. e. 4 Re. 25. a. Iere. 39. c. 32. a.
Chap. xxv. The prophet Ezekiel. Fo. decembris.

waters: hir stalkes were so stronge, that men might haue made staues therof for officers: she grew so hie in hir stalkes.

So when men sawe that she exceeded yt heith and multitude of hir branche, she was rote out in displeasure, and cast downe to the grounde. The East wynde dryed vp hir frute, hir stronge stalkes were broken of, wythered and brente in the fyre. But now she is planted in the wildernes, in a drye and thurstie grounde. And there is a fyre gone out of hir stalkes, which hath brete vp hir branches and hir frute: so that she hath no mo stronge stalkes, to be staues for officers.

This is a pitious and miserable thinge.

The xxv. Chapter.

In the xviij yeare the x daye of the v Moneth, it happened, *that certayne of the elders of Israel came vnto me for to axe councell at the LORDE, and sat them downe by me. Then came the worde of the LORDE vnto me on this maner: Thou sonne of man: Speake to the elders of Israel, and saye vnto them: Thus saieth the LORDE God: Are ye come hither to axe eny thinge at me? As truly as I lyue (saieth the LORDE,) I will geue you no answere. Wilt thou not reprouе them (thou sonne of man) wilt thou not reprouе them? Shewe them the abominaciones of their forefathers, & tell thē: Thus saieth the LORDE God: *In the daye when I chose Israel, and lift vp myne honde vpon the sede of the house of Jacob, & shewed my self vnto them in the londe of Egipte: Yee when I lifte vp myne honde ouer thē, and sayde: I am the LORDE youre God, even in the daye that I lift vp myne honde ouer them, to bringe them out of the londe of Egipte: in to a londe that I had prouyded for them, which floweth with mylke and honie, and is a pleasante lōde amonge all other: Then sayde I vnto them: *Cast away euery man the abominations that he hath before him, and defyle not youre selues with the Idols of Egipte, for I am the LORDE youre God.

But they rebelled against me, and wolde not folowe me: to cast away euery man the abominations of his eyes, and to forsake the Idols of Egipte. Then I made me to poure my indignacion ouer them, and to satisfie my wrath vpon them: yee euyn in the myldest of the londe of Egipte. But I wolde not do it, for my names sake: that it shulde not be vnhalowed before the Heithen, amonge whom they dwelt, and amonge whom I shewed my self vnto them, that I wolde bringe them out of the londe of Egipte. Now when I had caried them out of the londe of Egipte, and brought them in to the wildernesse; *I gaue them my commandementes, & shewed thē my lawes: which who so kepeth shal lyue in them. I gaue them also my holy dayes, to be a token betwixte me and them, and therby to knowe, that I am the LORDE, which haloweth them. And yet the house of Israel rebelled against me in the wildernesse, they wolde not walke in my commandementes, they haue cast awaye my lawes: (which who so kepeth shulde lyue in them,) and my Sabbath daies haue they greatly vnhalowed.

*The I made me to poure out my indignacion vpon them, & to consume them in the wildernes. Yet I wolde not do it, for my names sake: lest it shulde be dishonoured before the Heithen, from the which I had caried them awaye. But I swore vnto them in the wildernes, that I wolde not bringe them in to the londe, which I gaue them: a londe that floweth with mylke & honie, & is a pleasure of all londes: & y because they refused my lawes, & walked not in my commaundementes, but had vnhalowed my Sabbathes, for their herte was gone after their Idols. Nevertheless myne eye spared thē, so y I wolde not utterly slaye thē, & consume thē in the wildernes. Moroner, I sayde vnto their sonnes in thē wildernes: *walke not in the statutes of your forefathers, kepe not their ordinances, and defyle not youre selues with their Idols, for I am the LORDE your God. But walke in my statutes, kepe my lawes & do them, halowe my Sabbathes: *for they are a token betwixte me & you, that ye maye knowe, how y I am the LORDE. *Notwithstëdinge, their sonnes rebelled against me also: they walked not in my statutes, they kepte not my lawes to fulfill them (which he that doth shal lyue in them) nether halowed they my Sabbath daies. Thē I made me agayne to poure out my indignacion


/ Exo. 16. e. 31. c. 32. c. / Nu. 25. a. / Leui. 18. a. / Galat. 3. b. Ro. 10. a.
ouer them, and to satisfie my wrath vpon them in the wildernes. Neuertheles I with drewe my honde for my names sake, lest it shulde be vnhalowed amonge the Heithen, before whom I had brought them forth. I lift vp myne honde ouer them also in the wildernes, that I wold seatre amonse the Heithen, and strowe them amonse the naciones: because they had not kepte my lawes, but cast asyde my commandeiments, vnhalowed my Sab- bathes, and lift vp their eyes to their fathers Idols. Wherfore I gau them also commandeiments not good, 2lawes thowre the which they shulde not lyue, " 4 I vnhalowed them in their owne giftes: (when I appoynted for my self all their first borne) to make them desolate: that they might knowe, how that I am the LORDE. 

Therefore (O thou sonne of man) tell the house of Israel, thus saieth the LORDE God: Besyde all this, youre forefathers haue yet blasphemed me more, and greatly offended agaynst me: For after I had brought them in to the londe, 5 I promised to guee them, when they sawe every hie hill 7 all the thicke trees: they made there their offeringes, and prouoked me with their oblacions, makinge sweate saunours there, 7 poured out their drinke offeringes. Then I axed them: what haue ye to do with all, that ye go thither? And thersore is it called the hie place vnto this daye. Wherfore, speake vnto the house of Israel: Thus saieth the LORDE God: Ye are euene as vnclene as youre forefathers, 7 committe whorderne also with their abominaciis. In all youre Idols, where vnto ye bringe youre oblacions, 7 to whose honour ye burne youre children: ye defyle youre selues, euen vnto this daye: how darre ye the come, and axe eny question at me? O ye householde of Israel? As truly as I lyue (saieth the LORDE God) ye get no answere of me: 7 as for the thinges that ye go aboute, it shall not come to passe, where as ye saye: we wil be as the Heithen, 7 do as other people in the londe, wod 7 stone wil we worship. 

As truly as I lyue (saieth the LORDE God) I myself, wil rule you with a mightie honde, with a stretchedout arme, and with indignacion poured out ouer you: 7 wil bringe you out of the naciones and londes, wherein ye are scatred: and gather you together with a mightie hode, with a stretchedout arme 7 with indignacion poured out vpon you: 7 wil bringe you in to the wildernes of the people, 7 there I will reason with you face to face. Like as I punished youre foereathers in the wildernes, so wil I punish you also, saieth the LORDE God. I wil bringe you vnder my iurisdiction, and vnder the bonde of the covenaut. The forsakers also and the transgressours wil I take from amonse you, 7 bringe them out of the londe of youre habitation: as for the londe of Israel, they shall not come in it: that they maye knowe, how that I am the LORDE. 

"Go now then (saieth the LORDE God) ye house of Israel, cast awaye, and destroye euery man his Idols: then shal ye heare me, and nomore blaspheme my holy name with youre offringes and Idols. But vpon my holy hill, eu e vpon the hie hill of Israel shal all the house of Israel and all that is in the londe, worship me: 7 and in the same place will I fauoure them, and there will I requyre youre heauenoffringes, and the firstlinges of youre oblacions, with all youre holy thinges. 

I wil accepte youre sweete saunoure, when I 7 bringe you from the naciones, and gather you together out of the londes, wherein ye be scatred: that I maye be hallowed in you before the Heithen, and that ye maye knowe, that I am the LORDE, which haue brought you in to the londe of Israel: yee in to the same lode, that I spake to geue vnto youre fore fathers. There shal ye call to remembrance youre owne wayes and all youre ymaginacies, wherein ye haue bene defyled: 7 and ye shall be displeased with youre owne selues, for all youre wickednes, that ye haue done. And ye shall knowe, that I am the LORDE: when I entreate you after my name, not after youre wicked wayes, nor acordinge to youre corrupte workes: o ye house of Israel, saieth the LORDE. 

Morover, the worde of 5 LORDE came vnto me, sayenge: Thou sonne of mā, set thy face towards the south, 7 speake to the south wynde, and saye to the wodde towards the south: Heare the worde of the LORDE, thus saieth the LORDE God: Behold, I wil kynde a fyre in the, 5 shall consume the

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The 39th Chapter.

The word of the LORDE came to me, sayenge: Thou sonne of man, set thy face towarde Jerusalem, speake agaynst the Sanctuary, *prophecye agaynst the londe of Israel, saye to the lode of Israel: Thus saieth the LORDE God: Beholde, I wil vpon the, *will drawe my swearde out of thy sheath, a rote out of thy both the righteous a wicked, forseal shal my swearde go out of his sheath, agaynst all flesh from the north to the south: that all flesh maye knowe, how that I the LORDE have drawen my swearde out of the sheath, it shall not be put in agayn.

Mourne therefoe (o thou sonne of man) *thou shal make thy lownes crack withall, yee mourne betterly for them: And ye they saye, wherfore mournest thou? Then tell them: for the tydinges that commeth, at the which all hertes shall melt, all hondes shall be letten downe, all stomackes shall fayne, and all knees shall waxe feble. Beholde, it commeth a shall be fulfilled, saieth the LORDE God.

Agayn, the word of the LORDE came vnto me, sayenge: Thou sonne of man, prophesse, and speake: Thus saieth the LORDE God: speake, the swearde is sharpened wel scoured. Sharpened is it for the slaughter, a scourd *it maye be bright. *O, the destroyenge staff of my sonne, shal bringe downe all wode. He hath put his swearde to thy dightinge, *good holde maye be takë of it. This swearde is sharpened dight, *it maye be geuen in to the honde of the manslayer.

Crie (o thou sonne of man) and howle, for this swearde shal smyte my people, *all the rulers in Israel, with which my people shall be slayne downe to the grounde thorow this swearde. Smyte thou vpo thy thee, for, wherfore shulde not the place a staff of indignit

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come? Prophecy thou sonne of man, a smyte thine hodes together: make the swearde two edged, yee make it thre edged, of man-slayers swearde, that swearde of the greate slaughter, which shal smyte them, euens in their preuy chambres: to make them abaszed a faynte at the hertes, a in all gates to make some of them fall. O how bright and shapere is it, how wel dight a mete for a slaughter? Get the to some place alone, ether vpon the right honde or on the lefte, whither so euer thy face turneth. I wil smyte my hondes together also, and satisfie my wrothfull indignacion: Euen I the LORDE haue sayde it.

The word of the LORDE came yet vnto me agayn, sayenge: Thou sonne of man, make the two stretes, that the swearde of thy kinge of Babilo maye come. Both these stretes shall go out of one londe. He shal set him vp a place, at the head of the strelte shal he chose him out a corner. Make a strelte, that the swearde maye come towarde Rabath of the Ammonites, and to the stronge cite of Jerusalem. For the kinge of Babilon shall stonde in the turnynge of the waye, at the head of the two stretes: *to axe councell at the sothsayers, castinge the lottes with his arowes, to axe councell at the Idols, and to loke in the lyuer. But the sothsayenge shall poynte to the right syde vpon Jerusalem, that he maye set men of warre, to smyte it with a greate noyse, to crie out Alarum, to set battell-rammes agaynst the gates, to graue vp dyches, a to make bulworkes.

Neuertheles, as for a sothsayenge, they shal holde it but for vanite, euens as though a lye were tolde them: Yee and they them selues remembre their wickednesse, so that by right they must be takë and wonne. Therefoe saieth the LORDE God: For so much as ye youre selues shewe youre offence, and hane opened youre wickednesse, so that in all youre workes men maye se youre synnes: Yee in so much (I saye) that ye youre selues haue made mention thereof, ye shalbe taken by violence.

O thou shameful wicked gyde of Israel, whose daye is come: euens the tyme that wickednesse shall haue an ende: Thus saieth the LORDE God: take awaye the mytre, and put of the crowne, and so is it awaye: the humble is exalted, and the proude brought

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lowe. Punysh, punysh, yee punysh them will I, and destroye them: and that shall not be fulfilled, vntill he come, to whom the judgment belongeth, and to whom I haue given it. And thou (o sonne of man) prophesie: Thus saith the LORDE God to the children of Ammon, I to their blaspemie, prophesie thou: The swearde, the swearde, is drawn forth already to the slaughter; hast thou loked the out vanities prophesied thy eyes: it maye come vpon thy necke, like as vpo that other vngodly, which be slayne: whose daye came, when their wickednesse was full.

Though it were put vp agayne in to the sheath, yet will I punysh the, in the londe where thou wast norished borne, and poure my indignacion vpon the, and will blowe vpon the, in the fyre of my wrath, and deluyer the vnto cruel people, which are lerned to destroye. Thou shalt fede the fyre, and thy bloude shall be shed in the londe, that thou mayest be put out of remembrance. Even I the LORDE haue spoken it.

The riiij. Chapter.

MOROUER, the worde of the LORDE came vnto me, saith: Thou sonne of man, wilt thou not reprove this bloud-thurstie cite? Shewe the their abominations, tell them: Thus saith the LORDE God: O thou cite, that sheddest bloude in my myddest of the, thy tyme maye come also: and makest the Idols to defyle the withall. Thou hast made thy selfe gilty, in bloude thou hast shed: defyled i i dydols, which thou hast made. Thou hast caused thy daies to drawe nye, made the tyme of thy yeares to come. Therfore will I make it to bee confounded amoghe the Heathen, to be despised in all the lodes, whether be nye or farre frome: they shall laugh it to scorne, thou hast gott the soule of a name, art full off myschefe. Beholde, the rulers of Israel haue brought euery man his power, to shed bloude in the. In the haue they despised father mother, in the haue they oppressed the strainger, in the haue they vexed the wydowe fatherlesse. Thou hast despised my Sanctuary, and vnhalowed my Sabbath. Murthers are there in the, that shed bloude, and eate upon the hilles, and in the they se vnhappyynesse.

In thou haue they discovered their fathers shame, in the haue they vexed women in their sickness. Every man hath dealt shamefully with his neighbours wife, abominably defyled his daughter in lawe. In the hate every man forced his owne sister, euen his fathers daughter: Yee giffes hath bene receauned in the, to shed bloude. Thou hast taken vsury encreace, thou hast oppressed thy neighbours by extorcion, and forgotten me, saith the LORDE God. Beholde, I haue smytten my hordes vp vpon thy couetousnesse, that thou hast vse, and vpon the bloude which hath bene shed in the. Is thy herte able to endure it, or maye thy hordes defende them selues, in the tyme that I shall bringe vpon? Euen I the LORDE that speake it, will bringe it also to passe.

I will scartre the amonke the Heithen, strowe the aboute in the lodes, and will cause thy fylthynesse to cerse out of the: yee and I will haue the in possession in the sight of the Heithen, that thou mayest knowe, that I am the LORDE.

And the worde off the LORDE came vnto me, sayenge: Thou sonne of man, the house of Israel is turned to drosse. All they that shulde be brasse, tynne, yr5 lead, are in the fyre become drosse. Therfore, thus saith the LORDE God: For so much as ye all are turned in to drosse, beholde: I will bryngye you together vnsto Jerusalem, like as slyuer, brasse, yron, tynne and leade are put together in the fornace, and the fyre blowen there vnder to melt them: Euen so will I gather you, put you in together, and melt you in my wrath and indignacion. I will bryngye you together, and kyndle the fyre of my cruel displeasure vnder you, that ye maye be melted therin.

Like as the slyuer is melted in the fyre, so shall ye also be melted therin: that ye maye knowe, that I the LORDE haue poured my wrath vpon you.

And the worde off the LORDE came vnto me, sayenge: Thou sonne of ma, tell her: Thou art an vn cleene londe, which is not rayned vpon in the daye off the cruel wrath: thy prophets that are in the, are swore
together to devour soules, like as a roaringe Lyon, that lyeth by his pray. They receaune riches and good, and make many wyddowes in ÿ. Thy prestes breake my lawe, and defy[e] my Sanctuary. They put no difference betwene the holy and vnholie, nether discerne betwene the cleane and vnclene: they turne their eyes fro my Sabbathes, and I am vnhalowed amongst them.

"Thy rulers in the are like rauyshinge wolues, to shed bloude, and to destroye soules, for their owne covetous lucre. As for thy prophete, they dawbe with vntempered claye, they se vanities, and prophetic lies vnto them, sayenge: the LORDE God sayeth so, where as the LORDE hath not spoken. The people in the londe vseth extorci[on] and roberry. They vexe the poore and nedy: and oppresse the straunger agaynst right. And I sought in the londe for a man, that wolde make vp the hedge, and set him selfe in the gappe before me in the lodes behalfe, ÿ I shulde not vttterly destroye it: but I coude fynde none. Therefore wil I pour out my cruel displeasure vpon them, and burne them in the fyre of my wrath: their owne wayes will I recompence vpô their heads, saith the LORDE God.

The viii. Chapter.

A

THE worde off the LORDE came vnto me, sayenge: Thou sonne of man, there were two wom[e], that had one mother: "These (when they were yonge) beganne to playe the harlottes in Egipte. There were their brestes brussed, and the pappes off their maydenheade destroyed. The eldest of them was called Oola, and hir yongest sister Ooliba. These two were myne, and bare sonnes and daughters. Their names were, Samaria, and that was Oola: and Jerusalem, that was Ooliba. As for Oola, she beganne to go a whorynge, when I had takë her to me. She was set on fyre vpô hir louers the Assirians, which had to do with her: "even the prynces and lorde[s], that were deckte in costye araye: fayre yonge men, lusty ryders of horses.

Thus thorow hir whordome, she cleued vnto all the yonge men off Assiria: Yee she was madde vpon them, and defy[e]d herself with all their Idols. Nether ceased she frô the fornicacion, that she vsed with the Egipcians: for in hir youth they laye with her, they brussed the brestes of hir maydenheade, and poured their wordome vpon her. "Wherfore, I deleyuered hir in to ÿ hodes of hir louers, even the Assirians, whom she so loued. "These discovered hir shame, toke hir soumes and doughters, and slue her with the swearde: An euell name gat she of all people, ãd they punisshed her.

"Hir sister Ooliba sawe this, ãd destroyed herself with inordinate loue, more then she, "exceeded hir sister in whordome: she loued ÿ Assirians (which also laye with her) namely, the prynces ã greate lorde[s], that were clothed with all maner of gorgious apparell, all lusty horsemen and fayre yonge persons. Then I sawe, that they both were defy[e]d a like. But she increased still in whordome: for when she sawe men paynted vpon the wall, the ymage[s] of the Caldees set forth with fresh colours, with fayre gyrdles aboute them, and goodly bonettes vpon their heads, lokyng all like prynces (after ÿ maner of the Babilonias and Caldees in their owne londe, where they be borne) Imeddiately, as soone as she sawe them, she bret in loue vpon them, and sent messa[n]gers for them in to the londe of the Caldees.

Now when the Babilonias came to her, they laye with her, and defy[e]d her with their whordome, and so was she volupted with them. And when hir lust was abated from them, hir whordome and shame was discovered ã sene: "then my herte forsoke her, like as my herte was gone from hir sister also. Neuertheles she vsed hir whordome euer the longer the more, and remembred the dayes off hir youth, wherein she had played the harlot in the londe off Egipte: she bret in lust vpon them, whose flesh was like ÿ flesh of Asses, ãd their sede like the sede off horses. Thus thou hast rem[n]ued the fylynesse of thy youth, when thy louers bressed thy pappes, and marred thy brestes in Egipte.

Therfore (ô Ooliba) thus saith ÿ LORDE God. I will rayse vpon thy louers (with whom thou hast satisfied thy lust) agaynst the, and gather them together rounde aboute the: Namely, the Babilonians, and all the Caldees: Pecod, Schoa and Coa, with all the Assirians:

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1 Leui. 10. c. 2 Mich. 3. d. Soph. 3. d. Eze. 13. b. 3 Exo. 22. c. 4 Eze. 20. a. 5 4 Re. 15. d. 6 4 Re. 17. e. 7 Eze. 16. b. 8 Iere. 3. b. 9 Re. 16. b. 10 Eze. 47. a. Naum 3. d. Eze. 16. e. 11 Eze. 16. c.
all yonge and fayre louters: princes and lordes, knyghtes and gentlemen, which be all good horsmen: These shall come vpon the with horses, charretes, ã a greate multitude of people: which shall be harnesed aboute the on euery syde, with brestplates, sheldes and helmettes. I will punysh ã before them, yee they the selues shall punysh the, acordinge to their owne iudgment. I will put my gelousy vpon the, so that they shall deale cruely with the. They shall cut of thy nose and thine eares, and the remnaunt shall fall thorow the swearde. They shall cary awaye thy sones and daughters, ã the resydue shalbe brent in the fyre. They shall strype the out of thy clothes, ã cary thy costly Jewels awaye with them.

Thus will I make an ende off thy fylthynenesse ã whordome, which thou hast brought out of the lode of Egipte: so that thou shalt turne thine eyes nomore after them, ã cast thy mynde nomore vpon Egipte. For thus saieth the LORDE: Beholde, I will deluyer ã in to the hodes of them, whom thou hatest: yee euen in to the hondes of them, with whô thou hast fulfylled thy lust, which shall deale cruely with ã: All thy laboure shall they take with them, and leaue the naked and bare, and thus the shame of thy filthy whordome shall come to light. All these thinges shall happen vnto the, because of thy whordome, which thou hast vsed amonge the Gentiles, with whose Idols thou hast defyled thy self. Thou hast walked in the waye of thy sister, therfore will I geue the hir cuppe in thy honde. Thus saieth the LORDE God: Thou shalt dryuke off thy sisters cuppe, how depe ã farre so euer it be to the botomme. Thou shalt be laughed to scorne, and had as greatly in derision, as is possible. Thou shalt be full off dronckeennes and sorowe, for the cuppe of thy sister Samaria is a cuppe of destruccio ã waistinge: the same shalt thou dryuke, and suppe it out eue to ã dregges, yee thou shalt eate vp the broken peces off it, and so teare thine owne brestes: For euen I haue spoken it, saieth the LORDE God.

Thus saieth ã LORDE God: For so moch as thou hast forgotte me, ã cast me asyde, so beare now thine owne fylthinesse ã whordome. The LORDE sayde morouer vnto me: Thou sonne of mû, wilt thou not reprove Oola ã Ooliba? Shewe the theiur abominacionis: namely, ã they haue broke their wedlocke, ã stayned their hodes with bloud: yee euen with their Idols haue they committed aduoutry, ã oﬀered them theiur owne children (to be deuoured) whô they had borne vnto me. ã Yee ã this haue they done vnto me also: they have defyled my Sactuary in that same daye, ã haue vnhallowed my Sabbath. For when they had slayne their childre for their Idols, they came the same daye in to my Sanctuary, to defyle it. Lo, this haue they done in my house. Besyde all this, thon hast sent thy messaugers for men out of farre coutrees: and whê they came, thou hast bathed, trymed and set forth thy self off the best fashion: ã thou sattest vpo a goodly bed, ã a table spred before the: wherypon thou hast set myne incense and myne oyle.

Then was there greate cheare with her, ã the men ã were sent fro farre coutrees ouer the deserte: vnto these they gaue bracelets vpon their hondes, ã set glorious crownes vpon their heads. Then thought I: no doute, these wil use their harlotry also with yoder olde whore. And they wenite in to her, as vnto a comon harlot: Euen so wenite they also to Oola ã Ooliba, those filthy women.

O ye all that love vertue and righteousnes, judge the, punysh them: as aduouters and murtherers ought to be judged and punysched. For they are breakers off wedlocke, and the bloud is in their hondes. Wherefore thus saieth the LORDE God: bringe a greate multitude off people vpon them, and make them be scatred and spoyled: these shal stone them, and gorre them with their swearde. They shal slaye their sonsnes and daughters and burne vp their houses with fyre.

Thus will I destroye all soch fylthynes out off the londe: that all women may lerne, not to do after youre vncenesse. And so they shall laye youre fylthinesse vpon youre owne selunes, and ye shalbe punyshed for the synnes, that ye haue commited with youre Idols: ã ye shal knowe, that I am the LORDE.

The xiii. Chapter.

In the ix. yeare, in the x. Moneth, the x. daye off the Moneth, came the worde off the LORDE vnto me, sayenge: O thou
sonne off man, wryte vp the name off this daye, yee eue ã hourlye of this present daye: when the kyng of Babilon set himself against Jerusalem.  *Shewe ã obstinate housholde a parable, ã speake vnto the: Thus sayeth the LORDE God: Get the a pot, set it on, ã poure water in to it: put all the peces together in it, all the good peces: the lyon and the shulder, ã fyll it with the best bones. Take one off the best shepe, ã an heape off bones withall: let it boyle well, ã let the bones seyth well therin.

With that, sayde the LORDE God on this maner: *Wo be vnto the bloudy cite of ã pot, wherypon the rustynesse hægeth, and is not yet soured awaye. *Take out the peces that are in it, one after another: there nede no lottes be cast thercfor, for the bloude is yet in it. Vpon a playne drye stone hath she poured it, and not vpon the grounde, for that it might be couered with dust. And thercfor hane I letten her poure hir bloude vpon a playne drye stony rocke, because it shulde not be hid, and that I might breinge my wrothfull indignacion and vengeance vpon her.

Wherfore, thus saieth ã LORDE God: O, wo be vnto that bloudehurstic cite, for whô I will prepare a heape off wodde: beare thou ã bones together, kyndle thou the fyre, seeth the flesh, let all be well sodde, that the bones maye be suckte out. Morouer, set the pot emptye vpon the coales, that it maye be warne and the metall hote: that the fyth and rustynesse maye be consumed. But it will not go off, there is so moch off it: the rustinesse must be brent out. Thy filthynesse is abbominable, for I wolde haue clenched the, but thou woldest not be clenched. Thou canst not be poured from thine vnclennesse, till I haue poured my wrothfull indignacion vpon the. Even I the LORDE haue so deuyed: Yee it is come therto alredy, that I will do it. I will not go backe, I will not spare, I wil not be intreated: but acordinge to thy wayes ad ymaginacions, thou shalt be punyshed, saieth the LORDE God.

And the worde vnto the LORDE came vnto me, sayenge: Thou sonne off man, beholde, I will take awaye the pleasure off thine eyes with a plage: yet shalt thou nether mourne ner wepe, ner water thy chokes thercfor: thou mayest mourns by thy self alone, but vse no deadly lamentacion. Holde on thy bonet, and put on thy shues vpon thy fete, couer not thy face, and eate no mourners bred. So I speake vnto the people by tymes in the morning, and at euene my wyfe dyed: then vpon the nexte morow, I dyd as I was comauended. And ã people sayde vnto me: wilt thou not tell vs, what that signifieth, which thou dost? I answered them, the worde vnto the LORDE came vnto me, sayenge: Tell the house of Israel, thus saieth ã LORDE God: beholde, I wil suspende my Sanctuary: euë the glory of youre power, the pleasure of youre eyes, and the thinge that ye lone: youre sonnes and doughters whom ye haue left, shal fall thorow the swerde.

Like as I haue done, so shall ye do also: Ye shal not hyde youre faces, ye shal eate no mourners bred: youre bonettes shal haue vpon youre heads, ã shues vpon youre fete. Ye shal nether mourne ner wepe, but in youre synnes ye shal be sorowfull, and one repenteth with another. Thus Ezechiel is youre shewtökë. For loke as he hath done, so (when this commeth) ye shall do also: that ye maye lerne to knowe, that I am ã LORDE God. But beholde, O thou sonne of man: In the daye when I take from them their power, their IOye and honoure, the lust off their eyes, the burthë of their bodies: namely, their sonnes and doughters: Thë shall there one escape, and come vnto the, for to shewe the. In that daye shal thy mouth be opened to him, which is escaped, that thou mayest speake, and be nonmore domme: Yee and thou shal be their shewtökë, that they maye knowe, how that I am the LORDE.

The ye. Chapter.

THe worde of the LORDE came vnto me, sayenge: Thou sonne of man, set thy face agaynst ã Ammonites, prophyece vpon them, and saye vnto the Ammonites: Hearre the worde off the LORDE God, Thus saieth the LORDE God: For so much as thou speakest ouer my Sanctuary: A ha, I trow it be now suspende: and ouer the londe of Israel, I trow it be now desolate: yee ad ouer the house of Iuda, I trow they be now led awaye presoners: Beholde, I wil deluyer ã to the people of the east, ã they maye haue the in possession: these shal set their castels and houses in the. They shall eate thy frute, and drynkle vp thy
mylcke. As for Rabath, I wil make of it a stall for camels, and of Ammon a sheepfold: and ye shal knowe, that I am the LORDE.

For thus sayeth the LORDE God: In so much as thou hast clapped with thine hondes, and stamped with thy fete, yee rejoised in thine herte over the londe of Israel with despys: beholde, I wil stretch out myne hode over the also, and deluyer the, to be spoyled off the Heithen, and rote the from amoune the people, and cause the be destroyed out off all londes: yee I will make the be layed waist, that thou mayest knowe, that I am the LORDE.

Thus sayeth the LORDE God: *For so much as Moab and Seir do saye: As for the house off Iuda, it is but like as all other Gëtiles be: Therefore beholde, I will make the cities off Moab weponslesse, and take awaye their strength: their cities and chefe coastes off their londe, which are the pleasures off the countre: As namely, Betisimoth, Baalmeô and Cariathaim: these will I open vnto the off the east, *they maye fall vpon the Ammonites: and will geue it them in possession: so that the Ammonites shall no more be had in remebrauence amonge the Heithen. Euen thus will I punysh Moab also, that they maye knowe, how that I am the LORDE.

Morouer, thus sayeth the LORDE God: "Because that Edom hath avenged *eased himself vpon the house off Iuda, thercfor thus sayeth the LORDE: I will reach out myne honde vpon Edom, and take awaye man and boest out of it. From Themâ vnto Dedan wil I make it desolate, they shalbe slayne with the swarde. Thorrow my people of Israel, *wil I avenge me agayne vpo Edô: they shall hâdle him, acordinge to my wrath and indignació, so that they shall knowe my vengeaunce, saith the LORDE God.

Thus sayeth the LORDE God: "For so much as the Philistynes have done this: namely, taken vengeaunce with despitefull stomaches, and off an euell euell will set them selues to destroye: Therfore thus sayeth the LORDE God: Beholde, I wil stretch out myne hode over the Philistynes, and destroye the destroyer, and cause all the remnaunt off the see coast to perish. A great vengeaunce will I take vpon them, and punysh them cruellly: that they maye knowe, how that I am the LORDE, which haue avenged me off them.

The 116. Chapter.

I talke, that in the xi. yeare, the first 2 daye off the Moneth, the worde of the LORDE came vnto me, sayenge: "Thou sonne of man, Because that Tyre hath spoken vpon Jerusalem: A ha, now I trow the portes of the people be broken, and she turned vnto me, for I haue destroyed my bely full. Yee thercfor sayeth the LORDE God: Beholde O Tyre, I will vpó the, I will bringe a greate multitude off people agaynst *, like as whé the see arysth with his waves: These shall bærke the walles off Tyre, and cast downe his towres: I wil scraye the grounde from her, and make her a bare stone: yee as the dryenge place, where the fyshers hange vp their nettes by the see syde. Euen I haue spoken it, sayeth the LORDE God. The Gëtiles shall spoyle her: hir daughters vpon the felde shall perish with the swarde, *they maye knowe, how that I am the LORDE.

For thus sayeth the LORDE God: Beholde, I wil bryngé hither Nabuchodonosor (which is the kyng off Babilon * a kyng of kynges) from the North, vpó Tyre, with horses, charettes, horsmen and with a greate multitude of people. Thy daughters that are in the londe, shal he slaye with * swarde: But agaynst * he shall maké bullwerké * grage vp dyches abouté the, a lift vp his shyldé agaynst *. His slynes * batelrâmes shall he prepare for thy walles, * 'with his weape's bærke downe thy towres. The dust of his horses shall couer *, they shall be manye: thy walles shal shake at the noysye of * horse men, charettes * wheles: when he cómeth to thy portes, as men do in to an open cite. With the hoffes off his horse fete, shal he tredge downe all thy stretes.

He shall slaye people with the swarde, * bærke downe the pilers of thy strength. They shall waist awaye thy riches, * spoyle thy marchâudise. Thy walles shal they bærke downe, * destroye thy houses of pleasure. Thy stones, thy tymbre * foundacions, shal they cast in the water. Thus wil I bryngé the melody of thy songes, * the voyce of thy
mynstrelsy to an ende, so that they shal no-
mor be herde. I wil make a bare stone off
the, yee a dryenge place for nettes, and shal
neuer be buylded agayne: For euery LORDE
haue spoken it, sayeth the LORDE
God: thus hath the LORDE God spoken
concernynge Tyre: The Iles shall be moued
at the nysse off thy fall, y at the crie of the
slayne, y shall be murthered in the. All
kynges off the see shall come downe from
their seates regall: they shal laye awaye
their robases, and put of their costly clotthings: Yee
with tremblinge shal they be clothed, they
shall syt vpó the grounde: they shal be afayed
at thy sodane fall, and be abassled at the.
They shal mourne for the, and saye vnto
the: O thou noble cite, y hast bene so greatly
occupied off olde, "thou hast bene the
strongest vpon the see with thine inhabitors
off whom al men stode in feare: How art
thou now so ytterly destroyed? Now at the
tyme off thy fall the inhabitors off the Iles,
yee and the Iles them selues shall stonde in
feare at thine ende. For thus sayeth the
LORDE God: when I make the a desolate
cite (as other cities be, that no man dwell in)
and when I brynge the depe vpon the, y
greate waters maye couer the: Then will I
cast the downe vnto them, that descende in
to y pytte: vnto a people that hath bene løge
deed, and set the in a londe y is beneth, like
the olde wyldernes, with them which go
downe to their graues, so y no ma shal dwell
more in the. And I will make the to be no more
in honoure, in the lode of the lynynge. I
will make an ende off the, ad thou shalt be
gone. Though thou be sought for, yet shalt thou
not be founde for euermore, saith y LORDE
God.

The rviij. Chapter.

THE worde off the LORDE came vnto
me, sayenge: O thou sonne off ma,
make a lamentable cōplaynte vpon Tyre, y
saye vnto Tyre, which is a port off the sea,
y occupieth with moche people; y and many
Iles: thus speaketh y LORDE God: O Tyre
thou hast sayde: what, I am a noble cite, thy
borders are in the myddest of the see, and thy
buylders haue made the maruelous goody.
All thy tables haue they made of Cipre trees
of the mount Senir. Fro Libanus haue they
take Cedere trees, to make the mastes: y the
Okes of Basan to make the rowers.

Thy bordres haue they made of yuer, y
costly wod out of the Ile of Cethim. Thy
sale was of whyte small neddle worke out off
the londe of Egipte, to haue vpó thy mast: y
thy hanginges of yelow syleke y purple, out of
y Iles of Elisa. They of Sidó y Arnad were
thy maryners, y the wysest in Tyre were thy
shypmasters. The eldest and wysest at Gebal
were they, that mended y stopped thy shippes.

All shippes off the see with their shipme
occupied their marchaundises in the. The
Perses, Lydians and Lybians were in thyne
hoost, and helped the to fight: these hanged
vp their shildes y helmettes with the, these
set forth thy beuty.

They off Arnad were with thine hoost
rōude aboute thy walles, y were thy watch-
men vpon thy towres: these hanged vp their
shildes rōude aboute thy walles, and made the
maruelous goody. Tharsis occupied with the
in all maner of wares, in syluer, yron, tynne
and lead, and made thy market greate. Iauan,
Tubal and Mesech were thy marchauntes,
which brought the men, y ornamentes off
metall for thy occupynge. They off the
house of Thogarma brought vnto the at the
tyme off thy Marte, horse, horsmen and mules.
They off Dedan were thy marchauntes: and
many other Iles that occupied with the,
brought the wethers, elphæt bones and Pay-
cokes for a present. The Sierins occupied
with the, because of thy dyuerse workes, and
increased thy marchaundises, with Smaragdes,
with scarlet, with nedle worke, with whyte
lynynge cloth, with syleke and with Christall.

Iuda and the londe off Israel occupide with
the, and brought vnto thy markettes, wheate,
balme, hony, oyle, y triaycle. Damascus also
vesd marchaundises with the, in the best wyne
and whyte woll: because thy occupienge was
so greate, and thy wares so many. Dan,
Iauan, and Meusal have brought vnto thy
markettes, yron redy made, with Casia and
Calamus, acordinge to thyne occupienge.
Dedan occupied with the, in fayre tapestry
worke and quyszhyns. Arabia y all the princes
off Cedar haue occupied with the, in shepe,
wethers and goates.

The marchauntes off Seba and Rema haue
occupied also with the, in all costly spices,
all precious stones and golde, which they brought vnto thy marckettes. Haran, Chene and Eden, the marchauntes off Saba, Assiria and Chelmad, were all dowers with y and occupied with the: In costly rayment, off yelow slyke and neddle worke, (very precious, t therefore packte y bonde together with roapes) Yee and in Cedre wodde, at the tyme off thy marckettes. The shippes of Tharsis were the chefe off thy occupienge.

Thus thou art full, and in greate worship, euen in the myddest off the see. Thy mariners were euer byrynginge vnto the out of many waters. But y easte wynde shal overbeare the in to the myddest off the see: so y thy wares, thy marchaudies, thy ryches, thy mariners, thy shipmasters, thy helpers, thy occupiers (that brought the things necessary) the men off warre that are in the: yee and all thy cowns shall perish in the myddest off the see, in the daye off thy fall. The suberbes shall shake at the loude crie off thy shippmen. All whirry men, and all mariners vpo the see, shall leape out of their boates, and set them selues vpon the lode. They shal lift vpon their voyce because off the, and make a lamentable crye. They shall cast dust vpon their heades, ad lye downe in the ashes. They shal shawe them selues, g put sackle cloth vpon them for thy sake.

They shall monrhe for the with hertfull sorow, and heuy lamentacion, yee their children also shall wepe for the: Alas, what cite hath so bene destroyed in the see, as Tyre is? When thy wares t marchaudies came fro the sees, thou gauest all people enough. The kynes off the earth hast thou made rich, thorow the multitude off thy wares and occupieng: But now art thou cast downe in to the depe of the see, all thy resorte of people is perished with the. All they that dwell in the fles are abasshed at the, and all their kynes are afrayed, yee their faces haue chaunged coloure. The marchauntes of the nacions wondre at the, In that thou art so cleene brought to naught, g comest nonore vp.

The rybiiij. Chapter.

The worde of the LORDE came vnto me, sayenge: Thou sonne of man, tell the prynce of Tyre: * Thus saieth the LORDE God: because thou hast a proude hert and last sayde: *I am a God, I haue my seate in the myddest off the see like a god: where as thou art but a man t not God, t yet stoundest in thine owne cőceate, that thou art God: Behold, thou thykest thy selfe wyser then Daniel, that there is no secretes hyd from y. * With thy wiszdome t thy vnderstōdinge, thou hast gottē the greate wylthynesse, and gathered treasure of syluer g golde. With thy greate wiszdome and occupienge, hast thou increased thy power, and because of thy greate riches thy hert is proude.

Therfore thus saieth y LORDE God: For so much as thou hast lift vp thine herte, as though thou werest God: behold, I wil bringe enemies vpon the, euen the tyrauntes of the Heithē: these shall drawe out their swarde vpon thy beuty and wiszdome, and shall dye thy glory. They shall cast the downe to the pytte, so that thou shalt dye in the middest of the see, as they that be slaye. Let se, yff thou wilt saye then (before the that slaye y) I am God: where as thou art but a man, and not God, in the hondes of them that slaye the. Dye shalt thou, euen as the vncreasised in the hōdes of y enemies: for I myself haue spoken it, saieth the LORDE God.

Morouer, the worde off the LORDE came vnto me, sayenge: Thou sonne of man, make a lamentable complayne over the kynge of Tyre, t tell him: Thus saieth the LORDE God: Thou art a seale of a licknesse, full off wyszdome g excellent beuty. Thou hast bene in y pleasait garde off God: thou art dexte with all maner of precious stones: with Ruby, Topas, Christall, Iacyncte, Onyx, Iaspis, Saphir, Smaragde, Carbucē, g golde. Thy beuty y holes y be in y were set forth in the daye of thy creacion. Thou art a fayre Cherub, stretched wyde out for to couer.

I haue set the vpon the holy mount off God, there hast thou bene, and walked amōge the fayre glisteringe stones. From the tyme of thy creacion thou hast bene right excellent, tyll wickednesse was founde in the. *Because off thy greate marchaundise, thy hert is full off wickednesse, g thou hast offended. Therfore wil I cast the from the mount of God, (O thou coueringe Cherub) and destroye the amōge the glisteringe stones. Thy hert was proude in thy fayre beuty, g thorow thy beuty thou hast destroyed thy wiszdome. * I will

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* Eze. 26. 27.  
† Esa. 14.  c.  
* Dan. 2.  
† Esa. 2. b.
cast } downe to the grounde, } y in } sight of kynges. Thou hast defyled thy Sæctuary, with the greate wickednesse off thy onrigh-
inous occupuyenge. I will bringe a lyre from the myrdest of the, to consume the: } } \(\text{ad} \) will make the to asshes, in the sight of all } lyke vpon the. All they that haue bene ac-
quainted with the amonge the Heithê, shall be abasshed at the: seinge thou art so clen-
brought to naught, and comest no more vp.

And the worde off the LORDE came vnto me, sayenge: Thou sonne of man, set thy face agaynst Sidô, Prophecye vpô it, and speake. } } Thus saith the LORDE God: Beholde o Sidon, I wil vpô the, } } get me honoure in the: that it maye be knowne, how that I am } } LORDE, } } when I punysh her, } } get me honoure in her. For I will sende pestilence } } bloud sheddinghe in to hir stretes, } } so y those which be slayne with the swerde, } } shal lye rounde aboute in the myrdest of her: } } they shall knowe, that I am the LORDE. She shal no more be a prickinge thorne, } } an hurtinge bre re vnto the house of Israel, ner vnto the } } that ly e rounde aboute her and hate her: } } and they shall knowe, that I am the LORDE.

Thus saith the LORDE God: when I gather the housholde of Israel together agayn,
from the nacios amonge whom they be setatred: then shall I be sanctified in the, in y
sight of the Gôtiles: } } they shall dwell in the lôde, } } I gaue to my seruaunt Iacob. They shall dwell safely therein, } } buylde houses, and plante vnyyarde: Yee safely shal they dwell therein, when I haue punyshed all those, that despysse them rounde aboute: and then shall they knowe, } } y I am the LORDE their God.

The xxir. Chapter.

N the x. yeare, vpon the xiij. daye off the x. Moneth, the worde of the LORDE came vnto me, sayege: } } O thou sonne off ma, set now thy face agaynst Pharao the kyngy off Egipte, Prophecye agaynst him and agaynst the whole lôde off Egipte: Speake, and tell him, thus saith the LORDE God: beholde, o Pharao thou kinge of Egipte, I wil vpô the, thou greate whall fysh, } } lyest in thy waters: Thou } } sayes: } } the water is myyne, I haue made it myself. I wil put an hoke in thy chawes, } } hêge all the fish in thy waters vpô thy skales: after y I wil drawe the out of thy waters, yee } } all the fish of thy waters that hange vpô thy skales.

I will cast the out vpon the dry lôde with the fish of thy waters, so that thou shalt lye vpô the felde. Thou shalt not be gathered ner taken vp, but shalt be meate for the beastes of the felde, } } for the foules off the ayre: that all they which dwell in Egipte, maye knowe, that I am the LORDE: because thou hast ben a staff of rede to the house of Israel. } } When they toke holde of y with their hôde thou brakest and prydcest them on every syde: and yff they leaned vpô the, thou brakest, } } ad hurrest the reynes of their backes. Therfore, thus sayeth the LORDE God: beholde, I will brynge a swarde vpon the, and rote out of the both man and beest. Yee the lôde of Egipte shall be desolate and wast, } } they shall knowe, that I am the LORDE: Because he sayde: the water is mine, I my self haue made it. Beholde therfore, I vil vpô the, } } vpon thy waters: I will make the lôde off Egipte wast and desolate, from the towre of Syenes vnto the borders of the Morîês lôde: so that in xi. yeares there shall no fote off man walke there, neither fote of catell go there, neither shall it be inhabited. I vil make the lôde of Egipte to be desolate amonge other wast countrie, and her cities to lye voyde xi. yeares, amonge other voyde cities: And I vil scatre the Egipcians amonge the Heithen and nacios.

Agayne, thus sayeth the LORDE God: Whê the xi. yeares are expyred, } } I vil gather the Egipcians together agayn, out off the nacios, amonge wîo they were setatred, and vil bringe the presoners off Egipte agayn in to the lôde off Pathures their owne natuye countrie, that they maye be ther a lowly small kyngdome: yee they shall be the smallest amonge other kyngdoms, lest they exalte them selues aboue the Heithen: for I vil so mynush them, that they shall nomore rule the Heithen. They shall nomore be an hope vnto the house off Israel, nether prouoke the anymore to wickednesse, to cause them turne backe, and to folowe them: } } ad they shall knowe, that I am the LORDE God.

\(\text{\textsuperscript{a}}\) Joel 3. a. Zach. 9. a. \(\text{\textsuperscript{b}}\) Deu. 23. c. Esa. 65. d. \(\text{\textsuperscript{c}}\) Esa. 19. a. 20. a. Iere. 46. a. Eze. 30. 31. 32. \(\text{\textsuperscript{d}}\) 4 Re. 18. d. Esa. 30. a. 31. a. 36. a. \(\text{\textsuperscript{e}}\) Iere. 46. e.
In the xxviij. yeare, the first daye of the first Moneth, came ye worde of the LORDE vnto me, sayenge: Thou sonne of man, Nabuchodonosor the kyng of Babile, the he maye take awaye all hir substance, robbe hir robberies, ad spoyle hir spoyles, to paye his hoost theirwagones withall. I wil geue him the londe of Egipte for his laboure, that he take for me before Tyre. At the same tyme wil I cause the horne off the house of Israel to growe forth, thy mouth agayne amonge them: that they maye knowe, how that I am the LORDE.

The 112. Chapter.

MOROUER, the worde of the LORDE came vnto me, sayenge: Thou sonne of man, prophecy saith: thus saith the LORDE God: "Mourne, wo worth this daye, for the daye is here, the daye of the LORDE is come: the darcke daye of Heithê, the houre is at honde, the swarde commeth vpon Egipte. When the wounded men fall downe in Egipte, when hir people are taken awaye, and hir foundacions are destroyed: the Morians londe shall be afraied, yee the Morians londe, Lybia and Lydia, all their comon people, and Chub, all ye be confederate vnto the, shal fall with the swarde.

Thus saith the LORDE: The maynteyners of the londe of Egipte shall fall, the pryde of hir power shall come downe: euen vnto the tower off Syenes shall they be slayne downe with the swarde, saith the LORDE God: amonge other desolate countrees they shall be made desolate, amoure other waist cities they shalbe waisted. And they shal knowe, that I am the LORDE, when I kyndle a fyre in Egipte, when all hir helpers are destroyed.

At that tyme, shal there messangers go forth fro me in shippes, to make carelesse Morians afraied: and sorowe shal come vpon them in the daye of Egipte, for doutes it shal come. Thus saith the LORDE God: I wil make an ende of the people of Egipte thorow the honde of Nabuchodonosor kyng of Babile. He and his people with him, yee and the cruell tyrantunes of the Heithen shalbe brought to destroye the londe. They shal drawe out their swarde vpon Egipte and fyll the londe full of slayne men. I will drye vp their fluides of water, ad sell the londe in to the hondes of wicked people. The londe and all ye is therin, wil I destroye thorow the enemys. Euë the LORDE haue sayde it.

And thus saith the LORDE God: I will destroye the Idols, and bryngye the ymages of Noph to an ende. "There shal nomore be a prynce of Egipte, and a fearfulnesse wil I sende in to the Egyptian londe. As for Paphures, I wil make it desolate, ad kyndle a fyre in Zano, Alexandria wil I punyshe, pooure my wrothfull indignaciop vpon Sin, which is the strength of Egipte. All the sustaunce of Alexandria wil I destroye, and kyndle a fyre in Egipte.

Sin shalbe in greathe heunyesse, Alexandria shalbe rooted out, and Noph shal haue daylie sorowe. The best men off Heliopolis and Bubasto shalbe slayne with the swarde, ad caried awaye captuye. At Taphnis the daye shalbe darcke, when I breake there the scepter of the londe of Egipte, and when the pompe of hir power shall haue an ende. A cloud shal cover her, and hir daughters shalbe led awaye into captuyte. Thus wil I punyshe Egipte, that they maye knowe, how that I am the LORDE.

It happened in the xi. yeare, vpon the seuenthe daye of the first Moneth, the LORDES worde vnto me, sayenge: Beholde, thou sonne of my, I wil breake thy arme of Pharao kyng of Egipte: and lo, it shal not be bond to be healed, nether shal eny playstre be layed vpon it, for to ease it, or to make it so strôge, as to holde a swarde. Therfore, thus saith the LORDE God: beholde, I will vpon Pharao thy kinge of Egipte, and bruse his strôge arme (yet is it but a broken one) wil smyte the swarde out of his honde.

As for the Egyptian, I wil scathe them amonge the Heithen, strowe the in the londes aboute. Agayyne I wil strength thy arme of the kinge of Babile, geue him my swarde in his hode: but I wil breake Pharaos arme, as he shal holde it before him piteously, like a wounded man.
MORUER, it happened in the xi. yeare
\[\text{\textit{The xi. Chapter.}}\]

In the daye when he goeth downe to the

\[\text{\textit{The xii. Chapter.}}\]

\[\text{\textit{The xiii. Chapter.}}\]
namely, a great multitude of people: these shall drye the in to my yarne, for I will cast the vpō the lōde, and let the lye vpō the felde, that all the foules of the ayre maye syt vpō the: I will geue all the beasts of the felde enough off the. Thy flesh will I cast vpō the hilles, and flyl the valleys with thy hyenesse. I will water the londe with the abundance off thy bloude euon to the mōtaynes, ęż valleys shall be full off the.

*When thou art put out, I will cover the heauen, and make his starres dymme. I will sprede a cloude ower the Sonne, ăd the Moone shall not geue hir light. All the lightes off heauen will I put out ower the, and bringe darknesse vpon thy londe, saieth ęż LORDE God. I wil trouble the herettes off many people, when I bringe thy destruccion amōge the Heithen and countreces, whom thou knowest not. Yee I will make many people with their kynges so afrayed thorow ęż, that their hayre shal stonde vp, whē I shake my swearde at their faces. Sodenly shal they be astonnyed, euery man in him self, at ęż daye of thy fall. For thus saieth the LORDE God: the kyng of Babilons swearde shall come vpon ęż, with ęż sweardes of the worthies will I smyte downe thy people. All they that be mightie amonge the Gētiles, shal waist the proude pompe of Egypte, and byrynge downe all hir people. All the catell also of Egypte wil I destroye, that they shal come nomore vpō the waters: so that nether mās fote ner beasts clawe, shal stere them eny more. Then wil I make their waters cleare, and cause their flowses to runne like oyle, sayeth the LORDE God: when I make the londe of Egypte desolate, and when ęż countre with all that is therin, shalbe layde waist: and whē I smyte all thē which dwell in it, that they maye knowe, that I am the LORDE. This is the mournyng, that the doughters off the Heithen shal make: Yee a sorrow and lamentacion shal they take vp, vpon Egypte and all hir people, saieth the LORDE God.

In the xij. yeare, the xv. daye of the Moneth, came the wordes off the LORDE vpto me sayenge: Thou sonne of man. Take vp a lamentacion vpon the people of Egypte, and cast them downe, yee ăd the mightie people of the Heithē also, euon with thē that dwell beneth: and with them that go downe in to the graue. Downe (how fayre so euer thou be) and laye thē with the vncrecymisē. Amōge thē that be slayne with the swearde, shal they lye. The swearde is geuen alredy, he shal be drawn forth and all his people. The mightie worthies and his helpers, ęż be gone downe and lye with the vncrecymisē and with thēm that be slayne with ęż swearde: shal speake to him out of the hell.

Assur is there also with his company, ăd their graues rounde aboute, which were slayne ăd fell all with the swearde, whose graues lye besyde him in the howe pytte. His comōs are buried rounde aboute his graue: alltogether wounded and slayne with the swearde, which men afore tyme brought feare in to ęż londe off the lyuynge.

"There is Elam also with all his people, and their graues rounde aboute: which all beynge wounded and slayne with the swearde, are gone downe vncrecymisē vnder the earth, which nevertheless somtyme brought feare in to the londe off the lyuynge: for the which they beare their shame, with the other that be gone downe to ęż graue. Their buryall is geuen them and all their people, amonge them that be slayne. Their graues are rounde aboute all them, which be vncrecymisē, and with them that be slayne thorow the swearde: for seynge that in tymes past they made the londe off the lyuynge afrayed, they must now beare their owne shame, with them that go downe to the pytte, and lye amonge them, that be slayne.

There is Mesech also and Tubal, and their people, and their graues rounde aboute. These all are amonge the vncrecymisē, and then that be slayne with the swearde, because afore tyme they made the londe off the lyuynge afrayed.

Shulde not they then lye also amonge ęż worthies, and vncrecymisē Giantes? which with their weapons are gone downe to hel: whose sweardes are layed vnder their heads, whose wickednesse is vpon their bones: because that as worthies, they haue brought feare in to ęż lōde of ęż lyuynge? Yee amōge the vncrecymisē shalbe destroyed, and slepe with them, that perished thorow the swearde.

There is the lōde off Edom with hir kynges and prynces also, ăd which with their strength are
layed by them that were slayne with the swerade, yee amonge the vncircumcised, and them which are gone downe in to the pytte. Moreover, there be all the prynces of the north, with all the Sidoniæ, which are gone downe to the slayne.

With their feare and strength they are come to confusion, and lye there vncircumcised, amonge those that be slayne with the swerade: and beare their owne shame, with them that be gone downe to ý pytte. Now when Pharao seyth this, he shall be comforted oner all his people, that is slayne with the swerade: both Pharao all his hoost, saith ý LORDE God. For I haue gecé my feare in the lode of the lyynge. But Pharao all his people shal lye amóge the vncircumcised, and amonge them that be slayne with the swerade, saith the LORDE God.

The rxxiiij. Chapter.

A GAYNE, the worde off the LORDE came vnto me, sayenge: Thou sonne off man, Speake to the childre of thy people, and tell them: When I seconde a swerade vpon a londe, yf the people off the londe take a man off their countre, and set him to be their watchman: ý same man (whái he seyth the swerade come vpon the londe) shall blowe the trompet, and warne the people. Yff a man now heare the noysse off the trompet ý will not be warned, and the swerade come ád take him awaye: his bloude shall be vpon his owne heade: For he herde the soide of the trompet, and wolde not take hede, therfore his bloude be vpon him. But yff he will reecane warneynge, he shal sane his life. Agayne, yf the watch man se the swerade come, and shewe it not with the trompet, so ý the people is not warned: yff the swerade come then, and take eny man from amóge thê: the same shall be taken awaye in his owne synne, but his bloude will I requyre off the watchmans houde.

And now (O thou sonne of man) I haue made the a watchman ý vnto the house of Israell: that where as thou hearest eny thing out of my mouth, thou mayest warne them on my behalfe. Yff I seye vnto the wicked: thou wicked, thou shalt surely dye: and thou genest him not warneynge, that he maye bewarre off his vngodly waye: then shall the wicked dye in his owne synne, but his bloude will I requyre of thy honde. Neuertheless yf thou warne the wicked off his waye, to turne from it, where as he yet wil not be turned from it: then shal he dye because off his synne, but thou hast delueryd thy soule.

Therefore (O thou sonne off man) speake vnto the house off Israel, Ye saye thus: Oure offences and synnes lye vpon vs, and we be corrupte in them: how shuld we then be restored vnto life? Tell them: As truly as I lyue (saith the LORDE God) I have no pleasure in the death off the wicked, but much rather that the wicked turne from his waye and lyue. Turne you, turne you from youre vngodly wayes, o ye off the house off Israel. Oh, wherfore will ye dye?

Thou sonne off man, tell the children off thy people: ý The rightoussnes of the rightouss shall not saue him, when so euer he turneth awaye vnfaithfuly: Agayne, the wickednesse of the wicked shall not hurt him, when so euer he connerteth from his vnagodlynesse:

And ý rightoussnesse of the rightouss shall not saine his life, when so euer he synneth. Yff I saye vnto the rightouss, that he shall surely lyue, and so he trust to his owne rightoussnesse, and do synne: then shall his rightoussnesse be nonore thought vpon, but in the wickednesse that he hath done, he shall dye.

Agayne, yff I seye to the wicked: ý thou shalt surely dye: and so he turne fro his synnes, and do the things that is laufull and right: In so moch that the same wicked man geneth the pledge agayne, restoreth that he had taken awaye by robbery, walketh in the commaundementes off life, and dothe no wrógge:

Then shall he surely lyue, and not dye. Yee the synnes that he had done, shal never be thought vpon: For in so moch as he doth now the thygne that is laufull and right, he shall lyue. And yet the children off thy people saye: Tush, the waye of the LORDE is not right, where as their owne waye is rather vnright.

When the rightouss turneth from his rightoussnesse, and doeth the thygne that is wicked, he shall dye therfore. But yf the wicked turne from his wickednesse, doinge the thinge that is laufull and right, he shall lyue therfore. Yet ye saye: the waye of ý

LORDE is not equal. O ye house of Israel, I will judge every one of you after his ways.

In the xiij. yeare, the v. daye of the x. Moneth of our captuynte, it happened, that one which was fled out of Ierusalem, came vnto me, and sayde: ye cite is destroyed. Now the honde of the LORDE had bene vpon me the euenyng, afores this man (which was escaped) came vnto me, and had opened my mouth, vsytill the mornynge that he came to me: Yee he opened my mouth, so y I was nomore domme. Then came the worde of y LORDE vnto me, and sayde: Thou some off man, these that dwell in the waisted londe of Israel, saye: Abraham was but one man, and he had the londe in possession: now are we many, and the londe is geuen vs to possesses also. And therefore tell them: Thus saith the LORDE: In the bloude haue ye eaten, youre eyes haue ye lyft vp to Idols, and haue shed bloude: shal ye then haue the londe in possession?

Ye leane vpon youre sweardes, ye worke abominacions, euery one defyleth his neibours wife: and shal ye then possess the londe? Saye thou these worde vnto the: Thus saith the LORDE: As truely as I lyue, all ye that dwell in this wildernesse, shall be slayne with the swearde: what so is vpon the felde, will I geue vnto the beeste to be deuoured: those that be in stronge holdes and demes, shall dye off the pestilence. For I wil make the londe desolate and waiste, and ye pope off hir strength shall come to an end. The mountaynes in Israel shal be so waiste that no man shal trauyle therby.

Then shall they lerne to knowe, that I am the LORDE, whè I make the lode waiste and desolate, because off all their abominacions, that they haue wrought. And thou sonne off man, the children off thy people ye talke of the, by the walles ad in the dores of their houses, sayenge one to another: come, let vs heare, what worde is gone forth from the LORDE: These come vnto the, after y maner of a greate people: yee my people syt downe before the, and heare thy worde, but they do not thereafter: For in their mouthes they shewe them selues, as though they were fercient, but their herte goeth after their owne couetous lucre. And as a balet y hath a sweete tune, ad is pleasaunt to syngge, so shal thou be vnto them: thy worde shal they heare, but they will not do therafter. Whè this commeth to passe (for lo, it cometh in dede) then shal they knowe, that there hath bene a prophet amongeth them.

The xviiij. Chapter.

And the worde off the LORDE came vnto me, sayenge: Thou sonne off ma, prophaceye agaynst the shepherdes of Israel, prophacey, and speake vnto them: Thus saith the LORDE God: Wo be vnto the shepherdes off Israel, that fede them selues. Shulde not the shepherdes fede y flockes?

Ye haue eaten vp the fatte, ye haue clothed you with the wol: the best felde haue ye slayne, but ye flocke haue ye not norished: The weake haue ye not holden vp, the sick haue ye not healed: the broken haue ye not bounde together, the outcastes haue ye not brought agayne: ye lost haue ye not sought, but churlishly and cruelly haue ye ruled the. Thus are they searted here and there without a shepherde: yee all the beasts off the felde deuoure them, and they go astraye.

My shepe go wandringe vpon all mouayne and vpon euery hye hill, yee they be searted abrode in all feldes, and there is no man, that careth for them, or seketh after them.

Therfore o ye shepherdes, heare the worde off the LORDE, Thus sayeth the LORDE God: As truely as I lyue, for so much as my shepe are robbed, and deuoured off all the wylde beeste off the felde, haunge no shepherde: and sayenge that my shepherdes take no regarde off my shepe, but fede them selues only, and not my shepe: Therfore heare y worde off the LORDE, o ye shepherdes: Thus sayeth the LORDE God: Beholde, I my selfe will vpon the shepherdes, and require my shepe from their hondes, and make the ceasse from fedynge of my shepe: yee the shepherdes shall fede them seluesnomore: For I wil deluyer my shepe out of their mouthes so that they shal not deuoure them after this.

For thus saith the LORDE God: Beholde, I wil loke to my shepe myselfe, and seke them. Like as a shepherde amonge the flocke sekeithe after the shepe that are searted.
abrode, even so will I seke after my shepe, and gather them together out of all places, where they haue bene scattered in the cloudy and darke daye. I will bringe them out from all people, and gather them together out of all londes. I will bringe the in to their owne londe, and fede them vpone the mountaynes off Israel, by the ryuers, and in all the places of the countre. I will fede them in right good pastures, and vpone the hie mountaynes off Israel shall their foldes be. There shal they lye in a good folde, ad in a fat pasture shall they fede: euen vpone the mountaynes of Israel.

I will fede my shepe myself, and bringe them to their rest, sayeth the LORDE God. Soch as be lost, will I seke: "soch as go astraye, wil I brynge agayn: such as be wounded, will I bynde vp: such as be weake, will I make stronge: such as be fat and well lykinge, those will I preserue, and fede them with thinges that is laufful. And as for you (o my shepe) sayeth the LORDE God: I will put a difference amonge the shepe, amonge the wethers ad the goates. Was it not enough for you, to eat vp the good pasture, but ye must treade downe the residue of youre pasture with youre fete also? Was it not enough for you to drynke cleare water, but ye must trouble the residue also with youre fete?

Thus my shepe must be fayne to eate thinges, that ye haue troden downe with youre fete, and to drynke it, that ye with youre fete haue defyled.

Therfor, thus sayeth the LORDE God vnto them: Behold, I will seuer the fat shepe from the leane: for so much as ye haue shot the weake shepe apoth y sydes of sholders, and runne vpone them with youre hones, so longe till ye haue utterly seared them abrode. I wil helpe my shepe, so they shall nomore be spoyle: yee I wil discerne one shepe from another. I wil rayse vp vnto them one only shepheard: "euen my seruanta Daud, he shal fede the, and he shal be their shepheard. I the LORDE wil be their God, and my seruanta Daud shall be their prince: Euen I the LORDE haue spoken it.

Morover, I wil make a covenaut of peace with them, and drynne euell beasts out of the londe: so that they maye dwell safely in the wildernesse, and shepe in the woddes.

Good fortune prosperite wil I geue them, and vnto all that be rounde aboute my hill.

A prosperous shower and rayne wil I sende them in due season, that the trees in the wodde maye bringe forth their frutes, y grounde hir increase. They shalbe safe in their londe, and shal knowe, that I am the LORDE, which haue broke their yocke, and deluyery out of the hondes of those, that helde them in subjeccon.

They shal nomore be spoyled of the Heithen, ner detouured with the beasts of the lode: but safely shal they dwell, no man shall fraye them. I wil set vp an excellént plate for them, so they shal suffer no more hunger in the londe, neither beare the reprofe of y Heithen any more. Thus shal they vnderstonde, that I the LORDE their God am with them. I they (euen the house of Israel) are my people, saith the LORDE God. Ye men are my flocke, ye are the shepe of my pasture: and I am youre God, saith the LORDE God.

The 17th Chapter.

MOROWER, the worde of the LORDE came vnto me, sayenge: Thou somne of man, tume thy face towards the mount Seir, prophecye vpon it, saye vnto it: Thus saith the LORDE God: Behold, (o thou mount Seir) I will vpon the, I will reach out myne hode ouer the, yee waist of desolate wil I make the. Thy citiis wil I breake downe, thou shalt lye voyde: that thou mayest knowe, how that I am the LORDE. For so much as thou bearest an olde enmyte againstst the children of Israel, with a cruel honde hast made them afrayed, what tymse as they were troubled with punishment for their synne: Therfore, as truly as I lyue (saith y LORDE God) I wil prepare the vnto bloude, yee bloude shall folowe vpon the; seing thou layest waite for bloude, therfore shall bloude persecute the. Thus wil I make the mount Seir desolate of waist, and bringe to passe, that there shall no man go thither, ner come from thence. His mountaynes wil I full with his slayne men: thy hilles, dales and valleys shall lye full of them, that are slayne with swerde. I wil make the a perpetuall wildernes, so that no man shall dwell in thy citiis: y ye maye knowe, how y I am the LORDE.

99. a 5 Ess. 34. a. Iere. 49. b. Eze. 25. b. 32. f. 36. a. b Nu. 20. c. Deu. 2. a. 1 Mac. 5. a.
And because thou hast sayde: what, both these naciones and both these londes must be myne, I wil haue them in possession, as the LORDE was there. Therfore, thus saieth the LORDE God: As truly as I lyue, I will haue the acordinge to thy wrath and gelys, like as thou hast dealt cruelly with them: that I maye be knowne amongst them, how I haue punshyd the. Yee and that thou also mayest be sure, that I the LORDE haue herde all thy deasyteful wordes, which thou hast spoké against the mountaynes of Israel, sayenge: Lo, they are made waist, and gessen vs to deouer.

Thus with youre mouthes ye haue made youre boost agaynst me, yee multiplied youre proude wordes agaynst me, which I haue herde altogether. Where vnto, thus saieth \( y \) LORDE God: when the whole worlde is in wealth, then wil I make the waist. And like as thou (o mount Seir) wast glad, because the heretage of the house of Israel was destroyed: euen so wil I do vnto the also, that thou and whole Edom shall be destroyed, \( y \) knowe, that I am the LORDE.

The \( 1386 \)th Chapter.

A

THOU some of man, prophesie vpon the mountaynes of Israel, \( y \) speake: Hearre the worde of the LORDE, o ye mountaynes of Israel: Thus saieth the LORDE God: Because youre enemie hath sayde vpon you: A ha, \( y \) hie euerylastynge places are now become ours: prophesie therfore, \( y \) speake: thus saieth the LORDE God: Seinge ye be waisted \( y \) trode downe on euery syde, \( y \) become a possession vnto \( y \) resydue of \( y \) Gétiles, which haue brought you in to més mouthes \( y \) vnto an euel name amonge \( y \) people: Therfore, heare the worde of the LORDE God, o ye mountaynes of Israel: Thus saieth the LORDE God vnto the mountaynes and hilles, valleys \( y \) dales, to the voyde wildernesses \( y \) desolate cities, which are spoyled, and had in derision on euery syde, amoninge the resydue of the Heithê: Yee euë thus saieth the LORDE God: In the fyre of my gelys haue I taken a deucye, agaynst the resydue of the Gétiles, and agaynst all Edom: which haue take in my lode vnto thè selues for a possession: which also reioyset frō their whole herte with a deaspitifull stomacke, to waist it, and to spoyle it.

Prophecy therfore vpon the londe of Israel, \( y \) speake vnto \( y \) mountaynes and hilles, to valleys and dales, thus saieth the LORDE God: Beholde, this haue I deuyed in my gelys and terrible wrath: For so much as ye haue suffered reprof of the Heithen, therfore thus saieth the LORDE God: I haue sworne, that the Gentiles which lye aboute you, shal beare youre confusion them selues. And as for you (o mountaynes of Israel) ye shall shute out youre branches, and bringe forth youre frute to my people of Israel, for it is harde by, that it wil come.

Beholde, I come vnto you, and vnto you will I turne me, that ye maye be tyttled and sown. I wil sende you moche people, which shalbe all of the house of Israel: the cities shalbe inhabited, and \( y \) decayed places shalbe repayed againe. I wil prouyde you with moche people and catell, which shal increase \( y \) bringe frute. I wil restore you also to youre olde estate, and shewe you more kindnes the euer ye had before: whereby ye shal knowe, \( y \) I am the LORDE. Yee people wil I sende vnto you (o my folke of Israel) which shal haue the in possession, and thou shalt be their inheritance, so that thou shalt nomore be without them. Agayne, thus saieth the LORDE God: For so much as they saye vnto you: thou art an eater vp of men, and a waister of thy people: therfore thou shalt eate no mo men, neither destroye thy people eny more, saieth the LORDE God. And I wil not suffre the, for to hearre thine owne confusion amonge the Gentiles from hensforth. Thou shalt not beare the reprofe of the naciones, ner cast out thine owne people enymore, saieth the LORDE God.

Morover, the worde of the LORDE came vnto me, sayenge: O thou some of më, when the house of Israel dwelt vpon their owne grounde, they defyled them selues with their owne wayes \( y \) ymaginationes: so that in my sight their waye was like the vncleness of a menstruous woman. Wherfore I poured my wrothfull displeasure vpon them, because of the bloude that they had shed in the londe, \( y \) because of their Idols, wherwith they had defyled them selues. I seared them also amoninge the Heithen, so that they were strowed aboute in the lôdes. Acordinge to their wayes \( y \) after their owne incencions, so dyd I punysh them.

\( a \) Exo. 23. c. \( b \) Eze. 22. c. 26. a. \( c \) Eze. 6. c. \( d \) Eze. 33. a.
D  Now when they were gone vnto the Heithen, and come in amonge them, they dishonoured my holy name: so that it was sayde of them: Are these the people of God, and must go out of their owne londe? Then spared I my holy name, which thy house of Israel had dishonoured amonge the Gentiles, to whom they came. Therfore tell thy house of Israel: Thus saieth the LORDE God: I do not this for youre sakes (O house of Israel) but for my holy names sake, which ye dishonoured amôge the Heithen, when ye came to them. Therfore, I wil halowe my great name agayne, which amonge the Gentiles is euell spoken of: for ye youre selues haue dishonoured it amôge them. And the Gentiles shal knowe, that I am the LORDE, when I am honoured in you before their eyes, sayeth thy LORDE God.

As for you, I will take you from amonge the Heithen, and gather you together out of all countreys, and bringe you agayne in to youre owne londe. 2 Then will I poure cleare water vpon you, a ye shalbe elene: Yee from all youre vnclennesse, and from all youre Idols shal I clene you. A new herte also wil I geue you, and a new sprete wil I put in to you: As for that stony hert, I will take it out of youre body, and 2geue you a fleszhy herte. I wil geue you my sprete amonge you, and cause you to walke in my commandemêtes, to kepe my lawes, and to fulfill them.

And so ye shall dwell in the londe, that I gaue to youre forefathers, a ye shall be my people, and I wil be youre God. I wil helpe you out of all youre vnclennesse, I wil call for the corne, and wil increase it, and wil let you have no honger. I will multiply the frutes of the trees and 2 increase of the felde for you, so that ye shall bare no more reprose of honger amôge the Heithê. Then shal ye remêbre youre owne wicked wayes, and youre ymaginaciôs, which were not good: so that ye shall take displeasure at youre owne selues, by reason of youre synnes and abominacions.

But I wil not do this for youre sakes (saieth the LORDE God) be ye sure of it. Therfore (o ye house of Israel) be ashamed of youre synnes. Morouer, thus saieth the LORDE God: what tyme as I shal elêse you from all youre offences, then wil I make the cities to be occupied agayne, and wil repayre the places that be decayed. The desolate londe shal be buyled agayne, which afore tyme laye waist, in the sight of all them, that wete by. Then shal it be sayde: This waist lode is become like a garden of pleasure, and the voyde, desolate and broke downe cities, are now stronge, and fensed agayne. Then the residue of the Heithen that lye rounde aboute you, shal knowe, that I am the LORDE, which repayre that was broken downe, and plante agayne, that was made waist. Enen I the LORDE haue spoken it, a wil do it in dede.

Thus saieth the LORDE God: I wil yet once be founde agayne of thy house of Israel, a do this for them: I shal increase them as a flocke of men. Like as the holy flocke and the flocke of Jerusalem are in the hi solempne feastes: so shal also the wilde wested cities be fyled with flockes of men: and they shal knowe, that I am the LORDE.

The 17th. Chapter.

THE honde of the LORDE came vpon me, a caried me out in the sprete of the LORDE, a let me downe in a playne felde, that laye full of bones, a he led me rounde aboute by them: a beholde, the bones that laye vpon the felde, were very many, a maruelous dreys also. Then sayde he vnto me: Thou sonne of man: thinkest thou these bones maye lyue agayne? I answered: O LORDE God, thou knowest. And he sayde vnto me: Prophecy thou vpon these bones, a speake vnto them: Ye drye bones, heare the worde of the LORDE. Thus saieth the LORDE God vnto these bones: Beholde, I will put breth in to you, that ye maye lyue: I wil geue you synowes, a make flesh growe vpon you, a couer you ouer with skynne: a so geue you breth, that ye maye lyue, and knowe, that I am the LORDE.

So I prophesied, as he had commaunded me. And as I was prophesieinge, there came a noyse and a greate noision, so that the bones ranne euery one to another. Now whe I had loked, beholde, they had synowes, and flesh growe vpon them: and aboue they were couered with skynne, but there was no breth in them. Then sayde he vnto me: Thou sonne of man, prophecie thou towarde the

wynde: prophecy, and speake to the wynde:
Thus saith the LORDE God: Come (o thou 
ayre) from the four wyndes, g blowe vp
these slaynye, that they maye be restored
to life. So I prophesied, as he had commanded
me: Then came the breth in to them, and
they receyved life, and stode vp vpon their
fete, a maruells greate sorte.

Morover, he sayde vnto me: Thou sonne
of man, these bones are the whole house of
Israel. Beholde, they saye: "oure bones are
dryed vp, oure hope is gone, we are clene cut
of. Therfore prophesie thou, g speake vnto
them. Thus saith the LORDE God: Be-
holde, I wil open youre graues (o my people)
& take you out of youre sepulcres, g bringe
you in to the londe of Israel agayne. So shall
ye knowe y I am the LORDE, when I open
your graues, g bringe you out of them. My
sprete also wil I put in you, g ye shall lyue:
I wil set you agayne in youre owne londe, and
ye shall knowe, that I am the LORDE, which
haue sayde it, and fulfilled it in dede.

The worde of the LORDE came vnto me,
sayenge: Thou sonne of man, take a sticke
and wryte vpon it: Vnto Iuda g to the
children of Israel his companions. Then
take another sticke, and wryte vpon it: Vnto
Joseph the stocke of Ephraim, and to all the
housholde of Israel his companions. And
than take both these together in thine honde,
so shal there be one sticke therof. Now yf
the childre of thy people saye vnto the: wilt
thou not shewe vs, what thou meanest by
these? Then gene them this answere: Thus
saith the LORDE God: Beholde, * I will
take the stocke of Joseph, which is in the
honde of Ephraim and of the trybes of Israel his
felowes, and wil put them to the stocke of Iuda,
g make them one stocke, and they shall be one
in my honde. And the two sticke where vpon
thou wrytest, shalt thou haue in thine honde,
that they maye se, and shalt saue vnto them:

Thus saith the LORDE God: beholde,
I wil take awaye the childr of Israel from
amonge the Heithen, vnto whom they be gone,
and wil gather them together on euery syde,
and bringe them agayne in to their owne
londe: yee I wil make one people of the in y
londe, vpon the mountaines of Israel, and
they all shal haue but one kinge. They shall
nonore be two peoples from hensforth, nether

be deuyded in to two kingdomes: they shal
also defyle the selues nomore with their
abominacions, Idolos and all their wicked-
doiges. I wil helpe the out of all their
dwellinge places, wherein they haue synned:
g will so cleene them, that they shalbe my
people, and I their God.

Dauid my seruaunt shalbe their kinge, g
they all shal have one shepheard only. They
shal walke in my lawes, and my commande-
mentes shal they both kepe g fulfill. They
shal dwell in the londe, that I gane vnto Iacob
my seruaunt, where as youre fathers also haue
dwelt. Yee euene in the same londe shal they,
their children, g their childrens children dwell
for euermore: and my seruaunt Dauid shal be
their everlastynge prynce. Morover, I will
make a bondë of peace with them, which shal
be vnto them an everlastinge covenantaunt. I
wil sattle the also, and multiplie them, my
Sanctuary wil I set amongeth for euermore.

My dwellinge shalbe with them, yee wil be
their God, g they shalbe my people. Thus
the Heithen also shal knowe, that I the
LORDE am y holy maker of Israel: whe my
Sanctuary shal be amongeth for euermore.

The prophecy.

A ND the worde of the LORDE came A
unto me, sayenge: Thou sonne of man,
turne thy face towarde Gog in the londe of
Magog, which is the chefe prynce at Mesech
and Tubal: prophecy agaynst him, and saye:
"Thus saith the LORDE God: 'G Gog thou
chefe prynce of Mesech and Tubal: beholde,
I wil vpon the, and wil turne the aboute, and
put a bytt in thy chawes: I wil bringe the
forth and all thine hoost, both horse g hors-
men, which be all weapaned of the best
fashion: a greate people, that handle alogether
speares, shylkes, and swordes: the Perses,
Moryans and with them the Lybians, which
all beare shilkedes and helmettes: Gomer,
and all his hoostes: the house of Thogorma out
of the north quarters, and all his hoostes, yee
and moch people with the.

Therfore prepare the, set thy self in araye
with all thy people, that are come vnto the by
heapes, and be thou their defence. After
many dayes thou shalt be visited, and in the
latter yeares thou shalt come in to the lode,
that hath bene destroyed with the swearde, g

* Eze. 33. b.  " Osee 1. b.  Eze. 39.  Apo. 20. e.
now the replenished agayne with dyuerse people vpon the mountaynes of Israel, which haue longe lyen waist. Yee they be brought out of the nacions, and dwell all safe. Thou shalt come vp like a stormy wether, to couer the lode, and as it were a darcke cloude: thou with all thine hoastes, and a greate multitude of people with the.

Moreouer, thus saieth the LORDE God:

At the same time shal many things come in to thy mynde, so that thou shalt ymagyn myschefe, and saye: I wil vp to yonder playne londe, seinge they syt at ease, and dwell so saffely (for they dwell all without eny walles, they haue nether barres nor dores) to spoyle them, to robbe the, to laye honde vpon their so wel inhabited wildenesse: agaynst that people, is gathered together from amonge the Heithen, which haue gotten catell and good, and dwell in the myndest of the londe. Then shal Saba and Dedan and the marchauntes of Tharsis with all their Worthies, saye vpnto the: Art thou come to robbe? Hast thou gathered thy people together, because thou wilt spoyle? to take sylver and golde: to cary awaye catell and good: and to haue a greate pray?

Therefore, o thou soune of man, thou shalt prophesie, and saye vpnto Gog: Thus saieth the LORDE God: In that daye thou shalt knowe, that my people of Israel dwelleth safe: and shalt come from thy place, out of the north partes: thou and much people with the, which ryde vpnto horses, wherof there is a greate multitude and an innumerable sorte. Yee thou shalt come vpon my people of Israel, as a cloude to couer the lode. This shal come to passe in the latter dayes: I wil bringe the vp in to my londe, that the Heithen maye knowe me, when I get me honoure vpon the (o Gog) before their eyes.

Thus saieth the LORDE God: Thou art he, of whom I haue spoken afore tyme, by my seruauntes prophetes of Israel, which prophesiede in those dayes yeares, that I shulde bringe the vpon them. At the same tyme, when Gog commeth vp in to the londe of Israel (saieth the LORDE God) shal my indignacion go forth in my wrath. For in my gelousy and hote displeasure I haue deuyed, that there shalbe a greate trouble in the londe of Israel at that tyme. The very fysshhes in the see, the foules of the ayre, the beestes of the felde, and all the men are vpon the earth, shal tremble for feare of me.

The hilles also shalbe turned vp side downe, the stayres of stone shal fall, and all walles shal syncke to the grounde. I wil call for a swearde vpon them in all my mountaynes, saieth the LORDE God: so that every mans swearde shal be vpon another. With pestilence and bloude wil I punysh him: stormy rayne and hale stones, fyre and byrstone, wil I cause to rayne vpon him and all his heape, yee and vpon all that greate people that is with him. Thus wil I be magnified, honoured, and knowe amonge the Heithen: that they maye be sure, how y I am y LORDE.

THEYRFOR e o thou soune of man, a prophecie agaynst Gog, and speake: Thus saieth the LORDE God: Beholde, o Gog: thou chefe prynce at Mesech and Tubal, I wil vpon the, and turne the aboute, and carie the forth, lede the, from the north partes, and bringe the vp to the mountaynes of Israel. As for thy bowe, I wil smyte it out of thy left honde, and cast thine arrowes out of thy right honde. Thou with all thine heape, and all the people that is with the, must fall vpon the mountaynes of Israel. Then wil I geue the vpnto foules and wilde beasts of the felde, to be denoued: there must thou lye vpon the felde: for euie I the LORDE haue spoken it, saieth the LORDE God.

In to Magog, and amonage those that sit so carelesse in the Iles: wil I sende a fyre, and they shal knowe, y I am the LORDE. I wil make also the name of my holynesse to be knowe amonge my people of Israel: and I will not let my holy name be euell spoken of enymore: but the very Heithen also shal knowe, that I am the LORDE, the holy one of Israel. Beholde, it commeth, and shalbe fulfilled in dede, saieth the LORDE God. This is the daye, wherof I haue spoken: They that dwell in y cities of Israel, shall goe forth and set fyre vpon the weapons, and burne them: shyldes and speres, bowes and arowes, bylles and clubbes: seuen yeares shall they be burnyng therof, so that they shall els bringe no stickes from y felde, nether haue ned to hew downe any out of the wodde: For they
shall have weapons ynew to burne. They shall robe those that robbed them, and spoyle those that spoyled them, saith the LORDE God.

At the same tune will I geue vnto Gog, a place to be buried in, in Israel: euë the valley, where thorow men go from the east to the searde. Those that tranayle therby, shal abhorre it. There shall Gog and all his people be buried: and it shalbe called the valley of the people of Gog. Seuen monethes longe shall the house of Israel be buryinge of them, that they maye clense the lode: Yee all the people of the londe shal burie them. O it shal be a glorious daye, when I get me that honour, saith the LORDE God. They shal ordene men also to be deedburiers, euer goinge thorow the lode, and appoynte them certayne places to bury those in, which re-mayne vpon the felde, that the londe maye be clenased. From ende to ende shal they seke, and that vij monethes lôge. Now those that go thorow the londe, where se a mans bone, they shall set vp a token by it, till the deedburiers haue buryed it also, in the valley of the people of Gog. And the name of the cite shalbe called Hamona: Thus shal they make the londe clene.

And thou soune of man: thus saieth the LORDE God: Speake vnto all the foules and euer byrde, yee and to all the wilde beastes of the felde: haape you together and come, gather you roide aboute vpo my slaughter, that I haue slayne for you: euë a greate slaughter vpon the mountaines of Israel: eate flesh, and drynke bloude. Ye shal eate vnder the worthis, and drynke the bloude of the prynces of the londe: of the wethers, of the lambes, of the goats, and of the oxen that be all slayne at Basan. Eate vnder youre bely full, and drynke bloude, till ye be droncken of the slaughter, which I haue slayne vnto you. Fyl you at my table, with horses & stronge horsmen: with captaynes and all me of warre, saieth the LORDE God.

I will bringe my glory also amongst the Gentiles, that all the Heithen maye se my judgment, that I haue kepte, and my homde which I haue layed vpon them: that y house of Israel maye knowe, how that I am y LORDE their God, from that daye forth. And the Heithen shal knowe, that where as the house of Israel were led in to captiuyte: it was for their wickednes sake, because they offended me.

For the which cause I hyde my face from them, and deluyered them in to the homde of their enemies, that they might all be slayne with the swearde. Acordinge to their vnclenesse and vnfaithfull dealings, so haue I entreated them, and hyd my face from them. Therfore thus saieth the LORDE God: Now will I bringe agayne the captiuytes of Iacob, and haue mercy vpon the whole house of Israel, and be gelys for my holy names sake. All their confusion andoffence that they have done agaynst me, shal be taken awaye: and so safely shal they dwell in their londe, that no man shal make them afrayed. And when I haue brought the agayne from amonge the people, when I haue gathered them together out of their enemies londes, and am prayed in them before many Heithen: then shall they knowe, that I am the LORDE their God, which suffred them to be led in to captiuyte amongst the Heithen, but now haue brought them agayne in to their owne londe, and not left one of them yonder.

After that, will I hyde my face nomore from them, but will poure out my sprete vpon the house of Israel, saieth the LORDE God.

In the xxx yeare of our captiuyte, in the begynnynge of the yeare, the x daye of the moneth: that is the xiiij yeare, after that y cite was smyttyn downe: the same daye came the homde of the LORDE vpon me, and caried me forth: euë in to the londe of Israel brought he me in the visions of God: and set me downe vpo a marvelous hee mountainye, wherupon there was a buyldinge (as it had bene of a cite) toward the north.

Thither he caried me, and beholde, there was a man, whose similitude was like brasse, which had a threde of flax in his homde, and a meterodde also. He stode in the dore, and sayde vnto me: marcke well with thine eyes, herken to with thine eare, and fasten it in thine hert, what so euer I shal shewe the, for to the intent that they might be shewed the, therfore art thou brought hither. And what soeuer thou seyst, thou shal certifie the house of Israel therof.

Beholde, there was a wall upon the outsyde
Chap. 11. The prophet Ezechiel.

rounde aboute the house: the meterodde that he had in his honde, was six cubites longe & a spanne. So he measured the brethth of the byuylinge, which was a meterodde, and the heyth also a meterodde. Then came he vnto the east dore, and wente vp the staires, & measured the postes of the dore; wherof every one was a meterodde thicke. Evry chamber was a meterodde longe and brode: betwene the chambers were fuye cubites. The poste of the dore within the porche, was one mete-

rodde. He measured also the porche of the ynymer dore, which conteyned a meterodde. The measured he the entrie of the dore, that conteyned eight cubites, and his pilers two cubites: and this entrie stode inwarde.

The chambers of the dore eastwarde, were thre on euery syde: alike brode and longe. The pilers also that stode of both the sydes, were of one measure. After this, he measured the wydennesse of the dore: which was x cubites, & the heyth of the dore xiiij cubites. The edge before the chabres was one cubite brode vpon both the sydes, & the chambres six cubites wyde of either syde. He measured y dore from the rygg of one chabre to another, whose wydennesse was xxv cubites, & one dore stode agaynst another. He made pilers also lx cubites hie, rounde aboute the courte dore. Before the inwarme parte vnto the fore entre of the ynymer dore, were fiiij cubites. The chambers and their pilers within, rounde aboute vnto y dore, had syde wyndowes: So had the fore entries also, whose wyndowes wente rounde aboute within. And vpon the pilers stode date trees.

Then brought he me in to the fore courte, where as were chabres & paued worke, made in y fore courte ruide aboute: xxx chabres vpon one paued worcke. Now the paued worke was a lode beside the dores, and that was the lower paued worke. After this, he measured y brethth from the lower dore, vnto the ynymer courte of the out syde, which had an hundreth cubites vpon the east & the north parte. And the dore in the vvtemost courte toward the north, measured he after the lenth and brethth: his thre chambres also on either syde, with his pilers & fore entries: which had euyn the measure of the first dore. His heyth was fiiij cubites, the brethth xxv cubites: his wyndowes & porches with his date trees, had euyn like measure as the dore toward the east: there were vij steppes to go vp vpon, their porche before them. Now y dore of the ynymer courte stode straight ouer against the dore, that was towarde y north east. From one dore to another, he measured an C cubites.

After that, he brought me to the south syde, where there stode a dore towarde y south: whose pilers and porches he measured, these had the first measure, & with their porches they had wyndowes rounde aboute, like the first wyndowes. The heyth was l cubites, y brethth xxv, with steppes to go vp vpon: his porche stode before him, with his pilers and date trees on either syde. And the dore of the ynymer courte stode towarde the south, & he measured from one dore to another an C cubites. So he brought me in to y ynymer courte, thorow the dore of the south syde: which he measured, & it had the measure a fore sayde. In like maner, his chambers, pilers and fore entries, had euyn the fore sayde measure also. And he had with his porches rounde aboute, wyndowes of l cubites hye, & xxv cubites brode. The porches rounde aboute were xxv cubites longe, and v cubites brode: and his porche reached vnto y vvtemost courte: vpon his pilers there were date trees, and vijj steppes to go vp vpon.

He brought me also in to the ynymost courte vpon the east syde, and measured the dore, acordinge to y measure afore sayde. His chabres, pilers and porches had euyn the same measure, as the first had: & with his porches he had wyndowes ruede aboute. The heith was l cubites, y brethth xxv cubites: His porches reached vnto the vvtemost courte: his pilers also had date trees on either syde, and vijj steppes to go vp vpon. And he brought me to the north dore, and measured it, which also had the foresayde measure. His chabres, pilers and porches had wyndowes rounde aboute: whose heyth was l cubites, and the brethth xxv. His pilers stode towarde the vvtemost courte, and vpon them both were date trees, and vijj steppes to go vp vpon. There stode a chambre also, whose intrauce was at the dore pilers, and there the burntoffringes were waszshed.

In the dore porche, there stode on other syde two tables for the slaughteringe: to slaye the brentoffringes, synneoffringes and tres-
paceoffringes thervpon. And on the out syde
as men go forth to the north dore, there stode two tables. Four tables stode on ether syde of the dore, that is vij tables, wherupon they slaughtered. Four tables were of hewn stone for the burnt-offringes, of a cubite and a half longe and brode, and one cubite hie: wherupon were layed  \( \frac{1}{4} \) vessels and ornaments, which were used to the burnet \( \frac{1}{4} \) slayne offeringes, when they were slaughtered. And within there were hokes fourie fyngers brode, fastened rounde aboute, to hange flesh vpon, \( \frac{1}{4} \) vpon the tables was layed the offeringe flesh. On the outsyde of the ynnermer dore were the syngers chambers in the inwarde courte besyde \( \frac{1}{2} \) north dore ouer agaynst the south. There stode one also, besyde the east dore north warde.

And he sayde vnto me: "This chambre on the south syde belongeth to the prestes, that kepe the habitacion: and this towardre the north, is the prestes that wayte vpon the aultre: which be the sonsnes of Sadoch, that do seruice before the LORDE in steade of the children of Leui. So he measured the fore courte, which had in length an C cubites, and as mouch in breth by the foure corners. Now the aultre stode before the house: And he brought me to the fore entre of the house, and measured the walles by the entre dore: which were fyue cubites longe on ether syde. The thicknesse also of the dore on ether syde, was thre cubites. The lēght of the porche was xx cubites, the breth xj. cubites, and vpon steppes went men vp to it: by the walles also were pilers, on ether syde one.

The rxi. Chapter.

AFTER this he brought me to the temple, and measured the postes: which were of both the sydes vj. cubites thicke, according to the wydnesse of the tabernacle. The breth of \( \frac{1}{2} \) dore was x. cubites, \( \frac{1}{4} \) the walles of the dore on either syde fyue cubites. He measured the length therof, which conteyned xl. cubites, and the breth xx. The wente he in, and measured the dore postes, which were two cubites thicke: but the dore it self was syxe cubites, and the breth of the dore was vij. cubites. He measured the lēght and breth thereof, which were euery one xx. cubites, before the temple.

And he sayde vnto me: this is the holiest of all. He measured also the wall of the house, which was sixe cubites. The chambres \( \frac{1}{2} \) stode rounde aboute \( \frac{1}{2} \) house, were euery one foure cubites wyde, and one stode harde vpo another, whereof there were xxxij. And there stode postes benefte by the walles rounde aboute the house, to beare the vp: but in \( \frac{1}{2} \) wall of \( \frac{1}{2} \) house they were not fastened: The syde chambres were the hyer the wyder, and had stedes throrow them rounde aboute \( \frac{1}{2} \) house. Thus was it wyder aboue, that from the lowest men might go to the hyest \( \frac{1}{2} \) myyte chabers. I sawe also that the house was very hye rounde aboute. The foundations of the syde chambres was a meteroddle (that is sixe cubites) brode. The thicknesse of the syde wall without, conteyned fyue cubites, \( \frac{1}{4} \) so dyd \( \frac{1}{4} \) outwall of the chabers in \( \frac{1}{2} \) house.

Betwene the chambers, was the wydnesse xx. cubites rounde aboute \( \frac{1}{2} \) house. The chambre dores stode ouer agaynst the out wall, the one dore was towardre the north, \( \frac{1}{2} \) other towardre the south: and the thicknesse of the outwall was v cubites rounde aboute. Now the byuldinge that was separated towardre the west, was lxx. cubites wyde: the wall of the byuldinge was v cubites thicke roünde aboute, and the length foure score cubites and ten. So he measured the house which was an C. cubites longe, and the separated byuldinge with the wall were an C. cubites lōge also. The wydnesse before the house and of it \( \frac{1}{2} \) was separated towardre the east, was an C. cubites.

And he measured the length of the byuldinge before and behinde with the chabers vpon both the sydes: and it conteyned an C. cubites. The ynnermer temple, the porch of the fore courte, \( \frac{1}{2} \) syde postes, these thre had syde wyndowes, and pilers rounde aboute ouer agaynst the postes, from the grounde vp to the wyndowes: The wyndowes them selues were syled ouer with bordes: \( \frac{1}{4} \) thus was it aboue the dore, vnto the ymmost house, and without also: Yee the whole wall on euery syde both within and without was syled ouer with greate bordes. There were Cherubins and date trees made also, so that one date tre stode euer betwixte two Cherubins: One Cherub had two faces, \( \frac{1}{2} \) face of a man lokinge asyde towarde the date tre, and a lyons face on the other syde. Thus was it made roünde aboute in all the house: Yee the Cherubins.
and date trees were made from the grounde vp aboue the dore, and so stode they also 
apon the wall of the temple.

The bypostes of the temple were foure squared, and the fashion of the Sanctuary was, euen as it appeared vnto me afore in ¥ vision. The table was of womde, thre cubites hie and two cubites longe: his corners, the length and the walles were of womde. And he sayde vnto me: This is the table, that 
shal stonde before the LORDE. The temple and the holiest of all had ether of them 
two dores, and every dore had two little wickettes which were folden in one vpon another, 
on every syde two. And vpon the dores of the temple there were made Cherubins and 
date trees, like as vpon the walles: and a greate thicke balke of womde was before on 
the out syde of the porche. Vp both the sydes of the walles of the porche, there were 
made depe wyndowes and date trees, hauyng beames and balkes, like as the house had.

The xlii. Chapter.

T

HE

EN
caried he me out in to the fore courte towards the north, ¥ brought me 
in to the chabre that stode ouer agaynst the backebuyldinge northwarde, which had 
the length of an C. cubites, whose dore turned towards the north. The wydenesse conteyned 
L. cubites, ouer agaynst the xx. cubites of the ynnerner courte, ¥ agaynst the paused 
worke that was in the fore courte. Besyde 
all these thre there stode pilers, one ouer 
against another: And before this chabre there 
was a walkinge place of x. cubites wyde, and 
within was a waie of one cubite wyde, and 
their dores towards the north. Thus the hyest 
chambres were alwaye narower then the lowest 
and myddelmost of ¥ buildinge: for they bare 
chambre vpon chambre, and stode thre togeth
er one vpon another, not hauyng pilers like 
the fore courte: therfore were they smaller 
than those beneth and in the myddest, to 
reken from the grounde vpwarde.

B

The wall without that stode by ¥ chambres 
towards the vtemost courte vpon the fore 
syde of the chambres, was L. cubites longe: 
for the length of ¥ vtemost chambers in the 
fore courte was L. cubites also: but the 
length therof before the temple was an C. 
cubites. These chambres had vnder them 
an intrauce of the east syde, wherby a man
of Cobar. Then fell I vpon my face, but the glory of the LORDE came in to the house thorow the east dore. So a wynde toke me vp, and brought me in to y yunerer courte: therolde, the house was full of the glory of the LORDE.

I herde one speakeinge vnto me out of the house, and there stode one by me, that sayde vnto me: O thou soune of man, this rowne is my seate, and the place of my fotesteppe: where as I wil dwell amongethe children of Israel for euermore: so that the house of Israel shal nomore defyle my holy name: nether thei, ner their kinges, thorow their whordome, thorow their hie places, thorow the deod bodies of their kinges: which hauue buylde their thresholds in manner harde vpon my thresholds, and their postes almost at my postes: so that there is but a bare wall betwixte me and them.

Thus hauwe they defyled my holy name with their abominationes, that they hauwe comitted. Wherefore I hauwe destroyed them in my wrath: But now they shal put awaye their whordome and the deod bodies of their kinges out of my sight, that I maye dwell amonge them for euermore. Therfore (0 thou soune of man) shewe than the householde of Israel a temple, that they maye be ashamed of their wickednesse, and measure them selues an example therat.

And when they be ashamed of all their workes, then shewe them the fourme and fashion of the temple: the comyng in, the goinge out, all the maner and descripcon therof, yee all the vses and ordinancees of it, y they maye kepe all the fashions and customes therof.

This is the descripcon of the house: Aboue vpon the mount rounde aboute all the corners, it shalbe y holiest of all. Beholde, that is the descripcon and fashion of the house. This is the measure of the aultur (after the true cubite: which is a spanne longer then another cubite) his botome in the myddest was a cubite longe and wyde, and the ledge that wente rounde aboute it, was a spanne brode. This is the heyth of the aultur: From the gronde to the lower steppes the length is two cubites, and the brethd one cubite: and from the lower steppes to the higher are foure cubites, y the brethd but one cubite.

The aultur was foure cubites hie, from the aultur vpwarde stode foure hornes, and it was xij cubites longe and xij cubites brode, vpon the foure corners: the coueringe of the aultur was xij cubites longe and brode vpon the foure corners, and the ledge that wente rounde aboute, had halfe a cubite: and the botome therof rounde aboute one cubite: his steppes stode towarde the easte. And he sayde vnto me: Thou soune of man, thus saith the LORDE: these are the ordinancees and lawes of the aultur, in the daye whiche it is made, to ofre burntoffrinages, and to sprenkle bloude ther vpon. To the prestes, to y Leuites that be of the sede of Sadoch, and tredde before me to do me service, saith the LORDE God: Vnto these geue thou a yonge bullocke, for a synoffringe: take the bloude of hym and sprenkle his foure hornes withall, the foure corners of the aultur coueringe, with the ledge that goeth rounde aboute: herewith shalt thou clese it, and reconcile it. Thou shalt take the bullock also of the synoffringe, burne him in a seuerall place with out the Sanctuary.

The nexte daye, take a gootbuck without blemish for a synoffringe, to reconcile the aultur withall: like as it was reconciled with y bullocke. Now when thou hast made it cleene, then ofre a yonge bullocke without blemish, and a ramme out of the flocke without blemish also: Offre them before the LORDE, and let the prest cast salt thevpon, and geue them so vnto the LORDE for a burntoffrinage. Seven dayes shalt thou bringe, every daye a gootbucke. A yonge bullocke a ramme of the flocke (both without blemish) shalt they offre. Seven dayes shalt they reconcile and clese the aultur, ofre vpon it. When these dayes are expired, then vpon the viij daye and so forth, the prestes shall ofre their burntoffrinages and healthoffrinages vpon the aultur: so wil I be mercifull vnto you, saith the LORDE God.

The xliii. Chapter.

AFTER this, he brought me agayne thorowwarde dore of the Sanctuary on the east syde, and that was shut. Then sayde the LORDE vnto me: This dore shall be stil shut, and not opened for eny man to go thorow
it, but only for the LORDE God of Israel: yee he shall go thorow it, els shall it be shut still. The prynce himself shall come thorow it, that he maye eate bred before the LORDE. At the porche shall he come in, and there shall he goe agayne. Then brought he me to the dore, vpon the north syde of the house. And as I looked aboute me, beholde, the glory of the LORDE fylled the house: and I fell downe vpon my face. So the LORDE spake vnto me: O thou sonne of man, fasten this to thine herte, beholde, and take diliget hede to all that I wil saye vnto the, concernyng all the ordinances of the LORDE and all his lawes: pondre well with thine herte the commynyng of in the house and the goinge forth of the Sanctuary: and tell that obstatne householde of Israel: Thus saieth the LORDE. God: O house of Israel, ye haue nowe done ynowh with all youre abominacions, sayenge that ye haue brought in to my Sanctuary straungers, hauyng vnincircumcised hertes, flesh, where thorow my Sactuary is defiled, whè ye ofre my bred, fat, & bloude. Thus with all youre abominacions ye haue broken my covenant, and not kepte the holy ordinances of my Sanctuary: but set keepers of my Sanctuary, even after youre owne myynede. Therefore thus saieth the LORDE God: Of all the straungers that dwell amoung the children of Israel, no straunge (whose herte flesh is not circumsed) shall come within my Sanctuary: No ner the Leuites that be gone backe fro me, and haue disseased the people of Israel with erroures, goinge after their Idols: therfore shall thei beare their owne wickednes. Shulde they be set and ordened to ministre, vnder the dores of the house of my Sanctuary, and to do seruyce in the house: to slaye burntoffrinages and sacrifices for youre people: to stode before them, and to servye them: saynge the seruyce that they do them, is before their Idols, and cause the house of Israel to stonde thorow wickednesse? For the which cause I haue plucked out myne honde ouer them (saieth the LORDE) so that now they must beare their owne iniquyte, and not to come nye me, to servye me with their preasheade, in my Sanctuary, and most holyst of all: that they maye beare their owne shame and abominacions, which they haue done. Shulde I vse them to be porters of the house, and to all the seruyce is done therin? But the prestes y LORDE the sonnes of Sadoch, that kepeth the holy ordinances of my Sanctuary, when the children of Israel were gone fro me: shall come to me, to do me seruyce, to stonde before me, and to offere me the fat and the bloude, saith the LORDE God.

They shall goe in to my Sanctuary, and treade before my table, to do me seruyce, and to waite vpon myne ordinances. Now whyle they go in at the dores of the ymnermer courte, they shall put on lynnyngg clothes, so that no wolyny come vpon them: whyle they do seruyce vnder the dores of ymnermer courte, and within. They shall haue fayre lynnyngg bonettes vpon their heads, and lynnyngg breches vpon their lynes, which in their laboure they shall not put aboute them: And when they goe forth to the people in to the outwarde courte, they shall put of the clothes, wherin they haue ministred, and laye them in the habitation of the Sanctuary, put on other apparell, lest they onhalowe y people with their clothes. They shall not shawe their heads, neither shall they norish the bushe of their hayre, but rouide their heads only. All the prestes that goe in to the ymnest courte, shall drynke no wyne. They shall mary no wydowes, neether one that is put fro his husbonde: but a mayde of the sede of the house of Israel, or a wydowe, that hath had a prest before.

They shall shewe my people the difference betwene the holy and vnholy, betwixte the elene and vnciene. Yf any discorde arse, they shall discerne it, and gene sentence after my judgmente. My solemne feastes, my lawes and ordinances shall they kepe, and halowe my Sabbathes. They shall come at no deed persone, to defyle them selues: (excepte it be father or mother, sonne or doughter, brother or sister that hath had yet no husbonde) in soch they maye be defyled.

And when he is clensed, there shall be rekened vnto him vij dayes: and ye he go in to the Sanctuary agayne to do seruyce, he shall bringe a synoffrinage saith the LORDE God. They shall haue an heretage, yee I my self wilbe their heretage: els ye geue
thc no possession in Israel, for I am their possession. The meatoffringe, synoffringe, trespass offringe shall they eate, and every dedicate thinge in Israel, shalbe theirs. The firstlinges of all the first frutes, and all fre will offringes shalbe the prestes.

Ye shall geue vnto the prest also the firstlinges of youre dowe, that God maye prospere the resydue. "But no deed carion shall the prest eate, ner soch as is deuoured of wilde beestes, foules or catell.

The ylb. Chapter.

W WHEN ye deuyde the lode by the lott, ye shal put asyde one parte for the LORDE, to be holy from other londes: namely, xxv M meteroddes longe, and x M brede. This shalbe holy, as wyde as it is rounde aboute. Of this parte there shal be longe vnto the Sanctuary v C meteroddes in all the foure corners, and l cubites wyde rounde aboute to the suburbs. And from this measure, namely of xxv M meteroddes longe, and x M brede, thou shalt measure, wherin the Sanctuary and the holiest of all maye stonde.

The resydue of that holy grounde shall be the prestes, which do servyce in the Sanctuary of the LORDE, and go in before the LORDE to serue him, that they maye haue rowme to dwell in.

As for the Sanctuary, it shal stonde for itself: and to the Leuites that serue in the house, there shal be geuen xx habitationes, of the xxv M lëgh x M brede: ye shal geue also vnto the cite a possessio of v M meteroddes brede, x xxv M longe, besyde the parte of ý Sanctuary: that shal be for the whole house of Israel. Vpon both the sydes of the Sanctuaries parte, ý by the cite, there shalbe geuen vnto the prynce, what so ever lyeth ouer agaynst the cite, as farre as reacheth westwarde and eastwarde: which shalbe as longe as one parte, frý ý west vnto ý east.

This shalbe his owne lode in Israel, that my princes be nomore chargeable vnto my people. And soch as remayneth yet ouer in the londe, shalbe geuen to the house of Israel acordinge to their trybyses. Thus saith the LORDE God: O ye princes, ye haue now oppressed and destroyed ynoth: now leaue of handle now acordinge to the thinge, that is equall and laufull: and thrust out my people nomore, sayeth ý LORDE God. Ye shal have a true weight, a true Epha, ý a true Bat.

"The Epha ý the Bat shalbe a like. One Bat shal coteyne ý teth parte of an Homer, and so shal one Epha do: their measure shal be after ý Homer. One Syeke maketh xx. Geras. So xx. Sycles, and xxv. ý xx. Sycles make a pounde. This is the Heane offyringe, that ye shal geue to be heaued: namely, the xvj. parte of an Epha, out of an Homer of wheat: and the xvj. parte of an Epha, out of an Homer of barley. The oyle shal be measured with the Bat: even the x. parte of one Bat out of a Cor.

Ten Battes make one Homer: for one Homer maketh ten Battes. And one labe from two hundreth shepe out of the pasture of Israel, for a meatoffyringe, burntoffyringe and healthoffyringe, to recocile them, sayeth the LORDE God. All the people of the londe shal geue this heane offyringe with a fre wil. Agayne, it shal be the prynces parte to offre burntoffyringes, meatoffyringes and drynoffyringes vnto the LORDE, in the holy dayes, new Moones, Sabbathes, and in all the hye feastes of the house of Israel. The synoffyringe, meatoffyringe, brentoffyringe ý healthoffyringe shal he geue, to recocile the house of Israel. Thus sayeth ý LORDE God: The first daye of the first moneth thou shalt take a ýoge bullocke without blemish, and clense the Sanctuary.

So the prest shal take of the bloude of ý synoffyringe, and sprenkle it vpon the postes of the house, and vpon the foure corners of the aultar, with the dorepostes of the ymmermer court. And thus shalt thou do also the seuenth daye of ý moneth (for soch as haue symmed of ignourance, or beyng disceaued) to reconcile the house withall. Vpon ý xij. daye of the first moneth ye shal kepe Easter. Þe seuen dayes shal the feast contynue, wherin there shal no sower ner leueded bred be eate.

Vpon the same daye shal ý prynce geue for himself and all the people of the londe, a bullocke for a synoffyringe. And in the feast of the seuen dayes he shal ofre euery daye a bullocke ý a ram, that are with out blemish, for a burntoffyringe vnto the LORDE: ý an he goate daylie for a synoffyringe. For the meatoffyringes he shall geue euery an Ephra to

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The 11th Chapter.

Thus sayeth the LORD God: Ye shall unto the ymotion courte towards the east, shall be shut the vj. worke dayes: but in the Sabbath and in the daye of the new Moone, it shall be opened. Then shall the prynce come vnder the dore porche, and stonde still without by the dore cheke. So ye prestes shall offer vp his burnt offering, and he shall worship at the dore poste, and go his waye forth agayne: but ye dore shall nomore be shut till the evenynge.

On the same maner shall the people of the lond also do their worshippe before the LORDE, without this dore upon the Sabbathes and new Moones. This is now the burnt offering, that the prynce shall bringe vnto the LORDE upon the Sabbath: sixe lambs without blemish, and a ram without blemish, and an Ephah for a meatofferinge, with ye ram. As for the lambs, he maye geue as many meatoffyrnges to them, as he wil, an Ephah of oyle to an Ephah. In the daye of the new moneth, it shall be a yonge bullocke without blemish, sixe lambs, and a ram also without blemish. With the bullocke he shall geue an Ephah, and with the ram an Ephah also for a meatofferinge: but to ye lambs, what he maye come by: And euer an Ephah of oyle to an Ephah. When the prynce cometh, he shall go vnder the dore porche, and euen there departe forth agayne. But when the people of the lond come before the LORDE in the hye solemnne feast, as many as come in by the north dore to do worshippe, shall go out agayne at the south dore. And they that come in at the south dore, shall go forth agayne at ye north dore. There shall none go out at the dore where he came in, but shall go forth right on the other syde, and the prynce shall go in and out amonge them.

Vpon the solemnne and hie feast dayes, this shalbe the meatofferinge: An Ephah to a bullock, and an Ephah to a ram: and to the lambs, as many as he wil, but euer an Ephah of oyle to an Ephah. Now when the prynce bryngeth a burnt offeringe or an healthofferinge with a fre wil vnto the LORDE, the east dore shalbe opened vnto him, ye he maye do with his burnt offeringe, as he doth vpother the Sabbath: and when he goeth forth, the dore shall be shut after him agayne. He shal daylie bryng vnto the LORDE a lamb of a yeare old without blemish: bitten of the pruning: this shal he do euery moriyntge. And for a meatofferinge he shal geue the sixe parte of an Ephah, and the thirde parte of an Ephah of oyle (to myngle with the cakes) euery moriyntge. Yee this shalbe a daylie meatofferinge vnto the LORDE, for an euercasting ordinaunce: and shal the lambe, the meatofferinge and oyle be genen euery moriyntge, for a dailie burnt offeringe.

Moreover, thus sayeth the LORDE God: Yf the prynce geue a gifte vnto euery of his sonnes, then shall it be his sonnes heretage perpetuall, ye he maye possesse it. But ye he wil geue one of his seruauntes some of his heretage, ye it shall be his to the fre yeare, and ye he that returne agayne vnto ye prynce: for his heretage shalbe his sonnes only. The prynce also shall take none of the peoples enheritance, nor put thence from their possession: but to his owne sonnes shal he geue his possession, that my people be not scatred abrode, but that euery man maye haue his owne.

And he brought me thorow the intranonce at the syde of the dore to ye habitation of the Sanctuary, that belongeth to ye prestes and stode towards the north, ye beholde, there was a place vpon the west syde, then sayde he vnto me: This is the place, where the prestes shal dight the trespace and synoffyrnges, ye bake ye meatoffyrnges: that they sede not beare there in to the outwarde courte, and so to vnhalowe the people. So he brought me in to the vytemost courte, rounde aboute all the four corners. Beholde, in euery corner of ye fore courte, there was yet a litte courte. Yee in all the fore corners of the courte, there was made a litte courte of xl. cubites longe, and xxx. cubites broade: these four corners were of one like measure, ye there went a rygge wall rounde aboute them all fore, vnder the which there were harthes made rounde aboute. Then sayde he vnto me: This is the kechin, where the ministers of the house shal dight the slayne offeringes of the people.
AFTER this he brought me agayne before the dore of the house: \( t \) beholde, there guszshed out waters from vnder \( y \) postes of the house eastwarde (for the house stode towarde the east) that ranne downe vp\( p \) the right syde of the house, which lyeth to the aulter south warde. The caryed he me out to the north dore, and brought me forth there ronde aboute by the vttemost dore, \( y \) turneth eastwarde. Beholde, \( t \) there came forth the water vpon the right syde. Now when the man \( y \) had the meterodde in his honde wente out vnto the east dore, he measured a M. eu-bites, \( t \) the he brought me thorow \( y \) water, eu\( t \) the to the ancles: so he measured yet a thousande, \( t \) brought me thorow \( y \) water agayne vnto the knees: yet measured he a thousande, and brought me thorow the water vnto the lownes. After this he measured a thousande agayne, then was it soch a ryuer, \( y \) I might not wade thorow it: The water was so depe, that it was nedefull to haue swymmed, for it might not be waded ouer. And he sayde vnto me: hast thou sene this, o thou some of man? and with that, he brought me to the ryuer banck agayne.

Now when I came there, there stode many trees vpon ether syde of the ryuer bëcke. Then sayde he vnto me: This water that floweth out towarde the east, and runneth downe in to the playne felde, commeth in to the see: and from the see it runneth out, \( t \) maketh the waters whole. Yee all that liue and mowe, where vnto this ryuer commeth, shal recover. And where this water cometh, there shalbe many fishe. For all that commeth to this water, shall be lusty and whole. By this ryuer shal the fyszshers stonde from En-gaddi vnto En Eglaim, \( t \) there sprede out their nettes: for there shalbe great heapes of fishe, like as in the mayne see. As for his claye and pyttes, they shal not be whole, for why, it shalbe occupide for salt.

By this ryuer vpon both the sydes of the shore, there shall growe all maner of frutefull trees, whose leaves shall not fall of, neither shall their frute perish: \( t \) but euer be rype at their monethes, for their water runneth out of the Sanctuary. His frute is good to eate, and his leaf profitable for medicine. Thus sayeth the LORDE God: Let this be the border, wherein ye shall deuyde the londe vnto the xij. trybes of Israel, with the lyne. Parte it indifferently vnto one as vnto another: \( t \) of the which lode I swore vnto youre fathers, that it shulde fall to youre erheritaunce.

This is the border of the londe vpon the north syde, from the mayne see, as men go to Zadada: namely, Hemath, Berothera, Sabarim: from the borders of Damascus and Hemath vnto Hazar Tichon, that lieth vpon the coastes of Hauera. Thus the borders frö the see forth, shalbe Hazar Enan, the border of Damascus the north, and the borders of Hezeph: that is the north parte.

The east syde shal ye measure from Hauera and Damascus, from Galad and the londe of Israel by Iordane and so forth, from the see coast, that lieth eastwarde: and this is the east parte.

The south syde is, from Thamar forth to the waters of strife vnto Cades, \( d \) the ryuer, to the mayne see: and that is the south parte.

The west parte: namely the greate see from the borders therof, till a man come vnto Hemath: this is the west parte.

This londe shal ye parte amonge you, accordance to the trybes of Israel, and deuyde it to be an heretage for you, and for the straunge that dwel amóge you, and begette children.

For ye shal take them amonge the childré of Israel, like as though they were of youre owne housholde and countrie, and they shal haue heretage with you amonge the childré of Israel.

Looke in what trybe the straunge dwelleth, in the same trybe shal ye gene him his heretage, saith the LORDE God.

THESE are \( y \) names of the trybes that lye vpon the northsyde, by the waye of Hebron, tyll thou commest vnto Hemath and Hazard Enam, the borders of Damascus towarde the north byseide Hemath: Dan shal haue his porcie from the east quarter vnto the west. Vpon the borders of Dan from the east syde vnto the west, shall Asser haue his porcion. Vpon the borders of Asser frö the east parte vnto the west, shall Nephtalí haue his porcion.

Vpon the borders of Nephtalí from the east quarter vnto the west, shall Manasses haue his porcion. Vpon the borders of Manasses from the east syde vnto the west, shall Ephraim haue his porcion. Vpon the borders of Ephraim from the east parte vnto the west, shall Ruben

\[ \text{Num. 20.b. Exo. 17.b. Leui. 19.g. Deut. 10.d. and 24.c.} \]
Chap. xliii.  The prophet Ezekiel.  

haue his porcion. Vpô the borders of Ruben from the east quarter vnto the west, shal Iuda haue his porcion. Vpon the borders of Iuda from the east parte vnto the west, ye shal set a syde one porciō of xxv. M. meterordes longe and brode (like as another porcion from the east syde vnto the west,) wherein the Sanctuary shal stode.

As for the porcion, that ye shal "separate out for the LORDE, it shalbe xxv. M. longe, and x. M. brode. Which separated holy porcion shal belonge vnto these: namely to the prestes, toward the north xxv. M. toward the west x. M. brode, toward the east x. M. brode also, toward the south xxv. M. longe, wherein the Sanctuary of the LORDE shal stonde. Yee this same place shal be the prestes, y are of the children of Sadoch, "x haue kepe my holy ordinance: which wente not astraye in the erreoure of the children of Israel, like as the Leuites are gone astraye: and this separated peec that they haue of the londe, shalbe the most holy, harde vpon the borders of the Leuites. And nexte vnto the prestes, shal the Leuites haue xxv. M. longe and x. M. brode. This shalbe on euer syde xxv. M. longe, and x. M. brode. Of this porciō they shal sell nothing, ner make any permutation thereof, lest the chefe of the londe fall vnto other, for it is halowed vnto the LORDE.

The other v. M. after the brethd, y lyeth by the xxv. M, shalbe comon: it shal belonge to the cite and to the suburbs for habitacions, and y cite shal stonde in the myddest thereof. Let this be the measure: toward y north parte, v. C. x iiiij. M: toward the south parte, v. C. x iiiij. M: toward the east parte, v. C. and iiiij. M: toward y west parte, v. C. and iiiij. M.

The suburbs harde vpon the cite, shalbe toward the north, L and iiij. C: toward the south, L and tvo C: toward the west also, L. and two C. As for the residue of the length, that lyeth hard vpon the separated holy ground: namely, x. M. toward the east and x. M. toward the west, next vnto the holy porciō: it and the increase thereof shal serue for their meate, that laboure in the cite. They that laboure for the welth of the cite, shal manteine this also, out of what tribe so ener they be in Israel.

The ende of the prophet Ezekiel.
The Prophet Daniel.

What Daniel conteyneth.

Chap. I. Daniel, Ananias, Misael and Asarias are chosen to lerne Caldeish, & to stode before the kynge.

Chap. II. Daniel expoundeth the kynges dreame.

Chap. III. The thre children wil not worshipe the ymage, they be cast in the fyre, but God delyuereth them.

Chap. IIII. Another dreame expounded.

Chap. V. Daniel readeth the writinge on the wall, and declareth it.

Chap. VI. Daniel is cast in the Lyons denne.

Chap. VII. The vision of the foure beestes.

Chap. VIII. Of the Ramme and the gote.

Chap. IX. The prophecy of the seuentie wekes and of Christ.

Chap. X. Another vision shewed to Daniel.

Chap. XI. XII. Certayne reuelacions of thinges for to come: some, of the delyueraunce fro the captiuyte of Babilon: some, of the destruccion of Ierusalem: some, concernynge the latter dayes.

The first Chapter.

In the thirde yeare of the raigne of Ioachim kynge off Iuda, *came Nabuchodonosor kynge of Babilon vnto Ierusalem, & beseged it: and the LORDE delyuered Ioachim the kynge off Iuda in to his honde, with certayne ornamentes of the house off God, which he caried awaye vnto the londe of Sennar, to the house of his god, and there brought them in to his gods treasury. And the kynge spake vnto Asphenes, & chefe chamberlayne, that he shulde brynghe him certayne of the children of Israel, that were some of the kynges sede and of prynces, yoge sprynyaldes with out eyn blemish but fayre ad welfauored, instructe in all wisdome, connyngye and vnderstödingye: which were able to stonde in the kynges palace, to reade, and to lerne for to speake Caldeish.

Vnto these the kynge appoynted a certayne porcion of his owne meate and of the wine, which he dranke himselff, so to norish the thre yeare: that afterwaerde they might stonde before the kynge. Amonge these now were certayne of the children off Iuda: namely Daniel, Ananias, Misael and Azarias. Vnto these the chefe chamberlayne gaue other names, and called Daniel, Balthasar: Ananias, Sydrac: Misael, Misac: and Asarias, Abdenago. But Daniel was at a poyn with himself, that he wolde not be defyled thorow the kynges meate, *ner ÿ wyne which he

* 4 Re. 24. a. 2 Par. 36. c.
Then Daniel answered Melassar, whom the chefe chamberlayne had set ouer Daniel, Ananias, Misael and Asarias, and sayde: O proue but ten dayes with thy seruauntes, and let vs haue potage to eate, and water to drynke: then loke vpon oure faces, and theirs that eate off the kynges meate. And as thou seyst, so deale with thy seruauntes. So he consented to them in this matter, ad proued the x. dayes. And after lyte ten dayes, their faces were better lykinge and fatter, then all the yonge spryngaldes, which ate of the kynges meate.

Thus Melassar toke awaye their meate and wyne, and gane them potage therefor. God gane now these foure spryngaldes connynge and lernynge in all scriptur and wisdome: but vnto Daniel specially, he gane vnderstandinge off all visions and dreams. Now when the tyne was expyred, that the kyngye had appoynted to byryng in these yonge spryngaldes vnto hym: the chefe chamberlayne brought them before Nabuchodonosor, and the kyngye commonded with them. But amongst them all were founde none soch as Daniel, Ananias, Misael, and Asarias. Therefore stode they before the kyngye, which in all wisdome and matters off vnderstandinge, that he enquered off them, founde them ten tymes better, the all the soythsayers and chariners, that were in all his realme. And Daniel abode still, vnto the first yeare of kyngye Cyrus.

The iij. Chapter.

Iν the seeconde yeare off the raigne of Nabuchodonosor, had Nabuchodonosor a dreame, "where thorow his sprete was vexed, and his slepe brake from him. Then the kyngye commaunded to call together all thy soythsayers, chariners, witches and Caldees, for to shewe the kyngye his dreame. So they came, and stode before the kyngye. And the kyngye sayde vnto them: I haued dreamed a dreame,

q my sprete was so troubled therwith, y I haue elene forgotten, what I dreamed. Vpon this, the Caldees answered the kyngye in the Syriens speach: O kyngye, God saie thy life for euer. Shewe thy seruauntes the dreame, and we shall shewe the, what it meane. The kyngye gane the Caldees their answere, ad sayde: It is gone fro me: Yf ye wil not make me vnderstande the dreame with the interpretacion theroff, ye shal dye, and youre houses shall be pryzed. But yt ye tell me the dreame and the meanynge theroff, ye shall haue off me giftes, rewardes and greate honoure; only, shewe me the dreame and the significacion of it. They answered agayne, and sayde: the kyngye must shewe his seruauntes the dreame, and so shal we declare, what it meane.

Then the kyngye answere, sayenge: I perceane off a treath, that ye do but prologue yt tyne: for so moch as ye se, that the thing is gone fro me. Therefore, yt ye wil not tell me the dreame, ye shall all haue one judgment. But ye layne and dyssembile with vayne worde, which ye speake before me, to put of the tyne. Therefore tell me the dreame, ad so shall I knowe, yt ye can shewe me, what it meane. Vpon this, the Caldees gane answere before the kyngye, and sayde: there is no man vpon earth, that can tell the thing, which yt kyngye speake of: Yee there is nether kyngye prynce ner lorde, that euuer axed soch thinges at a soythsayer, charmer or Caldeer: for it is a very harde matter, that the kyngye requyreth. Nether is there eny, that can certifie the kyngye theroff, excepte the goddes: whose dwelinge is not amonge the creatures.

For yt which cause the kyngye was wroth with greate indignacio, and commaunded to destroye all the wyse men at Babilon: and yt proclamation wete forth, that the wyse me shulde be slaye. They sought also to slaye Daniel with his copanyons. Then Daniel enquered Arioch the kyngyes stewarde, off the judgment and sentence, that was gone forth already to kyli soch as were wyse at Babilon. He answered, and sayde vnto Arioch beinge then the kinges debyte: Why hath the kyngye proclaimed so cruel a sentence? So Arioch tolde Daniel the matter. Vpon this, wente Daniel vp, and desyred the kinge, yt he might haue leysoure, to shewe the kyngye the inter-
pretacion: and then came he home agayne & shewed the thinge vnto Ananias, Misael & Asarias his companions: they shulde besoke the God of heau'n for grace in this secrete, that Daniel and his fellowes with other soch as were wyse in Babilton, perished not. Then was the mystery shewed vnto Daniel in a visiō by nytght. And Daniel prayed ã God of heau'n, Daniel also cryed loud, and sayde:

Q that the name of God might be prayed for euer and euer, for wisdome and strength are his owne: a he chaungeth the tymes and ages: he putteth downe kynges, he setteth vp kynges: he geneth wysdome vnto the wyse, and vnderstödinge to those that vnderstöde: he openeth the depe secretes: he knoweth ã thynge that lyeth in dareknesse, for the light dwelleth with him. b I thanke the, and prayse the (O thou God off my fathers) that thou hast lent me wysdome and strength, a hast shewed me the thinge, that we desyred off the, for thou hast opened the kynges matter vnto me.

Vpon this went Daniel in vnto Arioch, whom the kynge had ordened to destroye the wyse at Babilton: he wente vnto him, and sayde: destroye not soch as are wyse in Babilton, but bringe me in vnto the kyng, and I shal shewe the kyng the interpretacion. Then Arioch brought Daniel in to the kyng in all the haist, and sayde vnto him: I haue founde a man amonge the presoners off Iuda, ã shal shewe the kyng the interpretacion. The answered the kyng, and sayde vnto Daniel, whose name was Balthasar: Art thou he, ã cast shewe me ã dreame, which I haue sene, ã the interpretacion thereof? Daniel answered the kyng to his face, and sayde: As for this secrete, for the which the kyng maketh inquisicion: it is nether the wyse, the sorcerer, the charmer ner the deuell conjurer, that can certifie the kyng off it: Only God in heau'n cā open secretes, ã and he it is, that sheweth the kyng Nabuchodonosor, what is for to come in the latter dayes.

Thy dreame, and that which thou hast sene in thyne heade vpon thy bed, is this: O kyng, thou didest cast in thy mynde, what shulde come herafter: So he that is the opener of mysteries, telleth the, what is for to come. As for me, this secrete is not shewed me, for eny wisdome that I haue, more then eny other lyuyng: but only that I might shewe the kyng the interpretacion, ã that he might knowe the thoughtes off his owne herete. Thou kyng sawest, and beholde: there stode before the a great ymage, whose fygure was marveulous greate, and his vysage grymme. The ymage heade was of fyne golde, his brest and armes off syluer, his body ad loynes were off copper, his legges were off yron, his fete were parte off yron, and parte of earth.

This thou sawest, till the tyme that (without eny hondes) there was hewen off a stone ã which smote the ymage vpon the fete, that were both off yron and earth, and brake the to podlere: then was the yron, the earth, the copper, the syluer and golde broken altogether in peces: and became like the chaffe off corne, that the wynde bloweth awaye from ã somer floores, that they că nomore be fonde.

But the stone that smote the ymage, became a greate mountayne, which fulfylleth the whole earth: This is the dreame. And now will we shewe before the kyng, what it meaneath.

a O kyng, thou art a kyng off kynges: For the God off heau'n hath gue the a kingdome, ryches, strength and maiestie: ã hath delyuered the all thinges, that are amóge ã children off men: the beasts off the feldé, ãd the foules vnder the heau'n, and geuen the dominion ouer them all. Thou art that golde heade. After ã there shal aryme another kingdome, which shall be lesse then thyne. The thryde kingdome shall be lyke copper, and haue dominacion in all fodes. The fourth kingdome shall be as stronge as yron. For like as yron brusseth and breaketh all thinges: Yee euem as yron beateth every thinge downe, so shal it beate downe and destroye.

Where as thou sawest the fete and toes, parte of earth and parte off yron: that is a deuyded kyngdome, which nevertheles shal haue some off the yron grounde mixte with it, for so moch as thou hast sene the yron mixte with the claye.

The toes of the fete that were parte off yron and parte off claye, signifieth: that it shalbe a kyngdome partlye stronge and partlye weake. And where as thou sawest yron myxte with claye: they shall myngle them selues with ã sede off symple people, ã yet not continuye
one with another, like as yron wil not be souldeder with a potsherde.

*In the dayes off these kynges, shall the God of heauen set vp an euerlastinge kyng-
dome which shall not perish, and his kyng-
dome shall not be geuen ouer to another
people: Yee the same shall breake and de-
stroye all these kyngdomes, but it shall endure
for euer.

And where as thou sawest, that without
eny hondes there was cut out of the mount a
stone,\(^a\) which brake the yron, the copper, \(^b\)
earth, the syluer and golde in peces: by that
hath \(^c\) greate God shewed the kyng, what
wyl come after this. This is a true dreame,
and the interpretacion of it is sure.

Then the kyng Nabuchodonosor fell downe
vpn his face, and bowed him self vnvo Daniel,
and commaunded that they shulde offre meat-
offrynges and swete odoures vnvo him.

The kyng answerd Daniel, and sayde:
Yee off a treuth, youre God is a God aboue
all goddes, a \textit{Lorde} aboue all kynges,
and an opener of secretes: seyng thou canst
 discourer this mysterie. So the kyng made
Daniel a greate man, and gaue him many
and greate giftes.

He made him ruler off all the countrees
of Babilon, and lorde of all the nobles, that
were at Babilon. Now Daniel intreated the
kyng for Sydrac, Misac and Abdenago, so
that he made them rulers ouer all the offyces
in the londe off Babilon: but Daniel himself
remayned still in the courte by the kyng.

\textbf{The iij. Chapter.}

\textbf{NABUCHODONOSOR} the kyng caus-
ed a golde \textit{ymage} to be kynged, which
was lx. cubites bye, and sixe cubites thicke.
This he made to be set vp in the valley of
Duran in the londe of Babilon \textit{g} sent out to
gather together the dukes, lorde\(^a\) nobles, the
judges and officers, the debites \textit{ad} shreus,
with all the rulers of the londe: \(^d\) they might
come to the dedicacon of the \textit{ymage} which
Nabuchodonosor the kyng had set vp. So
the dukes, lorde\(^a\) nobles, the judges and
officers, debites and shreus with all the rulers
of the londe gathered them to gather, and
came vnvo the dedicacon of \(^d\) \textit{ymage}, that
Nabuchodonosor the kyng had set vp.

Now when they stode before the \textit{ymage},
which Nabuchodonosor set vp, the bedell cried
out with all his might: O ye people, kynreddes
and tunges, to you be it sayde: that whi ye
heare the noyse off the trompettes, which shalbe
blowne, with \(^d\) harpes, shawmes, Psalteries,
Symphonies and all maner off Musick: ye
fall downe and worship the golden \textit{ymage}, \(^b\)
Nabuchodonosor the kyng set vp. Who
so then falleth not downe and boweth himself,
shal euen the same houre be cast in to an
hote burnyng euon. Therfore, when all the
folkere the noyse off the trompettes that
were blowne, with the harpes, shawmes, Psal-
teries, Symphonies and all kynde of Melody:
th\i e all the people, kynreddes and nacies fell
downe, and bowed them selues vnvo the golden
ymage, that Nabuchodonosor the kyng had
set vp.

Now were there certayne men off the
Caldees, that went euon then and accused \(^d\)
Iewes, and sayde vnvo kyng Nabuchodonosor:
O kyng, God saue thy lyfe for euer. Thou
beynge kyng hast geuen a commandem\textit{ct},
that all men when they heare the noyse off
the trompettes, harpes, shawmes, psalteries,
symphonies and all the other melod\textit{ies}: shall
fall downe and bowe them selues toward the
golden \textit{ymage}: who so th\i fell not downe and
worshiped not, that he shulde be cast in to
an hote burnyng euon. Now are there cer-
taine Iewes, whom thou hast set ouer the
offices of the londe off Babilon: \(^c\) namely,
Sydrac, Misac and Abdenago. These men
(o kyng) regarde not thy commandem\textit{ct}, yee
they will not serue thy goddes, ner bowe them
selues to the golden \textit{ymage}, that thou hast
set vp.

Then Nabuchodonosor in a cruell wrath
and displeasure, commaundded, \(^d\) Sydrac, Misac
\& Abdenago shulde be brought vnvo him. So
these men were brought before the kyng.
Then Nabuchodonosor spake vnvo them, and
sayde: what? o Sydrac, Misac and Abdenago,
will not ye serue my goddes? nor bowe youre
selues to the golden \textit{ymage}, that I haue set
vp? wel, be redy herafter, when ye heare the
noyse of the trompettes, blowne with the harpes,
shawmes, psalteries, symphonies and all \(^d\)
other melod\textit{ies}: that ye fall downe, and wor-
shipe the \textit{ymage} which I haue made. But yff
ye worship it not, ye shal be cast immediatly
in to an hote burnyng euon. Let se, what

\(^a\) \textit{Esa. 9. b.} \quad \(^b\) \textit{Heb. 12. c.} \quad \(^c\) \textit{Dan. 2. g.}
god is there, \( \uparrow \) maye deluyer you out of my houes?

Sydrac, Misac and Abdenago answered the kyng, and sayde: O Nabuchodonosor, we ought not to cου̂ente vt̂o \( \uparrow \) in this matter, for why: "oure God whom we serue, is able to kepe vs from the hote burnyngge ouen (O kyngē) and can right wel deluyer vs out off thy honden. And though he wil not, ye shalte thou knowe (o kyngē) that we will not serue thy goddes, ner do reuerce to the ymage, which thou hast set vp. Then was Nabuchodonosor full off indignacion, so that \( \uparrow \) countenaunce of his face Changed vpō Sidrac, Misac \& Abdenago. Therfore he charched and commaunded, that the ouen shulde be made seuen tymes hoter, then it was wōte to be: and spake vnto the strongest worthies that were in his hooste, for to bynde Sidrac, Misac and Abdenago, and to cast them in to the hote burnyngge ouen.

So these men were bounde in their cotes, hosen, shues with their other garmente, ad cast in to the hote burnyngge ouen: for the kynges commaundement was so strate, and the ouen was exceedyngge hoter. As for the men that put in Sydrac, Misac and Abdenago, the flame off the fyre destroyed them. And these thre men Sydrac, Misac and Abdenago fell downe in \( \uparrow \) hote burnyngge ouen, beinge fast bounde.

Then Nabuchodonosor the kyng marueled, and stode vp in all haist: he spake vnto his counsell and sayde: dyd not ye cast these thre men bounde in to the fyre? They answered, and sayde vnto the kyngē: Yee o kyngē. He answered and sayde: lo, for all that, yet do I se foure men goinge lowse in the myddest off the fyre, and nothinge corrupte: "and the fourth is like an angel to loke vpon. Vpon this vte Nabuchodonosor vnto the mouth of the hote burnyngge ouen: he speake also, \( \uparrow \) sayde: O Sydrac, Misac and Abdenago, ye seruantes of the hye God: go forth, and come hithe. And so Sydrac, Misac, and Abdenago wente out of the fyre. Then the dukes, lorde, and nobles, and the kynges counsell came together to se these men, vpon whom the fyre had no maner of power in their bodies: \( \uparrow \) in so much that the very hayre of their heade was not burnt, and their clothes vnchaunged: Yee there was no smell of fyre felt vpon them.

Then spake Nabuchodonosor, and sayde:

'Blessed be the God of Sidrac, Misac \& Abdenago: which hath sent his angel, ad defended his seruautes, that put their trust in him: \( \uparrow \) haue altered the kynges commaundement, and ioperde their bodies therupon: rather then they wolde serue or worshipe any other god, excepte their owne God only.' Therfore I \( \uparrow \) wil and commandee, that all people, kynreddes \& tungenes, which speake any blasphem against the God of Sydrac, Misac and Abdenago, shal dye, and their houses shalbe prysed: Because, there is no God \( \uparrow \) maye saue, as this.\( \uparrow \)

So the kynges promoted Sidrac, Misac and Abdenago, in the londe of Babylon.

\( \uparrow \) Nabuchodonosor kyngē, vnto all people, kynreddes and tungenes that dwell vpon the whole earth: peace be multiplied amonge you. I thought it good to shewe the tokēs \( \uparrow \) maruelse workes, \( \uparrow \) \( \uparrow \) hye God hath wrought vpon me. \( \uparrow \)

'Of how greate are his tokēs, \( \uparrow \) how mightie are his wonders? His kyngdome is an euerlastinge kyngdome, and his power lasteth for euer and euer.'

The 111. Chapter.

\( \uparrow \) NABUCHODONOSIR beyng at rest a in myne house, ad florishinge in my palace, sawe a dreame, which made me afraied: ad the thoughtes that I had vpō my bed, with the visions of myne heade, troubled me. Then sent I out a commissioun, that all they which were of wisdome at Babilo shulde be brought before me, to tell me the interpretacion of the dreame. So there came the soythsayers, charmers, Caddes and conjurers of deules: to whom I tolde the dreame, but what it betokened, they coulde not shewe me: till at the last, there came one Daniel (otherwyse called Balthasar, accordinge to the name of my God) which hath the sprete of the holy goddes in hym: to whom I tolde the dreame, sayenge: O Balthasar, thou pryncle of saythayers: For so much as I knowe, that thou hast the sprete of the holy goddes, and no secrete is hyd from the: tel me therefor, what \( \uparrow \) visio of my dreame (\( \uparrow \) I haue sene) maye signifie. I sawe a vision in my heade vpon my bed: and beholde, there stode a tre vpon the grounde,
which was very hye, great and mightie: y heyth reached vnto the heauu, and the breeth extended to all the endes of the earth: his leaues were fyare, he had very mocch frute, so y euery ma had ynoogh to eate therin.

The beastes of the felde had shadowes vnnder it, and the foules off the ayre dwelt in the bowes therof. Shortly, all creatures fed of it. I sawe in my heade a vision vpon my bede: a beholde, a watchuer (euene an holy angel) came downe from heauen, and cryed mightely, sayenge: Hew downe the tre, breake off his branches, shake of his leaues, and seatre his frute abrode: that all the beastes maye get them awaie from vnnder him, and the foules from his branches. Neuertheleslee leaue the grounde of his rote still in the earth, and bynde him vpon the playne felde, with cheynes of yron and stele. With the dew of heauen shall he be wet, and he shall hauue his parte in the herbes of the grounde with other wyldke beastes.

That mans herte off his shall be taken from him, and a beastes herte shall be geuen him, till seuen yeares be come and gone vpon him.

This erande of the watchuer, is a comande-meth grounded and sought out in the counsel off him, that is most holy: to lerne men for to vnderstonde, that the hyest hath power ouer the kyngdomes off men, ad geneth them, to whom it liketh him, and bryngeth the very outcastes off men ouer them. This is the dreme, y I kyng Nabuchodonosor haue seene.

Therfore o Balthasar, tell thou me what it signifieth: for so much as all the wyse men off my kyngdome are not able to shewe me, what it meaneth. But thou canst do it, for y sprete of the holy Goddes is in the.

Then Daniel (whose name was Balthasar) helde his peace by the space of an houre ad his thoughtes troubled him. So the kyng spake, and sayde: O Balthasar, let nether the dreme ner the interpretation theroff feare the. Balthasar answered, sayenge: O my lorde, this dreme happen to thyne enemies, and the interpretation to thyne adversaries. As for the tre that thou sawest which was so grete, ad mightie, whose heyth reached vnto the heauen, and his breeth in to all the worlde: whose leaues were fyare, ad the frute mocch: vnder the which the beastes of the felde had their habitacion, and vpon whose branches the foules of the ayre dyd syt:

Euen thou (o kyng) art the tre, grete 
stroge. Thy greatness increaseth, q reacheth vnto the heauen, so doth thy power to the endes of the earth. But where as the kyng sawe a watchuer euen an holy angel, that came downe from heauen, and sayde: Hew downe the tre, and destroye it: yet leaue the grounde of the rote in the earth, and bynde him vpon the playne felde with cheynes of yron and stele: He shall be wet with the dew off heaurn, and his parte shalbe with the beastes of the felde, till seuen yeares be come and gone vpon him: This (o kyng) is y interpretaciõ, yee it is the very deuyce of him, y is hyest of all, ad it toucheth my lorde the kyngye.

Thou shalt be cast out fro men, and thy dwelinge shalbe with the beastes of the felde: with grasse shalt thou be fed like an ox. Thou must be wet with the dew of the heauen: yee seuen yeares shall come and go vpon the, till thou knowe, that the hyest hath power vpon the kyngdomes of men, "ad geneth them, to whom he lyseth. Morover, where as it was sayde, that the rote of the tre shalbe let still in the grounde: it betokeneth, y thy kyngdome shall remayne whole vnto y, after thou hast lerned to knowe, that the power commeth from heauen. Wherefore (o kyng) be contë with my counsel, that thou mayest lowe thy synnes with rightuousnesse, ad thyne offences with mercy to poore people: for soch thinges shall prolonge thy peace. All these thynges touch the kyngye Nabuchodonosor.

So after xij. monethes, the kyng walked vp and downe in the palaice off the kyngdome off Babilon, and sayde: This is the grete cite off Babilo, which I myself (with my power ad strength) haue made a kynges courte, for the honoure off my majesty. Whyle these wordes were yet in the kynges mouth, there fell a voyce from heauen, sayenge: O kyng Nabuchodonosor, to the be it spokë: Thy kyngdome shall departe from the, thou shalt be cast out of mens company: thy dwellinge shalbe with the beastes off the felde, so that thou shalt eate grasse like as an ox, till seuen yeares be come and gone ouer the: euen vntill thou knowest, that the hyest hath power vpon the kyngdomes off men, and that he maye geue them, vnto whom it pleaseth him.

The very same houre was this matter ful
fyllde vpô Nabuchodonosor: so that he was

* Dan. 2. c. Iere. 27. n.
cast out off mēs cōpany, a ate grasse like an ox. His body was wet with the dew of heaven, till his hayres were as great as Aegles fethers, and his nales like byrdes clawes.

When this tyme was past, I Nabuchodonosor lift vp myne eyes vnto heaven, and myne vnderstandynge was restored vnto me agayne. Then gaue I thankes vnto the hyest. I magnified and prayed him that lyueth for euermore, whose power endureth allwaye, and his kyngdome from one generacion to another: in comparson off whom, all they that dwell vpon the earth, *are to be reputed as nothinge.

He handleth acordynge to his will, amōge his powers of heaven *amonge the inhabitours of the earth: and there is none that maye resiste his honde, or saye: *what doest thou? At the same tyme was myne vnderstandynge geuen me agayne, and I was restored to the honour of my kyngdome, to my dignite, and to myne owne shappe agayne. My great estates and prynges sought vnto me, and I was set in my kyngdome agayne, so that I had yet greater worship.

The dyd I Nabuchodonosor, loaue, magnifie and prayse the kyng of heaven: for all his worke is true, and his wayes right. As for those that go on prouly, he is able to bringe them downe.

The v. Chapter.

Balthasar the kyng made a greate bancket to his thonede lorde: withall these thonede he made greate cheare, and when he was dronken with wyne, he commanded to brynghe him *golden and syluer vessel, which his father Nabuchodonosor had taken out of the temple at Ierusalem: *that the kyng and his lorde (with his quene and concubynes) myghte therout.

So they brought the golden vessel, that was takē out of the temple of the LORDES house at Ierusalem. Then the kyng and his lorde with his quene and concubynes dronke out of them. They dronke wyne, and prayede their Idolis of golde, syluer, copper, yron, wodde and stone.

In the very same houre there appeared fyngers, as it hēd bene of a mans honde wrytinge, right ouer agaynst the candelsticke vpon the playne wall in the kynges palacie; and the kyng sawe the palme of *honde *wrote. *Then chaunged the kyngke his coute-nence, and his thoughtes troubled him: so that the ioyntes off his body shake, and his knees smote one agaynst the other. Wherfore the kyngke cryed mightely, *that they shulde brynghe him the charmers, Caldees and conjurers of deuells. The kyngke spake also to the wyse men of Babilon, and sayde: *Who so can rede this wrytinge, and shewe me the playne meanyng theroff: shall be cloathed with purple, haue a cheyne off golde aboute his necke, and rule the thirde parte off my kyngdome.

Vpon this, came all the kynges wyse men: but they coude nether rede the wrytinge, nor shewe the kyngke what it signified. The was the kyngke sore afraied, in so moch, that his coloure chaunged, and his lorde was sore vexed. So by reason off this matter, *had happened to the kyngke his lorde, the quene went vp herself in to the bancket house, and spake vnto the kyngke, sayenge: O kyngke, God saue thy life for evere: Let not thy thoughtes trouble the, and let not thy countenance be chaunged. For why: there is a man in thy kyngdome, that hath the sprete off the holy goddes within him, as it was sene in thy fathers dayes. He hath vnderstandinge ad wysdome like the goddes. Yee the kyngke Nabuchodonosor thy father made this man chefe of the soythsayers, charmers, Caldees and deueld conjurers: because that soch an abundante sprete, knowlege *wisdome (to expoide dreams, to open secretes, and to declare harde dowtes) was founde in hym: yee euen in Daniel, whom the kyngke named Balthasar. Let this same Daniel be sente for, and he shall tell, what it meaneth.

Then was Daniel brought before the kyng. So the kyngke spake vnto Daniel, and sayde: Art thou that Daniel, one off the presoners of Iuda, whom my father the kyngke brought out of Iewry? I haue herde speake of the, that thou hast the sprete of the holy goddes, experience and vnderstödinge, and that there hath bene greate wisdome founde in the. Now haue there bene broughte me, wise and con-nyngge charmers, to rede this wrytynge, and to shewe me the meanyng theroff: But they coude not tell me, what this matter signified. Then herde I saye, *thou canst expounde darcke thinges, and declare darke doutes.

a Dan. 3. f. b Psalm. 134. a. c Iob 42. b. d 2 Par. 36. c. e Iere. 50. a. f Dan. 2. a.
Well then, if thou canst rede this writinge, and shewe me the meaninge thereof: thou shalt be clothed with purple, have a cheyne of golde aboute thy necke, and rule the thirde parte of my kyngdome.

Daniel answered, and sayde before his kyng:

As for thy rewardes, kepe them to thy self, or geue thy rych gifts to another: "yet not thelesse, I wil rede the wryntyng that thou hast shewed me, and the interpretation thereof. O kyng, God the hyest gane vnto Nabuchodonosor thy father, \\
\textit{digyte} of a kyng, with worshippe and honoure: so \\
ye all people, kyndeed \\
tuneg stode in awe of him, by reason off the hye estate, that he had lent him. For why: he sewe, whom he wolde: he smote, whom it pleased him. \\
Agyayne: whom he wolde, he set vp: and whom he list, he put downe. \\
But because his herte was so proude, and his stomack set fast vnto wyfulnesse: he was deposed from his kyngly trone, and his majestye was taken from him. He was shot out from amonge men, his herte was like a beastes herte, and his dulwlynge was with the wyldes Asses: he was fayne to eate grasse like an ox, and his body was wet with the dew off the heauen: till he knewe, that the hyest had power vpon the kyngdones of men, and sette ouer them, whom he list.

And thogh his sonne (o Balthasar) for all this, hast not submitted thine hert, though thou knewest all these thinges: but hast magnified thy selff abowte the LORDE off heauen, so that the vessels off his house were brought before the: that thou, and thy lorde, with thy quene and conewynes, myght drynke wyne therout: And hast prayed the Idols of syluer and golde, copper and yrone, off wodde \\
stone: As for the God, \\
im whose honde consisteth thy breth, \\
all the thy wyyes: thou hast not loued him.

Therefor is the palme off this honde sent hither from him, to token vp this wryntynge. And this is the scripture, that is written vp:

\textit{Mane, Thetel, Phares.} Now the interpretation off the thynge is this: \\
\textit{Mane, God hath nombred thy kyngdome, and broughe it to an ende: Thetel, Thou art wedyd in the balaunce, and art founde to light: Phares, Thy kyngdome is deld in partes, and geuen to the Medes and Perses.}

Then commanded Balthasar, to cloth Daniel with purple, to hange a cheyne off golde aboute his necke, and to make a proclamation concernynge hym: that he shulde be the ruler off the thirde parte off his kyngdome. "The very same night was Balthasar the kyng off the Caldees slayn, and Darius out of Media toke in the kyngdome, beynge lxxx. yeare off age.

\textbf{The bi. Chapter.}

It pleased Darius to set ouer his kyngdome \\
an C. and xx. lorde, which shulde be in all his kyngdome aboute. Abone these he set thre prynces (off whom Daniel was one) that the lorde might geue accompltes vnto them, and the kyng to be vn Diseased.

But Daniel exceeded all these princes off lordes, for the sprete off God was plenteous in him: so that the kyng was mynded to set him ouer the whole realme. Wherfore the prynces and lordes sought, to pyke out in Daniel some quarell against the kyngdome: yet coude they fynde none occasion nor fawte vpon him. For why: he was so faythful, \\
there was no blame nor dishonesty founde in him.

Then sayde these men: we will get no quarell against this Daniel, excepte it be in the lawe off his God. Vpon this, wente the princes and lordes together vnto the kyng, and sayde thus vnto hym: kyng Darius, God sanc thy life for euer.

All the great estates off the realme: as \\
prynces, dukes, senatours and judges, are determed to put out a commandement off \\
kyng, and to make a sure statute: namely, \\
that who so desyreth any peticion, ether of \\
eny god or man (with in this xxx. dayes) excepte it be only off the, O kyng: the same person maye be cast in to the Lyons denne. Wherfore, o kyng, conforme thou this statute, and make a wryntyng: that the thyng which the Medes and Perses have ordened be not altered ner broken.

So Darius made the wryntyng, and confirmed it. Now when Daniel vnderstode that the wryntyng was made, he wente in to his house: and the wyndowes of his hall towards Jerusalem stode open. There kneelde he downe vpon his knees, three tymes a daye: there he made his peticion, and prayed his God, like as his maner was to do afore tyne.
Daniel made his petition and prayer before the king, to show that he was not afraid to speak against the king's decrees. So he was brought out of the dungeon, and found to be in the highest degree of health and strength. He explained the things that were written in the book of the secrets, and the king was pleased with his work. Daniel was made the chief of the magistrates, and had the reins of government in his hands. He was effectively used in the nations, and his wisdom was increased. His kingdom was increased, and he was made the ruler of all the nations of the world.
like vnto a Leoparde: this had wynges as a foule, euene foure vpon the backe. This beest had foure heades, ad there was power geuen him. After this I sawe in a vision by night, beholde: the fourth beest was grymme and horrible, and marvelous stronge. It had greate yron teth, it deuoured, and destroyed, and stamped the residue vnder fete. It was farre vnlike the other beestes that were before it: for it had ten hornes, wheroff I toke good hede.

And beholde, there came vp amongst the, another like horne, before whom there were thre of the first hornes pluckte awaye. Beholde, this horne had eyes like a ma, a mouth speakingyng presumpuous things. I loked till the seates were prepared, ad till the olde aged sat him downe. His clothinge was as white as snowe, and the hayres of his heade like the pure woll.

His trone was like the firie flame, and his wheales as the burnyng fyre. There drew forth a firie streame, wente out from him. A thousand tynnes a thousande serued him, x. M. tynnes ten thousande stode before him. The judgmet was set, and the bokes opened. Then toke I hede there vnto, because of the voyce of the proude wordes, which that horne spake.

I behelde, till the beest was slayne, and his body destroyed, geuen ouer to be brent in the fyre.

As for the power of the other beestes also, it was taken awaye, but their lyues were prolonged for a tyme and season. I sawe in a vision by night, and beholde: there came one in the cloudes of heauen like the sonne of a man, which vnto the olde aged, before whom they brought him: Then geue he him power ad dignite regall, that all people, trybes and tongue shulde serue him. His power is an euerlastinge power, which shall neuer be put downe: his kyngdome endureth vncorrupte. My herte was vexed, 1 Daniel had a troubled spryte within me, ad the visions off my heade made me affrayed: till I gat me vnto one off them that stode by, to knowe the treuth, concerninge all these things. So he tolde me, and made me vsystode the interpretaciō of these things.

These foure greate beestes, are foure kinges which shal arysse out of the earth. These shall take in the kyngdome off the sayntes of the most hyest, and possesse it still more + more for a longe season. After this I required diligently to knowe the treuth, concerninge the fourth beest, which was so farre vnlike the other beestes, and so horrible: whose teth were of yron, and his nales off brasse: which deuoured and destroyed, and stamped the residue vnder his fete. I desyred also to knowe the treuth, as touchinge the ten hornes that he had vpon his heade, and this other which came vp afterwarde, before whose face there fell downe thre: which horne had eyes and a mouth that speake presumpuous things, and loked with a grimmer visage then his felowes.

I behelde, and the same horne made battail against the sayntes, yee ad gat the victory off them: vntill the tyme, that the olde aged came, that the judgment was geue to the cheuest sayntes: and till the tyme, that sayntes had the kyngdome in possession. He gae me this answere: That fourth beest shalbe the fourth kyngdome vpō earth: it shalbe more then all other kyngdomes, it shal deuoure, treade downe ad destroye all other londes.

The ten hornes, are ten kynges that shal arysse out of that kyngdome, after who there shall stonde vp another, which shall be greater then the first.

He shall subdue thre kynges, and shall speake wordes against the hyest off all: he shall destroye the sayntes of the most hyest, and thynke, that he maye chaunge tymes and lawes. They shall be geuen vnder his power, vntil a tyme, two tymes, and halff a tyme.

But the judgment shalbe kepte, so that his power shalbe taken from him, for he shall be destroyed, and perish at the last. As for the kyngdome, power and all might that is vnder the heauen: it shall be geuen to the holy people off the most hyest, whose kyngdome is euerlastinge, yee all powers shall serue and obeye him. Thus farre exteće your wordes.

Neuerthelesse, I Daniel was so vexed in my thoughtes, that my countenaunce chaunged, but the wordes I kepte still in my herte.
The viij. Chapter.

I

N the thirde yeare off the raigne of kynge Balthasar, there apareid a visiō vnto me Daniel, after that I had sene the first. "I sawe in a vision, (and when I sawe it, I was at Susis in the chefe cite, which lyeth in the londe off 'Elam) and in my vision, me thought I was by the ryuer off Vlai.

Then I lokid vp, and sawe: and beholde there stode before the ryuer, a ramme, which had hornes: and these hornes were hye, but one was hyer then another, and the hyest came vp last. I sawe that this ramme pusshed with his hornes, agaynst the west, agaynst the north, and agaynst the south: so that no beastes might stonde before him, ner defende them from his power: but he dyd as he listed, and waxed greatly. I toke hede vnto this, and then came there an hegoate from the west, ouer the whole earth, and touched not the grounde.

This goate had a maruelous goodly horne betwixte his eyes, and came vnto the ramme, that had the two hornes (whom I had sene afoire by the ryuer syde) and ramme fearlessly vpon him with his might. I sawe him drawe nye vnto the ramme, beynge very feare vpon him: yee he gane him soch a stroke, that he brake his two hornes:

Nether had the ramme so mocch strength as to stonde before him: but he kyst hym downe, trode hym vnder his fete: and no man was able to delyne the ramme out of his power.

The goate waxed excedinge greate, and when he was at the strongest, his greate hornes was broken also. Then grewe there other foure soch like in the steade, toward the foure wyndes off the heauen. "Yee out of one of the leest off these hornes, there came vp yet another horne, which waxed maruelous greate: toward the south, toward the east, and toward the fayre pleasant londe. It grewe vp to the hoost off heauen, wherof it dyd cast some downe to the grounde, and off the starrses also, and trode them vnder fete.

Yee it grewe vp vnto the prynce off the hoost, from whom the daylie offeringe was taken, and the place off his Sanctuary casten downe. And a certayne season was geuen vnto it, agaynst the daylie offeringe (because of wickednesse) that it might cast downe the verite to the grounde, and so to prospere in all things, that it went aboute. Vpon this I herde one off the syntes speakeynge, which synte sayde vnto one that axed this question:

How longe shall this vision off the daylie sacrifice and of the waisting abominacion endure: that the Sanctuary and the power shall so be troden vnder fote? And he answered him: Vnto the euenynge ? the morninge, even two thousande and three hũdred days: then shall the Sanctuary be cleseid agayne.

Now when I Daniel had sene this vision, and sought for the vnderstandinge of it: beholde, there stode before me a thinge like vnto a man. And I herde a mans voyce in the ryuer off Vlai, which cryed, and sayde: O Gabriel, make this man vnderstonde the vision. So he came, and stode by me. But I was aferayed at his cõminge, and fell downe vpon my face.

Then sayde he vnto me: O thou sonne of man, marcke well, for in the last tyme shall this vision be fullide. Now as he was speakeynge vnto me, I waxed faynte, so that I syncke downe to the grounde. But he toke holde vpon me, and set me vp agayne, sayinge: Beholde, I will shewe the, what shall happen in the last wrath: for in the tyme appoynted it shall be fullide.

The ramme which thou sawest with the two hornes, is the kynge off the Medes ad Perses: but the goate is the kynge of Greke londe: the greate horne that stode betwixte his eyes, that is the pryncipall kynge. But where as it brake, and foure other rose vp in the steade: it signifieth, that out of this people shall stonde vp foure kyngdomes, but not so mightie as it.

After these kyngdomes (whyte vngodlynesse is a growinge) there shall arys a kyng off an vnshamefast face, which shall be wyse in dareke speakinges.

He shalte mightie and stronge, but not in his owne strength. He shall destroy aboue measure, and all that he goeth aboue, shall prospere: he shall slaye the stronge and holy people. And thorow his craftynes, falsede shall prospere in his honde, his herte shall be proude, and manye one shall he put to death in his welthynesse. He shall stonde vp agaynst the prynce off prynces, but he shalte destroyed
The prophet Daniel.

In the first yeare off Darius the sonne off Ahasuerus, which was of the seed off the Medes, was made kyng over the realme of the Caldees: Yee even in the first yeare off his rainge, I Daniel desyred to knowe the yearly nombre out of the bokes, whereof the LORDE spake vnto Ieremy the prophet: that Jerusalem shulde lie waist lxx. yeares: ad I turned me vnto God the LORDE, for to praye and make myne intercessiō, with fastinge, sack cloth ad ashes I prayed before the LORDE my God, and knowleged, sayenge: O LORDE, thou greate t fearfull God, thou that kepest couenaunt and mercy with them, which love the, and do thy commaundermente: We haue synned, we haue offended, we haue bene disobedient and gone bache: yee we haue departed from all thy preceptes and judgementes.

We wolde neuer folowe thy seruauntes the prophets, that speke in thy nome to oure kynges and prynces to oure fore fathers, and to all the people off the londe. O LORDE, righteousness belongeth vnto the, vnto vs pertayneth nothinge but open shame: as it is come to passe this daye vnto every man of Iuda, and to them that dwell at Jerusalem: Yee vnto all Israel, whether ye be farre or nye: thorow out all londes, wherin thou hast strowed them, because of the offences that they had done against the.

Yee o LORDE, vnto vs, to oure kynges v prynces, to oure fore fathers: ouen to vs all, that have offended the, belongeth open shame. But vnto the o LORDE oure God, pertayneth mercy and forgenenesse. As for vs, we are gone bache from him, and haue not obeyed the voyce of the LORDE oure God, to walke in his lawes, which he layed before vs by his seruauntes the prophets: Yee all Israel haue transgressed, and gone bache from thy lawe, so that they haue not herkened vnto thy voyce. Wherefore the curse and ooth, that is written in the lawe of Moses the seruaunt of God (against whom we haue offended) is poured vpon vs. And he hath perfourmned his wordes, which he spake agaynst us, and we haue disobedient the, and be betherd in thy verite. Therfore hath the LORDE made haist, to bringe this plage vpon vs: for the LORDE oure God is righteous, in all his workes which he doth: for why, we wolde not harken vnto his voyce.

And now, o LORDE oure God, thon that with a mightie honde hast broughth thy people out of Egipte, to get thy selfe a name, which remayneth this daye: we haue synned (o LORDE) and we haue offended thee, so that thou hast synned against thee, and abhorred the thy citie Jerusalem thy holy hill. And why? for oure synnes sake and for the wickednesse of oure forefathers: is Jerusalem and thy people abhorred, of all them that are aboute vs. Now therfore (O oure God) heare the prayer of thy seruaunt, and his intercession: O let thy face shyne ouer thy sanctuary, that heih waist.

O my God, enclyne thine eare, and herken (at the leest for thine owne sake) open thine eyes: beholde how we be desolated, yee and the cite also, which is called after thy name: For we do not cast oure prayers before the in oure owne righteousnesse, no: but only in thy greate mercies. O LORDE, heare: O for-gene LORDE: O LORDE considire, tary not ouer longe: but for thine owne sake do it, O my God: for thy cite and thy people is called after thy name.

As I was yet speakinge at my prayers, knowleginge myne owne synnes and thy synnes of my people, makinge so myne intercessiō before the LORDE my God, for the holy
his sake of my God: yee whyle I was yet speakinge in my prayer, beholde, the ma\(\footnote{a\textsuperscript{a}}\) Gabriel (\(\footnote{a\textsuperscript{a}}\) whom I had sene afore in the vision) came flyenge to me, and touched me aboute \(\footnote{e}\) offeringe tyme in the eueneynge. He infornmed me, and spake vnto me: O Daniel (sayde he) I am now come, to make the understondende it: For as soone as thou begannest to make thy prayer, it was so diuysed, and therfore am I come to shewe the. \(\footnote{a}\) And why? for thou art a man greatly beloved.

Wertherefore, pondre the matter wel, that thou mayest lerne, to understonde the vision. Lxx. wekes are determed ouer thy people, \(\footnote{a}\) ouer thy holy cite: that the wickednesse maye be consumed, that the synne maye haue an ende, that the offence maye be reconciled, and to bringe in euuerlastinge righteousnesse, to fulfill \(\footnote{f}\) visions and the propheteis, and to anoynyte the most holy one. Vnderstode this then, and märeke it well: \(\footnote{f}\) that from the tyme it shalbe concluded, to go and repaire Jerusalem agayne, vnto Christ (or the anoyned) prynce: there shalbe seuen wekes. Then shall the strestes \(\footnote{f}\) walles be buylded agayne \(\footnote{a}\) wekes, but with harde troublous tyme. Aftre these \(\footnote{a}\) wekes, shal Christ be slayne, \(\footnote{a}\) they shal haue no pleasure in him. Then shal there come a people with the prynce, and destroye the cite and the sanctuary: and his ende shal come as the water floude. But the desolation shall continue till the ende of the batell.

He shall make a stronge bonde with many, for the space of a weke: and when the weke is halfe gone, he shal put downe the slayne and meatoffringe. \(\footnote{a}\) And in the temple there shalbe an abominable desolaci\(\footnote{a}\)o, till it haue destroyed all. And it is concluded, \(\footnote{f}\) this waistinge shal continue vnto the ende.

\(\footnote{a}\) Dan. 2. c. 8. a \(\footnote{b}\) Da. 10. c. d \(\footnote{c}\) 1 Par. 36. d \(\footnote{d}\) Eud. 1. a \(\footnote{e}\) Matt. 24. 13. Mar. 13. b \(\footnote{f}\) Dan. 7. b

\(\footnote{a}\) The r. Chapter.

In the thirde yeare of kinge Cirius of Persia, there was shewe vnto Daniel (otherwise called Balthasar) a matter, yee a true matter, but it is yet a longe tyme vnto it.

He vnderstode the matter well, and perceived what the vision was. At the same tyme, I Daniel mourned for the space of thre wekes, so that I had no lust to eate bred: as for fleshe and wyne, there came none within

my mouth: No, I dyd not ones anoynyte my self, till the whole thre wekes were out.

Vpon the xxiiiij. daye of the first moneth, I was by the greate floude, called Tigris: I lift vp myne eyes, and loked: and beholde, a man clothed in lynyngye, \(\footnote{a}\) whose lynes were gyrded vp with fyne golde of Arabye: his body was like the Chrisolite stone, his face (to loke vpnon) was like lightenyngye, his eyes as the flame of fyre, his armes and fete were like fayre glisteringe metall, but the voyce of his wordes was like \(\footnote{f}\) voyce of a multitude.

\(\footnote{a}\) I Daniel alone sawe this vision, the men that were with me, sawe it not: but a greate fearfullnesse fell vpon them, so that they fled awaye, and hyd them selues. I was left there by myself alone, and sawe this greate vision, so longe til there remayned nomore strength within me: Yee I lost my colore clene, I washt awaye, and my strength was gone. Yet herde I the voyce of his wordes: \(\footnote{a}\) as soone as I herde it, fayntnesse came vpon me, and I fell downe flat to the grounde vpon my face. And beholde, an hande touched me, which set me vp vpon my knees \(\footnote{a}\) vpon the palmes of my bondes, sayenge vnto me: \(\footnote{a}\) O Daniel, thou well beloned man: take good hede of the wordes, that I shal saye vnto \(\footnote{f}\) stode right vp, for vnto \(\footnote{f}\) am I now sent.

And when he had sayde these wordes, I stode vp tremblinge. Then saide he vnto me: feare not Daniel: for why, sence the first daye that thou set thine herte to vnderstondende, and didest chasten thy self before thy God: thy wordes haue bene herde. And I had come vnto the whiche thou begannest to speake, had not the prynce ouer the kingdome of the Perses with stonde me xxij. dayes. But lo, Michael one of the chefe prynces, \(\footnote{a}\) came to holpe me, him haue I left by the kinge of Persia, \(\footnote{a}\) am come to shewe the, what shal happen vnto thy people in the latter dayes: for it wilbe lõge yet or the vision be fulfilled.

Now when he had spoken these wordes vnto me, I kest downe my heade to \(\footnote{f}\) grounde, and helde my tunge. Beholde, there touched my lippes one, very like vnto a man. Then opened I my mouth, and sayde vnto him, that stode before me: O my lorde, my luyntes are loused in the vision, and there is no more streth within me: How maye my lordes

\(\footnote{a}\) Apo. 1. c. \(\footnote{b}\) Dan. 3. e. Act. 9. a \(\footnote{a}\) Dan. 9. b
\(\footnote{a}\) Isus. 5. d. Dan. 12. a
The y. Chapter.

And in the first yeare of Darius of Media, I stode by him, to conforte him, to strengthe him, and now wil I shew the the treuth. Beholde, there shal stonde vp yet thre kingses in Persia, but this fourth shal be farre richer then they all. And when he is in the chefst power of his riches, he shal prooke every man agaynst the realme of Grekelonde. Then shal there arise yet a mightie kinge, that shal rule with greate dominion, and do what him list. And as soone as his kingdome commeth vp, it shalbe destroyed, deuyed towaerde foure wyndes of the heaven. They come after him, shall not hane soch power of dominion as he: but his kingdome shalbe scatred, yee euen amonge other the those. And the kyngs of this south shalbe mightier, then his other prynces. Agaynst him there shal one make himself strege, shal rule his dominió with greate power.

But after certayne yeares they shalbe ioyned together, the kynges daughter of the south shall come to the kynges of the north, for to make frendshipe, but she shal not optayne the power of that arme, nether shal she be able to endure thorow his might: but she, soch as brought her (yea she beget her, conformed her for his tyme) shalbe deluyered vp.

Out of thy branches of hir rote, there shal one stonde vp in his stede: which with power of armes shal gow thorow the kynges londe of the north, handle him accordinge to his strengthe. As for their Idols prynces, with their costly Jewels of golde and syluer, he shal cary them awaye captuynes in to Egipte, and he shal preuaile agaynst the kynges of the north certayne yeares. And when he is come in to thy kynges realme of thy south, he shal be fayle to turne agayne in to his owne londe. Wherfore his sonnes shalbe displeased, and shal gather together a mightie greate hoost of people: and one of them shal come, and go thorow like a waterfloude: then shal he returne, and go forth with defyenge and boostinge vnto his owne londe.

The the kyng of thy south shalbe angrie, and shal come forth to fight agaynst the kyng of the north: Yee he shal bringe a greate multitude of people together, and a greate heape shalbe geue in to his hone: these shal he cary awaye with greate pryde, for so moch as he hath cast downe so many thousands, nethertheles he shal not preuaile. For thy kyng of thy north shal gather (of the new) a greater heape of people then afore, come forth (after a certayne tyme and yeares) with a mightie hoost g exceadinge greate good.

At the same tyme there shal be stonde vp agaynst the kyng of the south, so that thy wicked children of thy people also shal exalte them selues (to fulfill the vision) and then fall. So the kyng of the north shal come to laye sege, and to take the strôge fensed cities: And the power of the of thy south shal not be able to abyde him, the best men of the people shall not be so stronge, as to resist him. Shortly, when he commeth, he shal handle him as he list, no man shalbe so hardly as to stonde agaynst him. He shal stôde in the pleasannt countrie, which thorow him shalbe destroyed. He shal set his face with all his power to optayne his kingdome, to be like it. Yee that shal he do, geue him vnto the daughteres amôge women, to destroy him. But he shal fayle, nether shal he optayne his purpose. After this, shall he set his face vnto the lles, take many of the. 

A prynce shal stoppe him, to do him a shame, besyde the confusion that els shal come vnto him. Thus shal he turne agayne to his owne londe, stamble, fall, and be nomore founde: so he that came vpon him dyd him violence, shal stonde in his place, have a pleasant kingdom: and after few dayes he shal be destroyed, that nether in wrath ner
in battell. In his stead there shall arise a \textit{vyle} person not holdèd worthy of a kings dignitet: this shall come in craftely, \& optayne the kingdome with fayne words: he shall fight agaynst the armses of the mightie (\& destroye them,) yee \& agaynst the prynce of the couenauant.

So after \textit{he} hath taken truce with him, he shall huddle disceatfully: that he maye get vp, \& ouer come him with a small flocke: \& so with craftynesse to get him to \textit{y}e fattest place of the londe, and to deale otherwise, then ether his fathers or graudfathers dyd. For he shall destroye the thinge, \textit{y}e they had robbed \& spoyled, yee \& all their substaunce: ymagen-\textit{y}e thoughtes agaynst the strogè holdes, \& that for a tyme. His power and herte shalbe sterred vp with a great arnye agaynst the kinge of the south: where thorow the kinge of the south shalbe moued then vnto batell, with a great \& mightie hoost also. Neuerthelessse, he shall not be able to stonde, for they shall conspyre agaynst him. Yee they \textit{y}e eate of his meate, shal hurte him: so that his hoost shal fall, many be slayne downe.

These two kings shalbe mynded to do myschefe, \& talke of disceate at one table: but they shall not prosper: 'for the eade shal not come yet, vnto the tymre appoynted. Thè shall he go home agayn in to his owne londe with great good, \& set his herte agayn the holy couenauant, he shalbe busy agaynst it, \& then returne home. At the tymre appoynted he shall come agayne, \& goe toward the south: So shall it happen otherwise then at the first, yet ones agayn. And why, the shippes of Cythim shall come vpon him, that he maye be smyttyn \& turne agayne: \textit{y}e he maye take indignacion agaynst the couenaunt of holyes, to medle agaynst it. Yee he shall turne him, \& drawe soch vnto him, as leave the holy couenauant.

He shall set mightie men to vnhalowe the sanctuary of streghte, to put downe the daylie offeringe, \& to set vp the abominable desolacion. And soch as breake the couenaunt, shal he flatter with fayre wordes. But \textit{y}e people that wil knowe their God, shal haue the ouerhade and prosper. Those also that haue understandinge amongeth the people, shal enforme the multitude: \& for a longe season, they shalbe persecuted with swearde, with fyre, with captuynte \& with the takyng awaye of their goods. Now whe they fall, they shalbe set vp with a little helpe: but many shal cleue vnto them faynely.

Yee some of those which haue understondyng ye shalbe persecuted also: \textit{y}e they maye be tryed, purifid \& clisèd, till the tymre be out: for there is yet another tymre appoyned. The kinge shall do what him list, he shal exalte and magnifie himself agaynst all, that is God. Yee he shall speake maruelous thinges agaynst the God of all godsdes, wherin he shal prosper, so londe till the wrath be fulfilled, for the conclusion is deuyed alredy. He shal not regearde the God of his fathers, but his lust shall be vpon womè: Yee he shal not care for evy God, for he shal magnifie himself above all. In his place shal he worshiphe the mightie Idols: \& the god whom his fathers knewe not, shal he honoure with golde and siluer, with precious stones and pleasuante Jewels.

This shal he do, sekinge helpe and succoure at the mightie Idols and straungge goddes. Soch as wil receaue him, and take him for God, he shal geue them great worshiphe and power: yee and make them lordes of the multitude, and geue them the londe with rewardes. In the latter tymre, shal the kinge of the south sryue with him: and the kinge of the north in like maner shall come agaynst him with charrettes, horsmen \& with a greate naue of shippes. He shal come in to the londes, destroye and go thorow: he shal entre also in to the fayre pleasuante londe. \textit{f} Many cities \& countrees shal decaye, excepte Edom, Moab \& the best of the children of Ammon, which shal escape from his honde. He shall stretch forth his hodes vpon the countrees, \& the londe of Egipte shal not escape him. For thorow his goinge in, he shal have dominion ouer the treasures of siluer \& golde, \& ouer all the precious Jewels of Egipte, Lybia and Ethiopia. \textit{g} Neuerthelessse the tydings out of the east and the north shall trouble him, for the which cause he shal goe forth to destroy \& curse a great multitude. The tentes of his palace shal he pytch betwixte the two sees, vpon the bill of the noble sanctuary, \& he shal come to the ende of it, and then shal no man helpe him.
The 11th. Chapter.

THE tyme wil come also, that the greate prynee Michael,\(^a\) which stondeth on thy peoples syde, shal arys vp, for there shal come a tyme of trouble,\(^b\) soch as neuer was, sens there begane to be eny people, vnto that same tyme. Then shal thy people be deliuered, yee all those that be fouled written in the boke. \(^c\) Many of them that slepe in the dust of the earth, shal awake: some to euerlastinge life, some to perpetuall shame \(\tau\) reprofe. \(^d\) The wyse (soch as haue taught other) shal glister, as the shyninge of heauen: and those that haue instructe the multitude vnto godlynesse, shalbe as the starres, worlde without ende.

And thou o Daniel, shut vp these wordes, \(\tau\) seale the boke, till the last tyme. Many shal go aboute here and there, and th\(\epsilon\) shal knowledge increase. So I Daniel loked, and beholde, there stode other two: one vpon this shore of the water, the other vpon yonder syde. And one of th\(\epsilon\) sayde vnto him, which was clothed in lynnynge, and stode aboue vpon the waters of the floude: How longe shall it be to the ende of these wonderous workes? \(^e\) Then herde I the man with the lynnynge clothes, which stode aboue vpon the waters of the floude: when he helde vp his right and left honde vnto heauen, \(\tau\) swer by him which lyueth for euer:\(^f\) that it shal tary for a tyme, two tymes \(\tau\) halfe a tyme: \(\tau\) when the power of the holy people is clene scatred abrode, th\(\epsilon\) shal all these thinges be fulfilled.

I herde it well, but I vnderstode it not. \(^c\) Then sayde I: O my lorde, what shal happen after that? He answered: Go thy waye Daniel, for these wordes shal be closed vp \(\tau\) sealed, till the last tyme: \(\tau\) many shalbe purifie, clesed \(\tau\) tried. But the vngodly shall lyue wickedly, and those wicked (as many of th\(\epsilon\) as they be) shal haue no vnderstandinge. \(^g\) As for soch as haue vnderstandinge, they shal regarde it. And from th\(\epsilon\) tyme forth that the daylie offerynge shalbe put downe \(\tau\) the abominable desolacion set vp, there shalbe a thousande two hundreth \(\tau\) xc. dayes. O well is him, that waiteth, \(\tau\) commeth to the thousande iii. C. \(\tau\) xxxv. dayes. Go thou thy waye now, till it be ended: take thy rest, and byde in thy lot, till the dayes haue an ende.

\(^a\) Apo. 19. e. \(^b\) Mat. 24. b. \(^c\) Ioah. 5. c. 1 Cor. 15. e. " Apo. 10. a. \\
\(^d\) Matt. 13. c. \(^e\) Apo. 11. c. 12. c. \(^g\) Matt. 13. b.

The ende of the prophet Daniel.
The Prophet Oseas.

What Oseas conteyneth.

Chap. I.
God refuseth the lewes, and marieth himself to the Gentiles.

Chap. II.
Plage ouer the lewes, that will not amend: A Promise of mercy to those that wil repente.

Chap. III.
The mercifull loue of God, towarde the same vnthankfull people.

Chap. IIII.
The synnes of the prestes and of the people, with reprofe for the same.

Chap. V.
Against the prestes that disceane the people.

Chap. VI.
The vnthankfultnes of the People: Agayne, the louyngke kyndnesse of God.

Chap. VII.
No medycine can helpe, so sore are they wounded with ydolatry.

Chap. VIII
Idolatry in Samaria and Israel.

Chap. IX.
Punysshment vpon Israel for Idolatry.

Chap. X.
The vnthankfulnesse of Israel. The calfe in Samaria, for the which and soch like abomini- nacions, he telleth them of destruccion.

Chap. XI. XII.
God calleth them agayne, with rehearsinge his benefites done to them afore.

Chap. XIII.
He sheweth them their wickednesse, and punyssh- ment for the same.

Chap. XIIIII.
He crieth and exorteth the people to converte, promisyng sweetely and louyngly to receauve them.

This is the worde of the LORDE, that came vnto Oseas the sonne of Beeri, in the dayes of Osias, a lothan, Achas b Eze- chias kings of Iuda: and in the tyme of Ieroboam the sonne of Ioas kyng of Israel.

The first Chapter.

First, when the LORDE spake vnto Oseas, he saide vnto him: Go thy waye, take an harlot to thy wife, and get childre by her: b for the lode bath comitted greate whorde- dome agaynst the LORDE. So he wente, and toke Gomer c daughter of Deblaim: which conceaued, and brought forth a sonne. And the LORDE sayde vnto him: call his name Iesrael, for I wil shortly auenge the bloude of Iesrael vpon the house of Iehu, and will bringe the kingdome of the house of Israel to an

a Reg. 12. 15. 16. 17.  b Leui. 21. b.  c Eze. 44. d.

a 3 Re. 21. b.  4 Re. 15. c. 17. 18. b.
The prophet Oseas.

Tell you brethren, that they are my people: and youre sisteren, that they have optayned mercy. As for youre mother, ye shall chyde with her, and reproue her: for she is not my wife, nether am I hur huzbode: vnlesse she put awaye hir whordome out of my sight, and hir aduonyr from hir breastes. Yf no, I shall strype her naked, set her, euen as she came in to y worlde: Yee I shall laye hir waist, and make her like a wildernes, and slaye her for thyrrste. I shall haue no pite also uppon hir children, for they be the children of fornacacion.

Their mother hath broken hir wedlocke, and she that bare them, is come to cofucion. For she sayde: I wil go after my louers, that geue me my water and my bred, my woll, my flax, my oyle and my drynke. But I will h Wedge hir waye with thornes, and stoppe it, that she shall not fynde hir forstoppes: and though she runne after hir louers, yet shall she not get them: she shall seke them, but not fynde them. Then shal she saye: well, I will go turne agayne to my first husbond, for at y tyme was I better at ease, then now. But this wolde she not knowe, where as I yet gaue hir corne, wyne, oyle, syluer and golde, which she hath hanged uppon Baal.

Wherfore now will I go take my corne a wyne agayne in their season, and fet agayne my woll and my flax, which I gaue her, to couer hir shame. And now will I dyscouuer hir foolishnesse, euen in the sight of hir louers, and no man shal deluyer her out of my hondes. Morover, I wil take awaye all hir myrth, hir holy dayes, hir new moons, hir Sabbathes and all hir solemne feastes: I will destroye hir vynyardes and fyge trees, though she saith: lo, here are my rewardes, that my louers have genen me. I wil make it a wodde, and the wylde beestes shall eate it vp: I will punysh her also for the dayes of Baal, wherein she censed him, deckynge him with hir earynges and chyeynes: when she fol owed hir louers, and forgot me, saith the LORDE.

Wherfore beholde, I wil call her againe, bringe her in to a wildernes, and speake frendly vnto her: there wil I geue hir hir vynyardes agayne, yee and the valley of Achor also, to shewe hir hopy with comforte. Then shal she synge there as in the tyme of hir youth, wil like as in the daye when she came out of the londe of Egipte. Then (saith the LORDE) she shal saye vnto me: O my houszbande, schal call me nomore Baal: for I wil take awaye those names of Baal from hir mouth, yee she shal neuer remembre their names any more. Then will I make a couenaunt with them, with the wylde beastes, with the foules of the ayre, wil with euyry thinge that crepeth vpon the earth.

As for bowe, swerde and batel, I wil destroye soch out of the londe, wil make them to slepe safely. Thus wil I mary the vnto myne owne selfe for euermore: yee euen to my self wil I mary the, in rightousnesse, in equyte, in luyjnye kyndnesse and mercy. In faith also will I mary the vnto my self, thou shalt knowe the LORDE. At the same tyme
wil I shewe my self friendly and graciously unto thy heavens, saith the LORDE: 9 the heavens shall help the earth, and the earth shall help the corn, ywe and oyle, and they shall help Israel. 2 I will sowe them vp earth, for a sade to myne owne self, 2 wil have mercy vpon her, 2 was without mercy. And to the which were not my people, 2 I wil saye: thou art my people. And he shal saye: thou art my God. 3

The iiij. Chapter

THEN sayde 2 LORDE to me: 4 Go yet thy waye 2 wroue an aduotrous woman, who thy nevbour loueth, as 2 LORDE doth the childre of Israel: how be it they haue respecte to strange goddesses, and loue the wyne kannes. So I gat her for xv. syluerlings, and for an Homer and an half of barlye, 2 sayde vnto her: Thou shalt byde with me a longe season, but se that thou playest not the harlot, and loke thou medle with none other man, 2 then will I kepe my self for the.

Thus the childre of Israel shal syt a greate whyte without kinde and pryncesd without offerynge and aulter, without prest and reve-kacion. But after warde shal the children of Israel enuerte, and seke the LORDE their God, and Davi their kinge: and in 2 latter dayes they shal worship the LORDE, and his louynge kyndnesse.

The iiiij. Chapter.

HEARE 2 worde of the LORDE, o ye children of Israel: For the LORDE must punyssh they, 2 dwell in the londe. And why? There is no faithfulness, there is no mercy, there is no knowlege of God in the lode: but swearinge, lyge, maslaughter, theft and aduotry haue gotten the ouerhande, 3 one bloudgylynesse foloweth another. Therefore shal the londe be in a miserable case, and all they that dwell therin, shal mourne. The beasts in the fielde, the foules in 2 ayr, and the fishes in the sea shall dye. Yet is there none, that wil chasten nor reprowe another. The prestes which shulde reforme other men, are become like the people.

Therefore stumblest thou in 2 daye tyrme, 3 the prophet with the in the night. 5 wil bringe thy mother to sylence, 2 why? 5 my people perish, because they haue no knowlege. Seinge then that thou hast refused vnderstandinge, therefore wil I refuse 2 also: so that thou shal no more be my prest. And for so much as thou hast forgotten the lawe of thy God, I wil also forget thy childre. The more they increased in multitude, the more they synned agaynst me, therefore wil I chaunge their honoure m to shame. 5 They eate vp the synnes of my people, 3 corage them in their wickednesse. 3 Thus the prest is become like the people. 5 Wherfore I wil punish them for their wicked wayes, 3 rewarde them acordinge to their owne imaginations. They shal eate, 3 not haue ynoygh: They haue vsed whordome, therefore shal they not prosper: 3 why? They haue forsaken the LORDE, 3 not regared him.

Whordome, wyne and dronckenesse take the herte awaie. 4 My people axe council at their stockes, their staffe must tell them. For an whorish mynde hath diseased them, so 2 they comite fornicacion agaynst their God. 7 They make sacrifice vpon the he mon-taynes, 2 burne their incense vpon the hilles, yee amonge the okes, groues 2 buzzhes, for there are good shadowes. Therefore youre daughters are become harlottes, and youre spouses haue brok their wedlocke I wil not punish youre doughters for beinge defyled, 1 youre brydes that became whores: 5seinge the fathers them selues haue medled with harlottes, and offred with vnthriftees: but the people that will not vnderstonde, must be punished.

Though thou Israel art disposed to playe 2 harlot, yet shuldest not thou haue offended. o Iuda: 2 thou shuldest not haue runne to Galga, ner haue gone vp to Bethaue, ner haue sworn: the LORDE lyueth. For Israel is gone backe, like a woton cowe. The LORDE therefore shal make hir fede, as 2 labe 2 goeth astrayre. And where as Ephraim is become partaker of Idols, wel, let him go. Their dronckennes hath put the backe, 3 brought them to whordome. Their rulers loue rewardes, bryng (saye they,) to their owne shame. A wynde shall take holde of their fathers, 3 they shal be cofounded in their offeringes.
The b. Chapter.

HEARE this, o ye prestes: take hede, o thou housholde of Israel: gene eare, o thou kingly house: for this punyshment wil come vpon you, that are become a snare vnto Myspa, and a sped net vnto the mount of Thabor: They kyl sacrifices by heapes, to begyle the people therwith: therefore wil I punysh them all. I knowe Ephraim well ynowh, a Israel is not hyd fro me: for Ephraim is become an harlot, and Israel is defyled. They are not mynded to turne vnto their God, for they haue an whorish herte, so they can not knowe the LORDE.

But the pryde of Israel wil be rewarded him in his face, yee both Israel and Ephraim shal fall for their wickednesse, and Iuda with them also. They shall come with their shepe a bullockes to seke the LORDE, but they shal not fynde him, for he is gone from them. As for the LORDE, they haue refused him, and brought vp bastarde children: a moneth thercfor shall depoue them with their porcious.

Blowe with the shawmes at Gabea, and with the trumpet in Rama, crie out at Bethauen vpon the ynsode of Ben Iamin. In the tyme of th plage shal Ephraim be layed waist, therefore dyd I faithfully warne the trybes of Israel. Yet are the prynces of Iuda become like them, that remoue the londemarckes, thercfor wil I pour out my wrath vpon them like water. Ephraim is oppresed, and can haue no right of the lawe: for why? they folowe thy doctrynes of men. Therefore wil I be vnto Ephraim a moth, to the house of Iuda as a catterpillar.

When Ephraim sawe his sicknesse, and Iuda his disease: Ephraim wente vnto Assur, and sent vnto kinge Iareb: yet coude not he helpe you, ner ease you of youre payne. I am vnto Ephraim as a lyon, and as a lyons whelpel to the house of Iuda. Euen I, I wil spoyle them, go my waye. I wil take them with me, and no man shal rescue them. I wil go, and returne to my place, till they waxe faynt, and seke me.

The vi. Chapter.

IN their aduersite they shall seke me, and saye: come, let vs turne agayne to the LORDE: for he hath smytten vs, and he shal heale vs: He hath wounded vs, a he shal bynde vs vp agayne: after two dayes shal he quycken vs, in the thirde daye he shal rage vs vp, so that we shal lyue in his sight. Then shal we haue understandinge, endeoure oure selues to knowe the LORDE. He shal go forth as the spryng of the daye, and come vnto vs as the euenyng and morneyng rayne vpon the earth.

O Ephraim, what shal I do vnto the? O Iuda, how shal I intreate the? seyng ye youre loue is like a morneyng cloude, a like a dew goeth early awaye. Therfore haue I cut downe the prophets, letten them be slayne for my wordes sake: so that thy punyshment shal come to light. For I haue pleasure in lounyng kyndnesse, and not in offerynge. Yee in the knowlege of God, more then in burnt sacrifice. But euen like as Adam dyd, so haue they broken my couenaunt, and set me at naught. Galaad is a cite of wicked doers, of malicious people and bloudshedders. The multitude of the prestes is like an heape of theues, murtherers a bloudthurstie: for they haue wrought abominacion. Horrible thinges haue I sene in the house of Israel, there playeth Ephraim the harlot, and Israel is defyled: but Iuda shall haue an haruest for himself, when I returne the captiuyte of my people.

The vii. Chapter.

WHEN I vndertake to make Israel a whole, then the vngraciousnesse of Ephraim and the wickednes of Samaria commeth to light: then go they aboute with Iyes. At home, they be theues: and without, they fall to robbynge. They cosidre not in their hertes, that I remembre all their wickednes. They go aboute with their owne yuuenosi, but I se them wel ynowh. They make the kinge and the princes, to haue pleasure in their wickednes a Iyes. All these burne in adonyr, as it were an ouen a the baker heateth, whè he hath lefte kneadinge, till the dowre be leuended. Euen so goeth it this daye with oure kinges and prynces, for they begynne to be woode droncken thorow wyne: they vse familiarite with soch as disceave the. They with the ymaginacion of their herte are like an ouè, their slepe is all y night like the
The prophet Oseas.
Chap. vii.

Set the horse to thy mouth, and blowe:
Get the swiftly (as an Agle) unto the house of the LORDE: for they haue broken my covenants, and transgressed my lawe. Israel can saye vnto me: thou art my God, we knowe the: but he hath refused the thinge that is good, therefore shall the enemy followe vpon him. They haue ordered kings, but not throwe me: they haue made prynces, and I must not knowe of it. Of their syluer and golde haue they made them ymage, to bringe them selues to destruccion.

Thy calfe (O Samaria) shalbe taken awaye, for my wrothfull indignacion is gone forth against the. How longe wil it be, or they can be clensed? For the calfe came from Israel, the worke man made it, therefore can it be no God, but euen to a spyders webbe shal thy calfe of Samaria be turned. They haue sowne wynde, therefore shal they reecepe a storme.

Their sede shal beare no corne, there shal no meel be made of their increase: though ye re be, yet shall straungers deoure it vp. Israel shall perish, the Gentiles shal entreate him as a foule vessel. Sens they went vp to the Assirians, they are become like a wylde asse in the deserte.

Ephraim geueth rewardes to get louers, therfore are they scarted amóge the Heithé, there wil I gather them vp. They shal soone be weery of the burthen of kinges a prynces. Ephraim hath made many aulters to do wickednes, therfore shal the aulters turne to his synne. Though I shewe the my lawe neuer so much, they counte it but straung doctrine. Whereas they do sacrifice, offeringe the flesh and eateinge it: the LORDE will haue no pleasure therin: but will remembre their wickednes, and punysh their synnes.

Israel turneth agayne in to Egipte, they haue forgotten him that made them, they buylde churches, and Juda maketh many stronge cities: therfore wil I sende a fyre in to their cities, and it shal consume their places.

The ir. Chapter.

Do not thou triumphe (O Israel) make no boostinge more then the Heithen, for thou hast committed aduotry agaynst thy God: straungre rewardes hast thou loued, more the all corne floores. Therfore shall they nomore enioy the cornfloores and wynepresses, and their swee wyne shal fayle the. They wil not dwell in the LORDES londe, but Ephraim turneth agayne in to Egipte, eateth vncleane things amonste the Assirians. They poure out no wyne for a drinkeofferinge vnto the LORDE, nether geue they him their slayne offeringes: but they be vnto them as mourners meates, wherein all they that eate them, are defyled. For the bred that they

I SRAEL was a goodly vine, but he hath A
brought forth unprofitable fruite: yee the more fruite he had, the more aulters he made:
more good I dyd to their londe, the more friendship shewed they to their ymages. Their herte was deuyded, thorefor wil they be destroyed. The LORDE shall breake downe their ymages, he shall destroye their aulters. Then shal they saye: we haue no kinge, for why? we haue not feared the LORDE. And what shal then the kinge do to vs? They comon together, and sweare vayne ooths: they be cofelderate together, thorefor growth their punishment, as the wedes in the forowes of the londe.

They that dwell in Samaria haue worshipped the calfe of Bethauet: thorefor shall the people mourne ouer them, yee and the prestes also, that in their welthynesse reioysed with them: and why? it shal passe awaye from them. It shalbe brought to the Assyrian, for a present vnto kinge Iareb. Ephraim shal receaue full punishment: Israel shal be confounded for his owne ymaginacions, Samaria with his kinge shall vanish awaye, as the somme vpon the water. The bye places of Auen where Israel do synne, shal be cast downe: thistles and thornes shal growe vpon their aulters. Then shal they saye to y mountaines: cower vs, and to the hilles: fall vpon vs.

O Israel, thou hast synned as Gabaa dyd aforesyme, where they remayned: shalde not the batel then come vpon the wicked children, as well as vpon the Gabaoonites? I wil chasten them, euuen after myne owne desyre, the people shal be gathered together ouer them, whie I punysh them for their greate wickednesse. Ephraim was vnto me, as a cow that is vsed to go to plowe, thorefor I loued him, and fell vpon his fayre neck. I droue Ephraim, Iuda plowed, Iacob played the huszbode man: that they might sowe vnto righteousnes, and reape the frutes of weldoyng: y they might plowe vp their fresh londe, and seke the LORDE, till he came, and lerned them righteousnes.

But now they haue plowed them wickednesse, thorefor shal they reepe synne, and eate the frute of yles. Seinge thou puttest thy
When Israel was y*ge, I loved him: and called my sonne out of the londe of Egipte. But y more they were called, the more they wente backe: offeringe vnto Idols, and censygne ymages. 1 lerned Ephraim to go, and bare them in myne armes, but they regarded not me, that wolde hauie helped them. I led them with coarde of frendshipe,  with bondes of loue. I was euен he, that layed the yocke upon their neckes. 1 gaue them their fodder my self, y shulde not go agayne in to Egipte: And now is Assur their kinge: For they wolde not turne vnto me. Therfore shal y swearde begynne in their cities, the stoare that they haue liekened vnto, shall be destroyed and eaten up: and that because of their owne ymaginges. My people hath no lust to turne vnto me, their prophets laye the yocke vpon thē, but they ease them not of their burthen.

What greate things haue I geuen the, o Ephraim? how faithfully haue I defended the, o Israel? haue I dealt with the as with Adama? or haue I intreated the like Seboim? No, my hert is otherwise mynded. Yee my mercy is to fereuent: therfore haue I not turned me to destroy Ephraim in my wrothful displeasure. For I am God and no man, I am euен that holy one in the myndest of the, though I came not within the cite.

The LORDE roareth like a lyon, that they maye folowe him: Yee as a lyon roareth he, that they maye be afraied, like the children of the see: that they maye be scarred awaye from Egipte, as men scarre byrdes: a frayde awaye (as doues vse to be) from the Assirias londe: and that because I wolde haue them tary at home, saiheth the LORDE. But Ephraim goeth aboute me with lies, and the house of Israel dyssembelth. Only Iuda holdeth him with God, and with the true holy thinges.

The rii. Chapter.

The ri Chapter.

Ephraim kepeth the ayre, and foloweth after the east wynde: he is eater increasinge lyes & destruction. They be confedrate with the Assirians, their oyle is caried in to Egipte. ‘The LORDE’ hath a courte to holde with Iuda, and wil pnysh Iacob: After their owne wales and acordinge to their owne innencions, shal he recompence them. He toke his brother by the hele, when he was yet in his mothers wombe: and in his strength he wrestled with God. He strone with the Angel, and gat the victory: so that he pryade and deseryed him. He fande him at Bethel, there he talked with vs.

Yee the LORDE God of hoostes, eu’en y LORDE him self rememberd him: Then turne to thy God, kepe mercy and equyte, and hope still in thy God. But the marchaunte hath a false weight in his bonde, he hath a pleasure to occupie extroision. Ephraim thinketh thus: Tush, I am rich, I have good ynoough: In all my works shal not one fawte be founde, that I haue offended. Yet am I the LORDE thy God, eué as when I brought the out of the londe of Egipte, and set the in thy tentes, and as in the ycke feast dayes.

I haue spoke thorow the prophetes, and showed dynerse visions, and declared my self by the ministration of y prophetes. But at Galaad is the abominacion, they are fallen to vanye. At Galgal they haue slayne oxen: and as many heapes of stones as they had in their lode forowes, so many aulters haue they made. Iacob fled in to the londe of Siria, and Israel seruied for a wife, and for a wife he kepeth shepe.

By a prophet the LORDE brought them out of Egipte, and by a prophet he preserved the. But Ephraim hath provoked him to displeasure thorow his abominacions: therefore shal his bloude be pourved vpon him self, and the LORDE his God shal rewarde him his blasphemies.
The riu. Chapter.

THE abomination of Ephraim is come also in to Israel. He is gone backe to Baal, therfore must he dye. a And now they synne more and more: of their syluer, they make them molten ymages, like the Idols of the Heithen, and yet all is nothinge but the worke of the craftesmen. Notwithstanding they preach of the same: who so wil kyssse the calues, offrith to men. Therefore they shalbe as the mornynge cloude, and as the dew that early passeth awaye: and like as dust that \( \tilde{y} \) wynde taketh awaye from the floore, and as smoke that goeth out of \( \tilde{y} \) chymney.

\[ a \]

I am the LORDE thy God, which brought the out of the londe of Egipte: that thou shuldest knowe no God but me, \( \alpha \) that thou shouldest have no Sanioure but only me. \( \beta \)

\[ \beta \]

I teke diligent hede of the in the wilderness that drye londe. But when they were wel fedde and had ynothg, they waxed prowde, and forgot me. \( \beta \) Therefore wil I be vnto them as a lyon, and as a leoparde in \( \tilde{y} \) waye to the Assirians. I wil come vpon them as a she beer, that is robbed of hir welpes, and I wil breake that stubburne herte of theirs. There wil I deoueure them as a lyon: yee the wylde beasts shall teare them.

\[ \beta \]

\( \theta \) O Israel, thou doest but destroye thy self, In me only is thy helpe. Where are thy kinges now, that shulde helpe the in all thy cities? Yee and thy ijudges, of whom thou saydest: geue me a kinge and prynces? \( \theta \) well, I gane the a kinge in my wrath, and in my displeasure will I take him from the agayne.

\[ \beta \]

The wickednesse of Ephraim is bounde together, \( \theta \) his synne lieth hyd. Therefore shall sorowes come vpon him, as vpon a woman that traualleth. An vndiscreete sonne is he: for he considereth not, that he shulde not haue bene able to haue endured in the tyme of his byrth, had not I defended him from the graue, and deluyered him from death.

\[ \beta \]

\( \omega \) O death, I wil be thy death: o hell, I wil be thy stynge. Yet can I se no comfort, for when he is now the goodliest amonge the brethren, the east wynde (euen the wynde of the LORDE) shal come downe from the wildernesse, and drye vp his condyles, and drynke vp his welles: he shal spoyle the treasure of all pleasant vessels.

\[ \lambda \]

As for Samaria, they shalbe made waist, \( \lambda \) why? they are disobedient vnto their God. They shal perish with the swearde, their children shalbe slayne, and their women bygg with childe shalbe rypte vp.

The riu. Chapter.

TURN the now (o Israel) vnto thy God, \( \theta \) for thou hast taken a great fall thorow thy wickednesse. Take these wordes with you, when ye turne to the LORDE, \( \alpha \) saye vnto him: O forgiue vs all ooure synnes, receaue vs graciously, \( \beta \) then wil we offre \( \tilde{y} \) bullockes ofoure lyppes vnto the. \( \lambda \) Assur shalbe no more oure helper, nether will we ryde vpon horses eny more. As for the workes of oure hondes, we wil nomore call vpon them: For it is thou that art oure God, thou shewest euer mercy vnto the fatherlesse.

O (yf they wolde do this) I shulde heale their sores: yee with all my herte wolde I loue them: so \( \tilde{y} \) my wrath shulde clene be turned awaye from them. Yee I wolde vnto Israel as the dewe, and he shulde growe as \( \tilde{y} \) lylie, \( \beta \) his rote shulde breake out as Libanus. His branches shulde spreede out abroad, \( \beta \) be as fayre as the olyue tre, \( \beta \) smel as Libanus. They that dwel vnder his shadoe, shulde come agayne, \( \beta \) growe vp as the corne, \( \alpha \) flourish as the vyne: he shulde haue as good a name, as the wyne of Libanus.

O Ephraim, what haue I to do with Idols eny more? I wil graciously heare him, \( \alpha \) lede him forth. I wil be vnto the as a greene Fyrrte tre, vpon me shalt thou fynde thy frute. Whos is wyse, shal vnderstonde this: \( \beta \) he \( \tilde{y} \) is right enstructe, wil regarde it. For \( \tilde{y} \) wayes of the LORDE are rightouus, soch as be godly wil walke in them: As for the wicked, they wil stamble therin.

\[ \lambda \]

\[ \alpha \]

\[ \beta \]

\[ \gamma \]

\[ \delta \]

\[ \epsilon \]

\[ \zeta \]

\[ \eta \]

\[ \theta \]

\[ \iota \]

\[ \kappa \]

\[ \lambda \]

\[ \mu \]

\[ \nu \]

\[ \xi \]

\[ \omicron \]

\[ \pi \]

\[ \rho \]

\[ \varsigma \]

\[ \tau \]

\[ \upsilon \]

\[ \phi \]

\[ \chi \]

\[ \psi \]

\[ \omega \]

\[ \sigma \]

\[ \upsilon \]

\[ \phi \]

\[ \chi \]

\[ \psi \]

\[ \omega \]

\[ \sigma \]
The first Chapter.

THIS is the wordes of the LORDE, that came vnto Joel the sonne of Phatuel: Heare o ye elders: pôdre this wel, all ye that dwell in the lôde: ye euer there happened such a thinge in youre dayes, or in ñ dayes of youre fathers. Tell youre children of it, a let them shewe it vnto their children, ñ so they to cerifie their posterite thereof. "Loke what the caterpiller hath lefte, ñ hath the greshopper eaten vp: what the greshopper lefte, that hath the locuste eaten vp: ñ what the locuste hath lefte, that hath the blastinge consumed. Wake vp ye dronckardes, ñ wepe: mourne all ye wyne suppers, because of youre swete wyne, for it shal be taken awaye from youre mouth. Yee a mightie ñ an innumerable people shall come vp in to my londe: these have teth like the teth of lyons, ñ chaftbones like the lyonnesses. They shal make my vinyarde waist, they shal pyll of the barckes of my fygetrees, stripe them bare, cast them away, and make the branches whyte.

Make thy mone as a virgin doth, ñ gyrdeth her selfe with sacke, because of hir bryde grome. For the meate ñ drynkofferynge shalbe taken awaye from the house of the LORDE: ñ the prestes ñ LORDES ministers shall mourne. The felde shalbe waisted, the londe shalbe in a miserable case: for the corne shalbe destroyed, the swete wyne shal come to confucion, ñ the oyle vttterly desolate. The huszbôde men ñ the wyne gardeners shal loke piteously ñ make lamentacion, for the wheate wyne ñ barley, ñ because the haruest vpon the felde is so clene destroyed. The grapegatherers shal make greate mone, when the vynyarde ñ fygetrees be so vttterly waisted. Yee all the pognanettes, palmtrees, aplentrees ñ the other trees of the felde shall wyther awaye. Thus the mery cheare of the children of men, shall come to confucion.

Gyrde you, ñ make youre mone, o ye prestes: mourne ye ministres of the aultuer: go youre waye in, ñ slepe in sackcloth, o ye officers of my God: for the meat ñ drynkofferynge shal be taken awaye from the house of youre God. Proclame a fastynge, call the cœgregation, ñ gather the elders ñ all the inhabiteres of the londe together in to the house of the LORDE youre God, ñ cry vnto the LORDE: alas, alas for this daye. And why? the daye of the LORDE is at honde, and commeth as a destroyer from the Almightie. Shal not ñ meates be taken awaye before oure eyes, the myrth also ñ ioye from the house of oure God? The sede shal perish in the grounde, the garners shall lye waist, the floores shalbe broken downe, for the corne shalbe destroyed. "O what a sighinge make the catell? the bullockes are very euell liknynge, because they haue no pasture: and the shepe are fameszshed awaye.
O LORDE, to the will I cry: for the fyre hath consumed the goodly pastures of the wylnderesse, and the flame hath brent vp all the trees of the feld. Yee the wyld beestes crye also vnto the: for the water ryuers are dried vp, and the fyre hath consumed the pastures of the wyldneresse.

The ij. Chapter.

BLOWE out $\gamma$ trompet in Sion, $\gamma$ crye vpô my holy hill, $\gamma$ all soch as dwell in the londe, maye tréble at it: for $\gamma$ daie of the LORDE commeth, *$\gamma$* is harde at honde: a darcke daye, a gloomynge daye, a cloudy daye, yee $\gamma$ a stormy daye, like as the mornynge spereth out vpô the hilles: Namely, a great $\gamma$ mightie people: soch as haue not bene sens $\gamma$ begynnynge, nether shall be after them for euermore. Before him shal be a consumynge fyre, $\gamma$ behynde him a burnynge flame. The londe shal be as a garden of pleasure before him, but behinde him shal it be a very waist wildnesse, $\gamma$ there is no man, that shal escape him. They are to loke vpôn like bayrde horses, $\gamma$ ronne like horse men. They skyppe vpôn $\gamma$ hilles, as it were the sounde of charettes: as the flame of fyre that consumeth the strawe, and as a mightie people redy to the batell.

The folke shal be afraied of him, all faces shal be as blakke as a pot. These shal rûne like giauntes, $\gamma$ leape over the walles like men of warre. Evy mûn in his goinge shal kepe his arai, $\gamma$ not go out of his Path. There shal not one dryue another, but ech shal kepe his owne waye. They shal breake in at the wyndowes, $\gamma$ not be hurte: They shal come in to the cite, $\gamma$ ronne vpôn the walles: They shal clymme vpôn the houses, $\gamma$ slype in at the wyndowes like a thefe. The earth shal quake before him, yee the heavens shalbe moued: *$\delta$* the Sonne $\gamma$ Moone shal be darkened, and the starres shal withdrawe their shyne. The LORDE shal shewe his voyce before his hoost, for his hoost is greate, stronge $\gamma$ mightie to fulfill his commandement. This is $\gamma$ greate and maruelous fearfull daye of the LORDE: And who is able to abyde it?

Now therfore saith the LORDE: *Turne you vnto me with all youre hertes, with fastinge, wepyngye and mornynge: rente youre hertes, $\gamma$ not youre clothes. Turne you vnto the LORDE youre God, *$\delta$* for he is gracious $\gamma$ mercifull, longe sufferynge $\gamma$ of greate compassion: $\gamma$ redy to pardon wickednes. Then (no doute) he also shal turne, $\gamma$ forgue: $\gamma$ after his chastenyng, he shal let youre incresse remayne, for meat $\gamma$ dryneck offferynges vnto the LORDE youre God? *$\delta$* Blowe out with the tripet in Sion, proclame a fastynge, call the congregacion, $\gamma$ gather the people together: warne the congregacion, gather the elders, bringe the children $\gamma$ suctynge together. Let $\gamma$ brodygrome go forth of his chabre, $\gamma$ the bryde out of her closet. Let the prestes serue the LORDE betwixte the porch $\gamma$ alter, wepinge $\gamma$ sayenge: be fauourable (o LORDE) be fauourable vnto thy people: let not thine heretage be brought to soch confusion, lest the Heithen be lorde therof. Wherefore shulde they saye amonge the Heithen: *$\delta$* where is now their God?

Then shal the LORDE be gelous ouer his londe, $\gamma$ spare his people: yee $\gamma$ LORDE shal answere, $\gamma$ saye vnto his people: Beholde, I wil sende you corne, wyne $\gamma$ oyle, so that ye shal haue plenty of them: $\gamma$ I wil nomore geue you ouer to be a reprofe amonge the Heithen. Agayne, as for him of the north, I shal dryue him farre from you: $\gamma$ shute him out in to a drye and waist londe, his face toward the east see, and his hynder partes toward the vtemost see. The stynke of him shal go vp, and his fylthy corrupcion shal fall vpôn himself, because he hath dealeth so prouly. Feare not (o londe) but be glad and reioys, for the LORDE wil do greate things. Be not ye afraied nether (o ye beasts of the feld) for the pastures shal be grene, and the trees shal beare their frute: the fygetrees $\gamma$ vynardes shal geue their increase.

Be glad then (o ye children of Sion) and reioys in the LORDE youre God, for he hath geuen you the teacher of rightou synes: *$\delta$* he it is $\gamma$ shal sende you downe shuwers of rayne, early and late in the first moneth: so that $\gamma$ garners shal be full of corne, and the presses plenteous in wyne and oyle. And as for the yeares that $\gamma$ greschopper, locuste, blasstinge $\gamma$ caterpiller (my greate hoost, which I sent amonge you) haue eaten vp, I shal restore them to you agayne: so that ye shal haue ynowghe to eate, and be satisfied: and

* Soph. 1. c. Amos 5. c. *  
* Joel 3. c. Matt. 24. c. *  
* Apoc. 6. c. Deu. 4. e. 30. a. *  
* Psal. 85. a. Ione 4. a. *  
* Joel 1. c. *  
* Psal. 93. b. *  
* Leui. 26. a. Deu. 11. b. 28. b. *
prayse the name of the LORDE youre God, that so maruellously hath dealete with you. And my people shall neuer be confounded eny more: Ye shall well knowe, that I am in the mynyddest of Israel, and that I am youre God: yee and that there is none other, and my people shall nonore be brought to confucion. After this, will I poure out my sprete vpon all flesh: ye youre sonsnes ye youre daughters shall prophesie: youre olde me shall dreame dreams ye youre yonge men shall se visions: Yee in those dayes I will poure out my sprete vpon seruantes and maydens. I will shewe wonderes in heauen aboue, and tokes in the earth benefte: bloude and fyre, and the vapoure off smoke. The Sonne shalbe turned in to darknesse, yt Moone in to bloude: before yt greate yt notable daye off the LORDE come. And the tyme shal come: yt who so euer calleth on the name of the LORDE, shalbe saued. For vpon the mount Sion yt at Ierusalem, there shalbe a saluacion, like as the LORDE hath promised: yee yt amonge the other remnaunt, whom the LORDE shal call.

The iii. Chapter.

F OR take hede: In those dayes yt at yt same tyme, when I turne agayne the captuyte of Iuda yt Ierusalem: I shall gather all people together, yt brynge thec in to the valley of Josaphat: and there wil I reason with thec, because of my people yt heretage of Israel: who they haue scaterd aboute in the naciones, yt parted my lode: yee they haue east lottes for my people, the yonge me haue they set in the brodel house, yt solde the Damsels for wyne, yt they might haue to drinke. Thou Tirus and Sidon and all ye borders of the Philistynes: what haue ye to do with me? Will ye defye me? wel: yt ye will nedes defye me, I shall recopence you, euyn vpon youre head, yt yt right shortly: for ye haue taketh awaye my slyuer yt golde, my fayre yt goody Jewels, yt brought them in to youre gods houses. The children also of Iuda and Jerusalem haue ye solde vnto the Grekes, that ye might brynge thec farre fro yt borders of their owne countrees.

Beholde therfore: I will rayse them out of the place, where ye haue solde them, yt will rewarde you euyn vpon youre heade. Youre sonsnes yt youre daughters will I sell thowre the hondes of the childre of Iuda, yt so they shall geue them forth to sell, vnto the of Saba, a people of a farre coure: for the LORDE himself hath sayde it. Crie out these thinges amonge the Gentiles, proclame ware, wake vp the giauntes, let them drawe nyse, let the come vp all the lusty waryrous of the. Make you swearde of youre plowshares, and speares of youre syckles yt sythes. Let yt weake man saye: I am stronge. Mustre you, and come, all ye Heithc roude aboute: gather you togethe, there shall the LORDE laye all thy giauntes to the grounde. Let the people arys, and get them to the valley of Josaphat: for there wil I syt, andudge all Heithc roude aboute.

Laye to youre sythes, for the haruest is ryte: come, get you downe: the wynepresse is full, yee the wynepresses runne ouer, for their wickednesse is waxen greate. In the valley appoynted, there shalbe many, many people: for the daye of the LORDE is nye in yt valley appoynted. The Sonne and Moone shall be darkened, yt the starrs shall withdrawe their light. The LORDE shal roare out of Sion, yt crie out of Ierusalem, yt the heauens yt the earth shall quake withall. But the LORDE shal be a defence vnto his owne people, ad a refuge for the childre of Israel. Thus shal ye knowe, yt I the LORDE youre God dwell vp to my holy mount of Sion. Then shall Ierusalem be holy, yt there shall no straungers go thorow her enmore. Then shall the mountaynes droppe swete wyne, yt the hylles shall flowe with mylke, All the ryuers of Iuda shall haue water ynowgh, yt out of the LORDES house, there shall flowe a spryng, to water yt broke of Sitim: but Egipte shalbe layed waist, yt Edo shall be desolate: because they haue dealete so cruelly with the childre of Iuda, and shed innocent bloude in their londe. Agayne, Iuda shalbe inhabited for euermore, yt Ierusalem from generacion to generacion: for I wil not leave their bloude vnaunged. And the LORDE shal dwell in Sion.

The ende of the prophet Joel.
The Prophet Amos.

What Amos conteyneth.

Chap. I.
He prophesyeoth agaynst Damascus, Gasa, Tyre, Edom and Ammon.

Chap. II.
Punishment vpō Moab, Iuda, and Israel.

Chap. III.
God warneth before he punisheth.

Chap. IIII.
He sheweth them their wickednesse, and the plages for the same, and exorteth the to amend.

Chap. V.
He complaineth for the captyuyte off Israel.

Chap. VI.
He reproueth the welthy, ydyl and delicate people, tellinge them their destruction.

Chap. VII.
The punishment off the people shewed by dyuere visions.

Chap. VIII.
A vision agaynst the covetous people and false waightes. The hunger of Gods worde.

Chap. IX.
Plages vpō Iuda. The power off God. The receauynge off the Heithen. Conversion off the Jewes.

The first Chapter.

THESE are the sermons, that were shewed vnto Amos (which was one of the shepherdes at Theeuia) vpon Israel, in the tyme of Osias kynge of Iuda, *a in the tyme of Ieroboāb y sonne of Ioas kynge of Israel, two yeare before y earthquake. And he sayde: ¶ The LORDE shal roare out off Sion, y shewe his voyce frō Ierusalēm: so that y pastures of the shepherdes shal be in a miserable case, y y toppe of Charmel dryed vp.

Thus sayeth the LORDE: ¶ for thre y foure wickednesse of Damascus, I will not spare her: because they haue throszhed Galaad with yrō flales: But I wil sende a fyre in to y house of Hazael, the same shal consume the palaces of Benadab. Thus wil I breake the barres off Damascus, y rote out the inhabiter frō the felde of Auen, and him y holdeth the scepter, out of y pleasant house: so y the people shalbe dryuen out off foure Siria, sayeth the LORDE. Thus saith the LORDE: For thre y foure wickednesse of Gaza, I will not spare her: because they make the prisoners yet more captyue, y haue dryuen the in to the lode of Edom. Therfore wil I sende a fyre in to y walles of Gaza, which shal deuoure hir houses. I wil rote out the y dwell at Asdod y him y holdeth the scepter of Ascalon, and stretch out myne honde over Accaron, that the remnaunt of the Philistines shal perish, saith the LORDE.

Thus sayeth the LORDE: ¶ For thre and foure wickednesse off the cite off Tyre, I will not spare her: because they haue increased y

Captiuyte of the Edomites, and haue not remembred the brotherly covenaut. "Therefore will I sende a fyre in to the walles off Tyre, that shal consume hir palaces. Thus sayeth the LORDE: 'For thre and foure wickednesse of Edom I will not spare him, because he persecuted his brother with the swerde, destroyed his mothers wombe, bare hatred very longe, and so kepte indignacion allwaye by him. Therefore will I sende a fyre in to Themï, which shal deouare the palaces of Bosra.

Thus sayeth the LORDE: 'For thre and foure wickednesse of the children off Ammon, I will not spare them: because they rypete vp the womë greate with childe in Galaad, to make the borders of their londes the wyder. Therefore I wil kyndle a fyre in the walles of Rabbath, that shal consume hir palaces: with a greate erie, in the daye of batel, in tempest and in the daye off storme: so that their kyng shal goe in to captiuyte, he and his prices together, sayeth the LORDE.

The ïij. Chapter.

Thus sayeth the LORDE: For thre and foure wickednesse off Moab, "I will not spare him: because he brent the bones off the kyng of Edom to ashes. Therefore will I sende a fyre in to Moab, which shal consume yé palaces of Carioth: so yé Moab shal perish with a noyse, and the sounde of a shawme. I will rOTE out the Iudge from amőge them, and slaye all his prynces with him, sayeth the LORDE. Thus sayeth the LORDE: 'for thre and foure wickednesse of Iuda, I will not spare him: because he hath cast aside the lawe of the LORDE, and not kepte his commanndementes: for why, they wolde nedes be diseuened with the yes, that their forefathers followed. Therefore will I sende a fyre in to Iuda, which shal consume the palaces of Jerusalem.

Thus sayeth the LORDE: For thre and foure wickednesse of Israel, I will not spare him: because he hath solde the rightoues for money, and the poore for shues. They treade vpon poore mens heads in the duste of the earth, yè croke the ways off the meke. The sonne and the father goe to the harlot, to dischonoure my holy name: they lyse bydesy every aultuer vpon clothes taken to pledge, and in the house of their goddes they drynke the wyne of the oppressed. Yet destroyed I the Amo-rite before them, that was as hie as the Cedre trees, and as stronge as the okes: notwithstanding I destroyed his frute frō aboue, and his rote from vuder.

Agyane: I brought you out of the londe of Egipte, and led you xl. yeares thorow the wyldernesse, that ye might haue the Amoriters londe in possession. I rysed vp prohotes amonge youre children, and absteyners amonge youre yōge men. Is it not so, o ye children of Israel, sayeth the LORDE? But ye gaue the absteyners wyne to drynke, yee ye co-maund wed the prohotes, sayenge: Prophecy not. Beholde, I wil erashe you in sonder, like as a wyne crassheth, y is full of sheaues: so that y swifte shall not escape, nether the stronge be able to do eny thyng: no, the giaunte shall not saue his owne life. The archer shall not abyde, and the swifte off fote shall not escape. The horsmā shall not saue his life, y he that is as māly of stomack as a giaunte, shall in that daye be fayne to runne his wyke naked, sayeth the LORDE.

The iiiij. Chapter.

HARE, what the LORDE speaketh vnto you (o ye children of Israel) namely, vnto all yé trybes, whò I brought out of Egipte, and sayde: You only haue I accpeted from all the generaciones off the earth: therefore will I vyset you in all youre wickednesse. Maye twaine wake together excepte they be agreed amongeth them selues? Doth a lyon roare in the wodde, excepte he haue a pray? Or crieth a lions welche out of his denne, excepte he haue gotten somthighe? Doth a byrde fall in a snare vpó yé earth where no fouler is? Taketh a man his snare vp from the grounde, afore he catche somwhat? Crie they out Alarum with the trompet in the cite, and the people not affrayed? Commandeth there eny plage in a cite, without it be the LORDES doinge? Now doth the LORDE God no maner of thinge, but he telleth his secrete before vnto his seruauntes yé prohotes. When a lyon roareth, who will not be affrayed? Seynge then that the

\[\text{Footnotes:} \quad ^{a} 3 \text{Re. 5. a.} \quad ^{b} \text{Abd. 1. a.} \quad ^{c} \text{Eze. 49. b.} \quad ^{d} \text{Gen. 27. g.} \quad ^{e} \text{Iere. 49. a.} \quad ^{f} \text{Eze. 21. d.} \quad ^{g} \text{Eze. 25. a.} \quad ^{h} \text{Esa. 15. a.} \quad ^{i} \text{Iere. 16. a.} \quad ^{j} \text{Ise. 25. a.} \quad ^{k} \text{Eze. 43. a.} \quad ^{l} \text{Mich. 1. b.} \quad ^{m} \text{Nu. 13. d.} \quad ^{n} \text{Eze. 14. e.} \quad ^{o} \text{Deu. 8 a.} \quad ^{p} \text{Nu. 6. a.} \quad ^{q} \text{Iere. 11. d.} \quad ^{r} \text{Iseb 6. a.}\]
The prophet Amos.

LORDE God himself speaketh, who will not prophecy?

Preach in the palaces at Asdod, and in the palaces off the londe off Egipte, and saye: gather you together vpon the montaynes off Samaria, so shall ye se greate murthur and violent oppression amonge them: for why, they regard not the things that is right, sayeth the LORDE: they gather together euell gotten goods, and laye vp robbery in their houses.

Therefor, thus sayeth the LORDE God: This londe shalbe troubled and beseged roûde aboute, thy strength shalbe plucte from the, and thy palaces robbed. Thus saieth the LORDE: like as an hyrdeman taketh two legges or a pece off an eare out off the Lyons mouth: Euen so the children of Israel (that dwell in Samaria, haulyne their couches in the corner, and their beddes at Damascus) shalbe plucte awaye. HEARE, and beare recorde in the house of Iacob * (sayeth the LORDE God of hoostes) that when I beginne to vset the wickednesse of Israel, I will vsyte vû alters at Bethel also: so that the hornes of the aluter shalbe broken of, v fall to the grûde.

As for the wynter house and sommer house, I will smyte them downe: and the houses of yuer, yee and many other houses shal perish, and be destroyed, sayeth the LORDE.

The iii. Chapter.

HEARE this worde, o ye fat kyne, that be vpon the hill of Samaria: ye that do poore me wronge, and oppresse the nedie: ye that saye to youre lорdes: byrge hyther, let vs drynke. Therefor the LORDE hath sworne by his holynesse: The dayes shall come vpon you, that ye shalbe fitt vp vpô speares, and youre posterite caried awaye in fyssher pannes. Ye shall get you out at the gappes one after another, and in Armon shal ye be cast awaye, sayeth the LORDE.

Ye came to Bethel for to worke vngraciousnes, and haue increased youre synnes at Galgal. * Ye brought youre sacrifices in the mornynge, and youre tythes vnto the thirde daye. Ye made a thakofferinge off leuen, ye promised frewillofferinges, and proclaimed them. Soch lust had ye, o ye children of Israel, sayeth the LORDE God. Therefor haue I geuyn you ydle teeth in all youre cities.

* 4 Re. 16. 17.  5 Issu. 16. a. 3 Re. 12. c. Osee 4. c. Osee 9. c. 12. b.  6 Deu. 11. b. 28. b. Iere. 14. a. Iod 3. c.  

q scarcenesse off bred in all youre places: yet will ye not turne vnto me, sayeth the LORDE.  

6 Whâ there were but thre monethes vnto ã haruest, I witheld the rayne from you: yee I rayned vpô one cite, and not vpô another one pece off grounde was moystured with rayne, and the grounde that I rayned not vpon, was drye. Wherfore two (yee thre) cities came vnto one, to dryneke water: but they were not satisfied, yet will ye not turne vnto me, sayeth ã LORDE.

I haue smyte you with drouth and blastinge: and loke how many orchardes, vinyardes, fygetrees and olyue trees ye had: ã catrrippler hath eaten them vp. But yet will ye not turne vnto me, sayeth the LORDE. Pestilence haue I sent amôge you, * as I dyd in Egipte: youre yonge men haue I slayen with ã swerde, and caused youre horses be taken captuye: I made the styckinge sauoure of youre tentes to come vp in to youre nostrels: Yet wil ye not turne vnto me, sayeth the LORDE. Some off you haue I overthrowen: as I overthrowed Sodome & Go-mor-roe: so that ye were as a brande plucte out of the fyre. Yet will ye not turne vnto me, sayeth the LORDE. Therefor, thus will I handle the agayne (O Israel) ye euyn thus will I handle the. Make the ready then to mete thy God, o Israel. For lo, he maketh the mountaynes, he ordeneth the wynde, he sheweth man what he is aboute to do: he maketh the mornynge and the darcknesse, he treaeddeth vpô the 'hye places off the earth: ã LORDE God of hoostes is his name.

The b. Chapter.

HEARE this worde (o ye house of Israel) a and why? I must make this mone for you: The vyrgin Israel shall fall, t neuer ryse vp agayne: she shall be cast downe vpon hir owne grounde, and no man shal helpe hir vp. For thus sayeth ã LORDE God: Where as there dwelt a M. in one cite, there shalbe left scarce an C. therin: and where þre dwelt an C. there shall scarce ten be left for the house off Israel. Neuertheles, thus sayeth the LORDE vnto ã house of Israel: Seke after me, ãd ye shal lyue, but seke not after Bethel. Come not at Galgal, and go not to Bersaba: for Galgal shall be caried awaye.

a  Exo. 9. b.  b  Gen. 19. b. 2 Pet. 2. b.
captyue, and Bethel shal come to naught. 
Seketh the LORDE, ye ye maye lyue, lest the house of Ioseph be brenct with fyre and consumed, and lest there be none to quench Bethel.

Ye turne the lawe to wormwood, and cast downe rightouenes vnto the grounde. The LORDE maketh the vij. starres and the Oryons, he turneth the night in to daye, and off the daye he maketh darknesse. He calleth ye waters of the sea, and poureth them out vpon the playne grounde: the LORDE is his name. He rayseth destruction vpon the mightie people, and bryngeth downe the stronge holde: but they owne him euel will, reproueth them openly: and who so telleth the playne truth, they abhorre him. For so muche the as ye oppresse ye poore, and robbeth him of his best sustenance: therefore, where as ye haue buylded houses of stone, ye shall not dwell in them. 

Hate the euell, and loue the good: set vp right agayne in the porte: (no doute) the LORDE God of hoastes shall be mercifull vnto the remnant of Ioseph. Yff no (sayeth the LORDE God, the God of hoastes) there shall be mourninge in all strestes, yee they shal say in euery strest: alas, alas. 

They shall call the houesonde man to lamentacion, and soche as can mourn, to mourninge. In all vynyards there shall be heuennesse, for I will come amonge you, sayeth the LORDE. Wo be vnto them that desyre the daye off the LORDE: Wherefore wolde ye haue it? As for that daye of the LORDE, it shalbe darcke ad not cleare: Yee lye as when a ma ryneth fro a lyon, and a Beer meteth with him: or, whede he commeth in to the house, and leenneth his honde vpon the wall, a serpent byeth him. Shall not the daye of the LORDE be darcke, and not cleare? shal it not be cloudy, and no shyne in it?

I hate and abhorre youre holy dayes, ad where as ye cense me when ye come together I will not accepte it. And though ye offre me brentofferinges and meatofferinges, yet haue I no pleasure therin: As for youre fat thankofferynges, I wil not loke vpon them. Awaye with that noyse of thy songs, I will not heare thy playes of musick: but say that equyte flyowe as the water, and rightouenesse as a mightie streame. 

Ye house of Israel, gaue ye me offeringes and sacrifices those xl. yeares longe in the wyldernesse? Yet haue ye set vp tabernacles to youre Moloch, and ymage of youre Idols, Yee ad the starre of youre god Remphra, figures which ye made to worshipe them. Therfore wil I cause you be caried awaye beyonde Damascus, sayeth the LORDE, whose name is the God of hoastes.

The 6. Chapter.

WO be to the proude welthie in Siö, to a such as thinketh theno suche vpon ye mount of Samaria? which holde them selues for the best of the worlde, and rule the house of Israel, eueth as they list. Go vnto Calne, and se: and from thence you to Hemath the great cite, and so go downe to Gath of the Philistines: be they better at ease then these kyngdomes, or the border of their londe wyder then yours? Ye are taken out for the euel daye, euens ye that syt in the stol of wylfullnesse: Ye that lye vpon beddes off yeur, and vse youre wantonnesse vpon youre couches: ye that eate the best lambes of flocke, and the fattest calues off the droaue: ye that synge to the lute, and in playenge off instrumentes compare youre selues vnto Dauid: ye that drynyke wyne out of gobbettes, a anoyneth youre selues with the best oyle, but no man is sory for Ioseps hurte. Therfore now shall ye be the first of them, that shall be led awaye captyue, and the lusty chere of the wylfull shall come to an ende.

The LORDE God hath sworn euyn by himself (sayeth the LORDE God of hoastes:) I hate the pryde of Iacob, and I abhorre his palaces: and I wil geue ouer the citie, with all that is therin: so that though there remayne

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1 Leu. 20. a. 3 Re. 11. f. 6 Luc. 6. c. 2 b. 2 Leb. 21. b. 1 Eze. 31. c. 3 Sa. 5. b. 1 Re. 16. d. 2 Re. 6. a. 8 Am. 8. a. 6 Heb. 6. b.
ten men in one house, they shall dye. So their nexte kynszfolckes and the deed buriers shall take them, and carry awaye their bones, and saye vnto him, that is in the ynnermore house: is there yet eny mo by ? And he shal aswerc: they are all gone, holde thy tunge (shall he saye) for they wolde not remembre the name of the LORDE.

Beholde, the LORDE is mynded to smyte the greate houses, so that they shall decaye: ad the little houses, that they shall cleue a sunder. Who can runne with horses, or plowe with oxen vpon the harde rockes of stone? For why, ye haue turned true judgment in to bytermesse, and the frute of righteousnesse in to wormwd: Yee euen ye, that reioyse in vayne thynges: ye that saye: haue not we optayned horses in owre owne strength? Well, take hede, o ye house off Israel, sayeth the LORDE God of hoostes: I will brynge a people vpo you, which shall trouble you, from the waye that goeth towaarde Hemath, vnto the broke in the medowe.

The viij. Chapter.

THE LORDE God shewed me soch a vision: beholde, there stode one that made gressshoppers, euen when the corne was shytynge forth, after the kyng had elipte his shope. Now when they vndertoke to eate vp all the grene thinges in y lode, I sayde: O LORDE God, be mercifull, I beseeke the: who shulde els helpe vp Iacob, that is brought so lowe? So the LORDE was gracious therin, and the LORDE sayde: well, it shall not be. Agayne, LORDE shewed me this vision: beholde, the LORDE God called the fyre to punysh withall, and it deououred the greate depe: yee it consumed a parte alredy. Then sayde I: O LORDE God, holde thyne honde; for who shulde els helpe vp Iacob that is brought so lowe? So the LORDE was mercifull therin, and the LORDE God sayde: well, it shall not be.

Morouer, he shewed me this vision: beholde, the LORDE stode vpon a plastered wall, a a masons trowell in his hode. And the LORDE sayde vnto me: Amos, what seist thou? I answered: a masons trowell. Then sayde the LORDE: beholde, I will laye the trowell amoye my people of Israel, and will nomore oversee them: but the hye hilchapels off Isaac must be layed waist, and the churches of Israel made desolate: and as for the house of Ieroboam, I wil stonde vp against it with the swerde. Upon this sent Amasias the prest to Bethel vnto Ieroboam the kinge of Israel, sayenge: Amos maketh the house off Israel to rebelle against thee, the londe ca not awaye with his wordes. For Amos sayeth: Ieroboam shall dye with the swerde, and Israel shall be led awaye captyne out of their owne londe. And Amasias sayde vnto Amos: Get the hence (thou that cast se so well) and flie in to the londe of Iuda: get the there thy lyuynge, and prophecy there: and prophecy nomore at Bethel, for it is the kynges chapel, and the kynges court.

Amos answered, and sayde to Amasias: As for me, I am nether prophet, ner prophetes sonne: but a keper of catell. Now as I was breakynge downe molburies, and goynge after the catell, the LORDE toke me, c sayde vnto me: Go thy waie, and prophecy vnto my people of Israel. And therofore, heare thou now the worde off the LORDE: Thou saiest: prophecy not agaynst Israel, and speake nothinge agaynst the house off Isaac. Wherefore thus sayeth the LORDE: Thy wife shalbe defyled in y cite, thy somnes and doughters shalbe slayne with the swerde, and thy londe shalbe measured out with the lyne: Thou thy self shal dye in an vnclene londe, and Israel shalbe dryuen out off his owne countre.

The viij. Chapter.

T

HE LORDE God shewed me this vision: and beholde, there was a maide with sommer frute. And he sayde: Amos, what seist thou? I answered: a maide with sommer frute. Then sayde the LORDE vnto me: the ende commeth vpon my people of Israel, I wil nomore overseem them. In that daye shall the songes off the temple be turned in to sorow, sayeth the LORDE God. Many deed bodyes shal lye in euerie place, & be caste forth secrety. Heare this, O ye y oppresse the poore, & destroye the nedy in y londe, sayenge: Whan will the newe moneth be gone, that we maye sell vytales, & y Sab- bath, that we maye haue scarenesse of corne: to make the buszesh lesse, and the Sycle greater? We shall set vp false weightes, & we maye get the poore vnder vs with their money, and the nedy also for shues: yee let vs sell the chaffe for corne.

a Deu. 8. d. Some call it a lyne. b 4 Re. 17. a.


Thus will I set my eyes upon them, for their harme and not for their wealth. For when the LORDE God of hostes toucheth a londe, it cōsmeth awaye, and all they that dwell therin, moune for this? Shal not their destruccon come vpon them like a water streame, & flowe ouer thē, as the floude of Egipte? At the same tyme (sayeth the LORDE God) I shall cause y Söne to go downe at noone, and the londe to be dareke in the cleare daye. "You're hye feastes will I turne to sorrow, and youre songs to mourneynge: I will brynge sackcloth vpō all backes, y baldnes vpō eyry headē: yee soch a mourneynge wil I sende them, as is made vpon an only begotten sonne, and they shall haue a miserable ende.

Beholde, the tyme commeth (sayeth the LORDE God) y I shall sende an higer in to y earth: not the hunger of bred, nor the thirsty of water: but an hunger to heare the worde off the LORDE: so that they shall go from the one see to the other, yee from y north vnto y east, runnyng aboute to seke the worde of y LORDE, and shall not fynde it. In that tyme, shal the fayre virgins and the yonge men perish for thirsty, yee euén they that swerde in the office off Samaria, and saye: as truly as thy God lyueth at Dan, and as truly as thy God lyueth at Bersa, These shall fall, and neuer ryse vp agayne.

The 9. Chapter.

I SAWE the LORDE stondinge vpon the aulter, and he sayde: smyte the dore cheke, that the postes maye shake withall. For their couetousnesse shall fall vpon all their heads, and their posterite shalbe slayne with the swerde. They shall not fle awaye, there shall not one off them escape, ner be deluyed. Though they were byred in the hēll, my honde shal fetch them from thence: "though they clymme vp to heauen, yet shal I cast them downe: though they hyde them selues vpō the toppes of Carmel, yet shal I seke them out, and bryngye them from thence: Though they crepe downe fro my sight in to the depe of the see, I shal comānde the serpent, euene there to byte them. Yf they go awaye before their enemies i to captuyte, then shal I commaunde the swerde, and there to slaye them.

Thus wil I set myne eyes vpon them, for their harme and not for their wealth. For when the LORDE God of hostes toucheth a londe, it cōsmeth awaye, and all they that dwell therin, must nedes moune: And why? /their destruccon shal arse as evry streame and runne ouer them, as the floude in Egipte. He that hath his dwellinge in heauen, ād groundeth his tabernacle in the earth: He that calleth the waters of the see, and poureth them out vpon the playne grounde: his name is the LORDE. O ye children off Israel, are ye not vnto me, euuen as the Morians, sayeth the LORDE? haue not I brought Israel out of the londe off Egipte, the Philis-tynes from Capthor, and the Sirians fro Cyr? Beholde, the eyes of the LORDE are vpon the realme that symmeth, to rote it clene out of the earth: Neuertheless, I will not vterly destroye the house of Jacob, saieth the LORDE.

For lo, this I promise: though I siffe y house of Israel amounge all naciones (like as they vse to siffe in a syue) yet shall not y smallest grauel stone fall vpō the earth: But all the wicked doers of my people, that saye: Tush, the plag is not so nye, to come so hastily vpon vs: those shal perish with the swerde. "At that tyme wil I buylde agayne the tabernacle off Davi, that is fallen downe, and henge vp his gappes: and loke what is brokē, I shal repayre it: Yee I shal bylyde it agayne, as it was afore tyme, y they maye possesse the remnaunt of Edom, yee and all soch people as call vpon my name with thē, saieth the LORDE, which doth these things.

Beholde, the tyme commeth (saieth the LORDE) that the plowman shal ouertake y mower, and y treadere off grapes, him that soweth sede. "The mountayne shal droppe sweate wyne, and the hilles shall be frutefull, and I wil turne the captuyte of my people of Israel: they shal repayre the waist cities, y haue thē in possessiō: they shal plante vineyards, ād drynke the wyne therof: they shal make gardens, and enjoye the frutes off thē. And I wil plate them vpō their owne grōūde, so that I wil neuer rote them out agayne from their londe, which I haue geuen thē saieth the LORDE thy God.

The Prophet Abyd.

What Abyd containeth.

Chap. I.

He propheseeeth against the proud stomacques of the Edomites, that vexed the Israelites in their aduersite. He sheweth, what plagues shal come vpon them.

The first Chapter.

This is the vision that was shewed vnto Abyd: Thus hath ¥ LORDE God spoken vpon Edom: 1 We haue herde of the LORDE ¥ there is an embassage sent amonge the Heithen: Vp, let vs aryse, and fight agaynst them. Beholde, I will make ¥ small amoge the Heithen, so that thou shalt be vターly despied. 2 The pryde of thine herte hath lift the vp, thou that dwellest in ¥ strôge holds off stone, and hast made the an hye seate: Thou sayest in thyn herte: who shal cast me downe to the grounde? But ¥ though thou wentest vp as hye as the Aegle, and maydest thy nest aboue amonge the starres: yet wolde I plucke the downe from thêce. ¥f ¥ thenes ¥ robbers came vpon ¥ by-night, thou takinge thy rest: shulke they not steale, till they had enough? ¥f the grape gatherers came vpon the, wolde they not leaue the some grapes? But how shall they rype Esau, and seek out his treasures?

Yee the men that were sworne vnto the, shall dryeue the out off the borders off thynge owne londe. They that be now at one with the, shal discourse the, and overcome ¥: Eue they that eate thy bred, shall betraye the, or euer thou perceauce it. 3 Shal not ¥ at the same tyme destroye the wyse men of Edom, ãd those that hâne vnderstandinge, from the mount of Esau? Thy giauntes (o Themau)

shalbe afrayed, for thorow the slaughter they shal be all ouer throwne vpon the mount of Esau. Shame shal come vpon the, for ¥ malice that thou shewedest to thy brother Iacob: ¥ yee for euermore shalt thou perish, ¥ that because of the tyme, when thou didest set thyself agaynst him, euem when the enemie carried awaye his hoost, and when the aleantes came in at his portes, and cast lottes vpon Jerusalem, and thou thyselfe wast as one of them.

Thou shalt nomore se the daye of thy brother, thou shalt nomore beholde the tyme of his captiuyte: thou shalt nomore reioyse vpon the children of Iuda, in the daye of their destruccion, thou shalt triumphe nomore in the tyme of their trouble. Thou shalt nomore come in at the gates off my people, in the tyme of their decaye: thou shalt not se their mystery in the daye of their fall.

Thou shalt sende out no man agaynst their hoost, in the daye of their aduersite: nether shalt thou stode waytinge enymore at ¥ corners of the stretes, to murmure such as are fled, or to take them presoners, that remaine in the daye of their trouble. For the daye off the LORDE is harde by vpon all Heithen. 5 Like as thou hast done, so shalt thou be dealethe withall, yee thou shalt be rewarded euem vpon thine heade. For like wyse as ye haue droncken vpon myne holy hill, so shal all heithen dryncke continûly: yee dryncke shall they, and swalowe vp, so that ye shall be, as though ye had neuer bene.

But vpon the mount Sion, there shall a remnaunt escape: ¥ these shalbe holy, and the house of Iacob shal possesse euem those, that

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4 Eze. 29. c. 1 Cor. 1. c. 5 Eze. 17. c. Num. 20. c. 6 Iere. 50. c. Ioel 3. b. 7 Zach. 2. b.
The Prophet Jonas.

Chap. I.

God sendeth Jonas vnto Niniu, he fleyth, and is cast in to the see.

Chap. II.

A fysh swaloweth vp Jonas, which crieth vnto God, and prayseth hym, and the fysh casteth him out agayne vpon the londe.

Chap. III.

God sendeth him agayne to Ninieu, to shewe them the punyshment for to come, yf they wil not repent: they amend, and God is mercifull to them.

Jonas is angrie, and complayneth of God, which refourmeth him.

The first Chapter.

A THE worde of the LORDE came vnto Jonas the sonne of Amithai, sayenge: Arise, and get the to Ninieu that greate cite: and preach vnto them, how thine wickednesse is come vp before me. And Jonas made him ready to fle vnto Tharsis from the presence of the LORDE, and gat him downe to Ioppa: where he founde a shipp ready for to go vnto Tharsis. So he payde his fare, and wente aborde, that he might go with them vnto Tharsis from the presence of the LORDE.

But the LORDE hurled a greate wynde in to the see, and there was a mightie tempest in the see: so that the shipp was in ioperdy of goinge in peces. Then the maryners were afraide, and cried every man vnto his god: and the goodes that were in the shipp, they cast in to the see, to lighten it off them. But Jonas gat him vnder v/hatches, where he layed him downe and slombre.

So the master of the shipp came to him and sayde vnto him: why slomberest thou? Vp, call vpoun thy God: yf God (happily) wil thinke vpon vs, that we persyhe not. And

Samaria possess: and the mountaynes of Galaad shal Ben Iamin haue. And this boost shalbe the childre of Israels presoners: Now what so lieth from Canaan vnto Sarphad, and in Sepharad, that shal be vnder the subieccion of Jerusalem: and the cities of the south shal enheret it. Thus they that escape vpon the bill off Sion, shall go vp to punish the mount off Esau, and the kyngdome shalbe the LORDES.


* Gen. 18. c.
they sayde one to another: come, let vs cast lottes: that we maye knowe, for whose cause we are thus troubled. a And so they cast lottes, and the lot fell vpon Ionas.

Theysayde theynto him: tell vs, for whose cause are we thus troubled? what is thine occupacion? whence commest thou? what countre man art thou, and of what nacion? He answered them: I am an Ebrue, and I feare the LORDE God of heauen, which made both the see and drie londe. Then were y men exceedingly arayed, a sayde vnto him: why didest thou so? (for they knowe, that he was fled from the presence of the LORDE, because he had tolde them) and sayde morouer vnto him: What shall we do vnto the, that the see maye ceasse from troublinge vs? (for the see wrought and was troublous) he answered them: Take me, and caste me in to the see, so shal it let you be in rest: for I wote, it is for my sake, that this greate tempest is come vpon you.

Neuerthelesse, the men assayed with rowinge, to brynge the shippe to lode: but it wolde not be, because the see wrought so, a was so troublous agaynst them. Wherefore they cried vnto the LORDE, and sayde: b O LORDE, let vs not perish for this mans death, nether laye thou innocent bloude vnto oure charge: for thou (o LORDE) hast done, euens as thy pleasure was.

So they toke Ionas, and cast him in to the see, and the see lefte ragynge. And the men feared the LORDE exceedingly, dyonge sacrifices ad makynge vowes vnto the LORDE.

The ij. Chapter.

BUT the LORDE prepared a greate fyshe, to swallow vp Ionas. c So was Ionas in the bely of the fyshe, thre days and threce nyghtes. And Ionas prayed vnto the LORDE his God, out of the fyshes bely, and sayde: d In my trouble I called vnto y LORDE, and he herde me: out offf the bely off hell I cried, and thou herdest my voyce. Thou haddest cast me downe depe in y midsted off the see, and the floude compassed me aboute: e yee all thy wawes and rowles of water went ouer me, I thought that I had bene cast awaye out of thy sight: but I wil yet agayne loke toward thy holy temple.

The waters compassed me, euen to the very soule: the depe laye aboute me, and the wedes were wrapt aboute myne heade. I wente downe to the botome of the hilles, g was barred in with earth for euer. But thou (o LORDE my God) last brought vp my lyfe agayne out of corrupcion. When my soule fastaied within me, I thought vpon the LORDE: and my prayer came in vnto the, euen in to thy holy temple. They that holde of vayne vanytys, wil forsake his mercy. But I wil do the sacrifis with the voyce of thankes-geynge, and wil paye that I haue vowed: for why? saluacion commeth of the LORDE. And y LORDE spake vnto y fyshe, and it cast out Ionas agayn vpnew the drie londe.

The iii. Chapter.

THEN came the wordes of the LORDE a vnto Ionas agayn, sayenge: vp, and get the to Ninie that greate cite, c a preach vnto them the preachinge, which I bade the. So Ionas arose, and wente to Ninie at the LORDES commeaundement. Ninie was a greate cite vnto God, namely, off thre dayes journey.

And Ionas wente to, and entred in to y cite: euen a dayes journey, and cried, sayenge: There are yet xl. dayes, and then shal Ninie be ouerthrown. d And the people of Ninie beleued God, and proclaimed fastinge, and arayed them selues in sack cloth, as well the greate as the small of them. And the tydinges came vnto y kinge of Ninie, which arose out offf his seate, and dyd his apparell offf, and put on sack cloth, and sate him downe in ashes.

And it was cried and commaundement in Ninie, by the auctorite of the kige and his lorde, sayenge: e se that nether man or beest, oxe or shepe taist ought at all: and that they nether fede ner drinke water: but put on sack cloth both man and beest, and crye mightyly vnto God: yee se that euery man turne fro his euell waye, f and from the wick-enednesse, y he hath in houde.

Who can tell? God maye turne, and repete, and cease from his faire wrath, that we perish not. And when God sawe their workes, how they turned from their wicked wayes: g he repented on the euell, which he sayde he wolde do vnto them, and dyd it not.

\footnotesize{a Josu. 7. c. b Deu. 21. b. c Matt. 12. d. d Psal. 119. a. e Psal. 41. b. f Ione 1. a. g Esa. 37. a.}

\footnotesize{h Matt. 12. d. Luc. 11. e. i Jere. 18. a. j Esa. 36. b.}
The iii. Chapter.

WHEREFORE Jonas was sore discontented and angrie. And he prayed unto the LORDE, and sayde: O LORDE, was not this my sayenge (I sayde) when I was yet in my countre? therefore I haisted rather to fle vnto Tharsis, for I knowe well ynoweth that thou art a mercifull God, full of compassion, light sufferinge, and of greate kyndnesse, and repentest when thou shuldest take punishment. And now O LORDE, take my life fro me (I besyke the) for I had rather dye then lyue. Then sayde the LORDE: art thou so angrie? and Jonas gat him out of the cite, and sat downe on the east syde thereof: and there made him bothe, and sat vnder it in the shadow, till he might se, what shulde chunce vnto the cite.

And the LORDE God prepared a wylde wynde, which sprange vp ouer Jonas, that he might haue shadowe aboue his heade, to deliver hym out of his payne. And Jonas was exceedinge glad of the wylde wynde. But vp the nexte morow agaynst the springe of the daye, the LORDE ordened a wermoe, which smote the wylde wynde, so that it wethered awaye. And when the Sonne was vp God prepared a feruent east wynde: and the Sonne bete ouer the heade of Jonas, that he faynted agayne, and wyszshed vpnto his soule, that he might dye, and sayde: It is better for me to dye, the to lyue. And God sayd vnto Jonas: Art thou so angrie for the wylde wynde? And he sayde: yee very angrie am I euyn vnto the deeth. And the LORDE sayde: thou hast compassion vpon a wylde wynde, wherof thou bestowdest no laboure, ner maydest it growe: which sprange vp in one night and perished in another: And shulde not I then haue compassion vpon Ninieua that greate cite, wherin there are aboue an C. and xx. thousande persones, y knowe not their right hode frō the lefte, besydes moch catell?

The ende of the prophet Jonas.

The Prophet Micheas.

What Micheas contyneth.

Chap. I.
He reproueth the people off Israel and Iuda for their wickednesse and Idolatry: he telleth them their punishement with mournynge.

Chap. II.
He rehearseth their abominacions.

Chap. III.
He reproueth the rulers and the prophetes, as cause of the peoples misery.

Chap. III. V.
He prophesyceth of the saluacion off Gods people in Christ, of his kyngdome, and power of his gospel.

Chap. VI.
Another reprofe. Outwarde offeringes are excludet, and here is declared what God re quyreth off man.

Chap. VII.
The summe off the thinges before sayde. The little flocke of the faithful.
The first Chapter.

This is the worde of the LORDE, that came vnto Micheas " the Morasitie, in the days of Joaathan, Achas and Ezechias kiges of Iuda: which was shewd him vpon Samaria and Jerusalem.

Heare all ye people, marcke this well o earth, and all that therin is : Yee the LORDE God himself be witnesse amonge you, euen ¥ LORDE from his holy temple. For why beholde, the LORDE shal go out of his place, g come downe, and treade vpon the hie thinges of the earth. The moitaynes shall consmne vnder him, ¥ the valleys shal cleue asunder: like as wax cosumeth at the fyre, g as ¥ waters runne downwarde. And all this shal be for the wickednesse of Iacob, and the synnes of the house of Israel.

But what is the wickednesse of Iacob? Is not Samaria? " Which are the hye places of Iuda? Is not Jerusalem? Therefor I shal make Samaria an heape of stones in the feld, to laye aboute the vynyarde: hir stones shal I cast in to the valley, ¥ discouer hir foudacions. All hir ymage shal shalbe brokë downe ¥ all hir wyrmynyes shal be brenet in the fyre: yee all hir Idolës will ¥ destroye: for why, they are gathered out of the hyre of an whore, ¥ in to an whoes hyre shal they be turned agayne. Wherfore I wil mourne ¥ make lamentacion, bare ¥ naked will I go: ¥ must mourne like ¥ dragës, ¥ take sorow ¥ ¥ Estriches : for their wode is past remedy: And why ¥ it is come in to Iuda, ¥ hath touched ¥ porte of my people at Jerusalem allredy. Wepe not ¥ lest they at Geth perceau it.

Thou at Betaphra, walter thy self in the dust and asshes. Thou that dwellët at Sephir, get the hence with shame. The proude shall boost nomore for very sorowe ¥ why ¥ hir neigboure shall take from her what she hath. The rebellious cite hopeth, that it shal not be so euell: but for all that, the plage shall come from the LORDE, euen in to the porte of Jerusalem. ¥ The greate noyse off the charettes shall feare them, that dwell at Lachis, which is an occasion of ¥ synne of ¥ daughter of Sion, for in the came ¥ the wickednesse of Israel. Yee she sent hir courseris in to the londe of Geth.

The houses of lies will diseaue the kynges of Israel. And as for the (o thou that dwellest at Morassa) I shall brynge a possesioner vpon the, ¥ the plage of Israel shall reach vnto Odolla. Make the balde, and shawe the, because of thy tender children: Make the cleane balde as an Aegle, for they shalbe carried awaye captyue from the.

The ii. Chapter.

Of vnto them, that ymagyn to do harme, ¥ and deuyse vngraciousnesse vpon their beddes, to perffourme it ¥ cleare daye ¥ for their power is agaynst God. ¥ When they covet to haue londe, they take it by violence, ¥ they robbie men off their houses.

Thus they oppresse a man for his house, ¥ euery man for his heretage. Therefor thus sayeth the LORDE: ¥ Beholde, agaynst this householde haue I deuyse a plage, wherout ye shal not plucke youre neckes: ¥ ye shal nomore go so prouly, for it will be a perlous tyme. In that daye shall this terme be vsed, and a mournynge shal be made ouer you on this maner: We be vtterly desolate, the porcion off my people is translated. Whan wil he parte vnto vs the londe, that he hath taken from vs?

Neuerthelesse there shalbe no man to deuycde the thy porcion, in the congregacion off the LORDE. ¥ Tush, holde youre tunge (saye they) ¥ It shall not fall vpon this people, we shall not come so to confucion, sayeth the house off Iacob: Is the sprete off the LORDE ¥ so clene awaye ¥ or is he so mynded? ¥ Treuth it is, my wordes are frendly vnto them that lyue right: but my people doth the contrary, therefor must I take parte agaynst them: for they take awaye both cote and cloke from the symple.

Ye haue turned youre selues to fight, the women off my people haue ye shot out fro their good houses, and taken awaye my excellent gifts from their children. ¥ get you hence, for here shall ye haue no rest.

Because off their Idolatry they are corrupte, and shall myserably perish. ¥f I were a fleshly felowe, and a preacher ofelyes and tolde them that they might syt bebbing and bollynge, and be drowcken: O that were a prophet for this people.

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*4 Re. 15. a. 2 Ps. 27. a. 4 Re. 16. a. 4 Re. 18. a. and 19. † Deu. 32. a. Ess. 1. a. ‡ Ess. 26. c. 4 3 Re. 12. c.*
But I will gather the in desde (o Iacob) and dryue the remnant off Israel all together. I shall carry them one with another, as a flocke in the fold, and as the catell in their stales, that they maye be disquited of other men. Who so breaketh the gappe, he shall go before. They shall breake vp the porte, and go in and out at it. Their kyng shall go before them, and the LORDE shalbe vpon the heade of them.

The iii. Chapter.

HEARE, 0 ye heads of the house of Iacob, and ye leders of the house of Israel: 5 Shulde not ye knowe, what were lauffull and right? But ye hate the good, and loue the euell: ye plucke of mens skynnes, and the flesh from their bones: Ye eate the flesh of my people, 6 ad flay of their skynne: ye breake their bones, ye choppe them in peces as it were in to a cauldron, ad as flesh in to a pot. 7 Now the tymne shall come, that when they call vnto the LORDE, he shall not heare them, but hyde his face from them: because that thorow their owne ymaginaciōs, they haue dealte so wickedely.

And as concerngyne the prophets that disceane my people, thus the LORDE sayeth agaynst them: 8 When they haue eny thinge to byte vpon, then they preach that all shalbe well: but yf a man put not some thinge in to their mouthes, they preach of warre agaynst him.

Therefore youre vision shalbe turned to night, 9 youre prophecyeenge to darkenesse. The Sonne shall go downe ouer those prophets, 10 the daye shalbe darcke vnto them. Then shall the vision seers be ashamed, 11 saythsayers confounded: yee they shalbe fayne (all the packe of the) to stoppeth their mouthes, for they haue not Gods worde. 12 As for me, I am full of strength, 13 of of sprete of LORDE, full of judgment boldnesse: to shewe the house of Iacob their wickednesse, 14 the house of Israel their synne.

O heare this ye rulers of the house of Iacob, and ye judges of the house off Israel: ye that abhorre the things that is lauffull, and warast asyde the things that is straight: 15 Ye that buyldke vp Sion with bloude, and Jerusalem with doynghe wronge. O ye judges, ye geue sentence for giftes: O ye preastes, ye teach for lucre: O ye prophets, ye prophecy for money. Yet wil they be takē as those that holde vpon God, and saye: Is not the LORDE amonge vs? 16 Tush, there can no misfortune happen vs. Therfore shal Sion (for youre sakes) be plowed like a feldte: Ierusaleō shall become an heape of stones, and the hill of "

The iii. Chapter.

BUT in the latter dayes it wil come to passe, that 17 the hill off LORDES house shalbe set vp hyer the eny moūtaynes or hilles: Yee the people shall preesse vnto it, and the multitude off the Gentiles shal haist them thither, sayēge: Come, let vs go vp to the hill of the LORDE, q to the house of the God of Iacob: that he maye teach vs his waye, and that we maye walke in his pathes.

7 For the lawe shall come out of Sion, αδ the worde of God from Ierusalem, and shall geue sentence amonge the multitude off the Heithen, and refourmme the people off farrer coutrees: so that of their swerdes shall they make plowshares, and sythes off their speares.

One people shall not lift vp a swerde agaynst another, 18 yee they shall nomore lerne to fight: but euery man shall svt vnder his vinyarde and vnder his fyge tre, and no man to fraye him awaye: for the mouth off LORDE of hoostes hath spoken it. Therfore, where as all people haue walked eueryman in name of his owne god, we will walke in the name of oure God for euer and euer. 19 At the same tymne (sayeth the LORDE) will I gather vp the lame and the outcastes, and soch as I haue chastened: and will geue yssee vnto the lame, and make of outcastes a greate people: 20 and the LORDE himself shal be their kyng vpon the mount Sion, frō this tymne forth for euermore. 21 And vnto the (O thou tower of Eder, thou stronge holde off the dother Sion) vnto the shal it come: euē the first lordshiphe and kyngdome of the dother Ierusaleo. Why the art thou now so heuy? is there no kyngye in the? are thy counclers awaye, that thou art so payned, as a woman in hir traueyle?

And now (o thou dother Sion) be sory, 22 let it greue the as a wife laboringe with chikle: for now must thou get the out off the cite, and dwell vpon the playne feldte: Yee vnto Babīlo shal thou goe, there shalt thou be
delyuered, and there the LORDE shall loose the from the honde off thine enemies. *

Now also are there many people gathered together against the, sayenge: what, Sion is cursed, we shall se oure lust vpon her. But they knowe not the thoughtes off the LORDE, *they vnderstone not his counsell, that shall gather them together as the sheeues in the barme. Therefore get the vp (o thou daughter Sion) and thosse hee out the corne: For I wil make thy horne yron, and thy lawes brasse, that thou mayest gynde many people: their goodes shall thou appropriate vnto the LORDE, and their substance vnto the ruler off the whole worlde.

The b. Chapter.

After that shall thou be robbed thy self, o thou robbers daughter: they shall laye sege agaynst vs, and smyte the judge off Israel with a rokke vpon the chake. And thou Bethlehem Ephrata, "art little amonge the thousands off Iuda. Out of the shall come one vnto me, which shall be thy gouernoure i Israel: whose oungoinge hath bene from the begynnynge, and from euerlastinge. In the meane whyle he placheth them for a season, vntil the tymne that she (which shall beare) haue borne: then shall the remnaunt of his brethren be converted vnto thy children of Israel. He shal stonde fast, and gene fode in the strength of the LORDE, *and in the victory of the name of thy LORDE his God: and when they be converted, he shall be magnified vnto the farthest partes of the worlde.

Then shal there be peace, so that the Assirian maye come in to oure londe, and treade in oure houses. We shall brynge vp seuen shepherdes and viij. prynces vpó them: these shall subdue the londe of Assur with the swerde, and the londe of Nymrod with their naked weapons. *Thus shal he deluyer vs from the Assiriâ, when he commeth within oure lande, and setteth his fote within oure borders. And the remnaunt of Iacob shal be amonge the multitude of people, as the dew of the LORDE, and as the droppes vpon the grasse, that tarieth for no man, and waiteth of no body. *Yee the residue of Iacob shalbe amonge the Gentiles and the multitude off people, as the lion amonge the beeestes of y wolde, and as the lyons whelpe amonge a flocke of shepe: which (when he goeth thorow) treadeth downe, treadeth in peaces, and there is no man that can helpe. Thyne honde shalbe lift vp vpon thine enemies, and all thine adversaries shal perish.

The tyne shal come also (sayeth the LORDE) that I wil take thine horses from the, a destroye thy charettes. I will breake downe the cities off thy londe, and overthowe all thy stronge holdes. *All witchcraftes will I rote out of thy hande, there shall no mo soythsayenges be within the. Thine Idols and thyn ymages will I destroye out of y so that thou shalt nomore bowe thy self vnto the workes of thyn eowne hondes. Thy groues wil I plucke vp by the rotes, a breake downe thy cities. Thus will I be auëged also, vpon all Heithen that will not heare.

The bi. Chapter.

Herken now what the LORDEsayeth: Vp, reproue the mountaynes, *and let the hilles heare thy voyce. O Heare the punyshment of the LORDE, ye mountaynes, and ye mightie foundациoes of thy earth: for the LORDE wil reprooue his peple, a reason with Israel: O my peple, what haue I done vnto the? or wherin haue I hurt the? geue me answere. *Because I brought the frō the londe of Eipige, and delyuered the out of the house of bondage? Because I made Moses, Aaron and Miriam to lede the?* Remembre (o my peple) what Balach the kyng of Moab had ymagined agaynst the, a what answere that Balaam the sonne of Beor gae him, from Sethim vnto Galgal: ye ye maye knowe the loungye kyndnesses of thy LORDE.

What acceptabe thyngy shal I offre vnto the LORDE? shal I bowe my kne to the hye God? Shal I come befor him with brent offeringes, and with calues of a yeare olde? Hath the LORDE a pleasure in many thousand rammes, or innumerable streams of oyle? Or shal I geue my firstborne for myne offences, and the frute of my body for the synne of my soule? I wil shewe the (O man) what is good, and what the LORDE requyreth off the: Namely, to do right, to haue pleasure in loungye kyndnesse, to be lowly, and to walke with thy God: *that thou mayest be called a cite of the LORDE, a that thy name maye be rightuousnesse. Heare (o
ye trybes) who wolde els geue you soch warnynge? a Shulde I not be displeased, for the vnrighteous good in the houses of the wicked, and because the measure is minished? Or shulde I justifie the false balancees and the bagge of discatfull weightes, amouge those that be full off riches vnrightuously gotten: where the citysyns deale with falsede, speake lyes, and haue discatfull tunges in their mouthes? 

Therefore I will take in honde to punysh the, and to make the desolate, because of thy synnes. Thou shalt eate, y not haue ynoyng; yee thou shalt bringe thy selfe downe. b Thou shalt ffe, but not escape: ad those y thou woldest saue, wil I delyuer to the swerde. Thou shalt sowe, but not reape: thou shalt presse out olyues, y but oyle shalt thou not haue, to anoynte thy self withall: thou shalt tredde out sweeet must, but shalt drynke no wyne. c Ye kepe the ordinaunces of Amri, a all the customes of the house of Achab: ye folowe their pleasures, therfor wil I make the waist, a cause thy inhabiter to be abhorred, O my people: a thus shalt thou beare thine owne shame.

The viij. Chapter.

WO is me: I am become as one, that goeth a gleenyng in the haruest. There are no mo grapes to eate, yet wolde I fayne (with all my herte) haue of the best frute. There is not a godly man vp5 earth, there is not one rightheous amõge me. They laboure all to shed bloude, every ma hunteth his brother to death: yet they saye they do well, when they do euell. As the prince wil, so sayeth the iudge: ÿ he maye do him a pleasure agayne. d The greate ma speaketh what his herte desyreth, ÿ he eareth alowe him. The best off the is but as a thistle, and the most rightheous of them is but as a brece in the hedges. But when the daye of thy preachers commeth, ÿ thou shalt be vysited: the shal they be waisted awaye. e Yet no man beleue his frende, ner put his confidece in a prince. Kepe the porre of thy mouth, from her ÿ lieth in thy bosome: f for ÿ sonne shal put his father to dishonoure, the daughter shal rysy agaynst her mother, ÿ daughter in lawe agaynst her mother in lawe: and a

mants foes shalbe euyn they of his owne housholde.

Neuerthelesse I wil loke vp vnto ÿ LORDE, a I wil paciently abyde God my sauioure: my God shal heare me. O thou enemie of myne, rejoyce not at my fall, for I shal get vp agayne: a and though I syt in darknesse, yet ÿ LORDE is my light. I will beare the punishment of the LORDE (for why, I haue offended him) till he syt in judgment vpon my cause, and se that I haue righ. He wil bringe me forth to the light, and I shal se his righousnesse.

She that is myne enemie shall loke vpon it, a be confounded, which now saieth: f Where is thy LORDE God? Myne eys eal seholde her, when she shalbe troden downe, as the claye in the stretes. g The tyme wil come, that thy gappes shal be made vp, and the lawe shal go abrode: and at that tyme shal they come vnto the, from Assur vnto the strõge cities, and from the stronge cities vnto the ryuer: from the one see to the other, from the one mountayne to the other.

Notwithstandinge the londe must be waisted, because of them that dwell therin, and for the frutes of their owne ymaginacions. Therefore fede thy people with thy rode, the flocke of thine heretage which dwell desolate in the wodde: that they maye be fede vpon the mount of Charmel, Basan ÿ Galaad as afores tyme. Marvelous things will I shewe them, like as when they came out of Egipte. This shal the Heithen se, and be assuzhned for all their power: a so that they shal laye their honde vpon their mouth, and stoppe their eares. ÿ They shal liche the dust like a serpent, a as the wormes of the earth, ÿ tremble in their holes. They shalbe afrayed of the LORDE oure God, ÿ they shal feare ÿ.

Where is there soch a God as thou? that pardonest wickednes, and forguesse the offences of the remnante of thine heretage? He kepeth not his wrath for euer. And why? his delyte is to haue compassion: ÿ he shal turne agayne, ÿ be mercyfull to vs: he shal put downe oure wickednesses, ÿ cast all oure synnes in to the botomme of the see. Thou shalt kepe thy trust with Iacob, and thy mercy for Abraham, like as thou hast sworne vnto oure fathers longe agoe.

The ende of the prophet Micheas.
The Prophet Naum.

What Naum conteyneth.

Chap. I.
He prayseth the power and goodnesse of God: he reprooueth the Nininiues, because they de-spyed the counsell and punyshment of God.

Chap. II.
He describeth vnto them the terrablynesse of the plage.

Chap. III.
He reprooueth the abominaciouns of the malicious cite, and sheweth them of their punyshment.

This is the heuy burthen of Nininiue, which Naum of Elchos dyd wryte, as he sawe it

The first Chapter.

The LORDE is a gelous God, and a taker of vengeance: yee a taker of vengeaunce is the LORDE, and wrothfull. The LORDE taketh vengeance of his enemies, and reseueth displeasure for his aduersaries.

The LORDE suffreth longe, he is of greate power, so innocent, that he leaueth no man faultlesse before him. The LORDE goeth forth in tempest and stormy wether, the cloudes are the dust of his fete. Whē he reprooueth the see, he dryeth it vp, & turneth all the floudes to drye londe. Basan is desolate, Charmel and the pleasure of Libanus waisteth awaye. The mountaynes tremble for him, the hilles consume. At the sight of him, the earth quaketh: yee the whole worlde, and all that dwell therin. Who maye endure before his wrath? Or who is able to abyde his gryme displeasure? His anger taketh on like fyre, and the harde rockes burst in sunder before him.

Ful gracious is the LORDE, and a stronge holde in tyme of trouble, he knoweth the that put their trust in hym: when the floude reneth ouer, and destroyeth the place, and when the darcknesse foloweth still vpon his enemies. What do ye ymagin then agaynst the LORDE on this maner? (Tush, when he hath once made an ende, there shal come nomore trouble.) For like as the thornes that stieke together, and as the drye strawe, so shal the dronekardes be consumed together, even when they be fulle. There come out of the soch as ymagin myschefe, and geue vngracious counsell agaynst the LORDE.

Therfore thus saieth the LORDE: Let the be as wel prepared, yee and as many as they can, yet shal they be hewen downe, and passe awaye. And as for the, I wil vexe the, but not vtherly destroie the. And now wil I breake his rodde from thy backe, and burst thy bondes in sonder. But the LORDE hath genen a commandement cοcernynge the, that there shall come nomore sede of thy name. The carued and casten ymages will I rote out of the house of thy god. Thy graue shal I prepare for the, and thou shalt be confounded.
The ii. Chapter.

Beholde, vpon the mountaynes come the fete of him, that bryngeth good tydinges, that preacheth peace. O Iuda, kepe thy holy dayes, performe thy promyses: for Belial shal come nomore in the, he is vitrally roted out.

The scaterer shall come vp agaynst the, laye sege to the castell. Loke thou wel to the stretes, make thy loynes stronge, arme thy self with all thy myght: for the LORDE shal restore agayne the glory of Iacob, like as glory of Israel. The destroyers haue broken them downe, marred the wyne branches. The shyldle of his giauntes glistere, his men of warre are clothed in purple. His charettes are as fyre, when he maketh him forwarde, his archers are wel decke trimmed. The charettes rolle vpon the stretes, welter in the hye wayes. They are to loke vpon like cresettes of fyre, and go swyftly, as the lightenyng.

When he doth but warne his giauntes, they fall in their arayre, haistely they clyme vp the walles: yee the engyns of the warre are prepared all ready. The water portes shall be opened, and the kynges palace shall fall. The quene her selfe shall be led awaye captuyne, and her gentilywomen shall mourne as the doves, gone within their hertes. Ninie is like a pole full of water, but then shal they beayne to fle. Stonde, stode, (shal they erie) there shal not one turne backe. Awayne with the syluer, awaye with the golde: for here is no ende of treasure. There shalbe a multitude of all maner costly ornamentes. Thus must she be spoyled, emptied clene striped out: that their hertes maye be melted awaye, their knees truble, all their loynes be weake, and their faces blace as a po.".

Where is nowe the dwellinge of the lyes, and the pasturage of the kynges shep? where the lyon and the lyonessse wente with the sheples, and no man frayed them awaye? But the lyon spoyled enoughe for his yonge ones, and deouured for his lyonessse: he filled his dennes with his præ, his dwelling place with that he had rauiynghe. Beholde, I wil vpon the (saieth the LORDE of hoostes) and wil saye vpon thy charettes, that they shal smoke withall, and the swerde shal deouure thy yonge lyons. I wil make an ende of thy spoylinghe from out of the earth, the voyce of thy messaungers shal nomore be herde.

The iii. Chapter.

Wo to that bloudthirsty cite, which is all full of lyes and robbery, will not leaue of from rauiynghe. There a man maye heare scourginge, ruzhinge, the noyse of the wheles, the criende of the horses, the rollinge of the charettes. There the horse men get vp with naked swordes, and glisternge speares: There lyeth a multitude slayne, and a greate heape of dead bodies: There is no ende of dead course, yee men fall vp upon their bodies: And that for the Greate and manyfolde whordome, of the fayre and beutiful harlot: which is a mastresse of wychcraft, yee and selleth the people thorow hir whordome, and the nacions thorow hir wychcraft.

B Beholde, I wil vpon the (saieth the LORDE of hoostes) and wil pull thy clothes ouer thy hede: that I maye shewe thy nakendes amonge the Heithen, and thy shame amongs the kingsdome. I wil cast dyrte vpon f, to make the be abhorred, and a gasynge stoke: Yee all they that loke vpon the, shal stark backe, Ninie is destroyed.

Who wil haue pyte vp shal I seke one to conforte the? Art thou better then the greate cite of Alexandre? that laye in the waters, and had the waters rounde aboute it: which was strongly fenced walled with the see? Ethiopia and Egypte were hir streth, that exceedinge greate aboue measure. Africa and Lybia were hir helpers, yet was she dryuen awaye, brought in to captuyne: hir yonge children were smytten downe at the heade of euery strete, the lottes were cast for the most awncient men in her, and all hir mightie men were bounde in chaynes. Euen so shalt thou also be droncken, and hyde thy self, and seke some helpe againste thine enemie. All thy stronge cities shal be like fyge trees with rype fyges: which wha mi shaketh, they fall in to the mouth of the eater.

* Beholde, thy people with in the are but women: the portes of thy londe shal be opened vnto thine enemies, and the fyre shal deououre thy barres. Drawe water nowe against thou be beseged, make vp thy ströge holdes, go in to the claye, tempe the morter, make

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* Esa. 52. b. Ro. 10. c.  
* Tob. 14. b. Soph. 2. c.
Chap. 1. The prophet Abacuc. 

<table>
<thead>
<tr>
<th>Chap. 1.</th>
<th>Chap. II.</th>
<th>Chap. III.</th>
</tr>
</thead>
<tbody>
<tr>
<td>He complayneth vnto God of the wickednes of the people, and threateneth them with the plague of God.</td>
<td>He reproueth the cuvetous and vnrighteous men.</td>
<td>A prayer of the prophet.</td>
</tr>
</tbody>
</table>

The first Chapter.

THIS is the heuy burthē, which the prophet Abacuc dyd se. "O LORDE, how longe shal I crie, ζ thou wilt not heare? How longe shal I complayne vnto the, suffrynge wronge, and thou wilt not helpe? Why lettest thou me se weerynesse and laboure? Tyraňy and violence are before me, power ouergoeth right: for the lawe is torne in pieces, and there can no right judgment go forth. And why? the vngodly is more set by then the rightuous: this is the cause, ζ wronge judgment procedeth. "Beholde amoung the Heithen, and loke wel: wondre at it, and be abasshed: for I wil do a thinge in youre tyme, which though it be tolde you, ye shal not beleue.

For lo, "I wil rase vp ζ Caldees, that byter and swifte people: which shal go as wyde as the londe is, to take possession of dwellinge places, that be not their owne. ζ A grymme ζ boysteous people is it, these shal syt in judgment ζ punyshe. Their horses are swifter then the cattes of the mountayne, ζ byte sorre then ζ wolues in ζ euemyng. ζ Their horse-men come by greate heapes from farre, they fle hastely to deouere as the Aegle. They come all to spoyle: out of them commeth an east wynde, which bloweth and gathereth..."
Because they shall mocke the kynges, and laugh the prynces to scorn. They shall not set by eyntyr stonge holde, for they shal laye ordinaunce against it, and take it. Then shal they take a fresh corage vnto them, to go forth & to do more euell, a so as erby that power vnto their God. But thou o Lorde my God, my holy one, thou art from the begynnyng, therefore shal we not dye. O Lorde, thou hast ordened them for a punshymet, and set them to reprooue the mightie. Thine eyes are elene, thou mayest not se euell, thou canst not beholde any thinge that is wicked. Wherefore then dost thou loke vpon the vngodly, and holdest thy tunge, when the wicked deuoureth the man that is better the himself? Thou maketh men as the fish in the see, and like as the crepinge beastes, that haue no gyde. They take vp all with their angle, they catch it in their net, a gather it in their yarne: wherof they reioyce and are glad. Therefore offre they vnto their net, and do sacrifice vnto their yarne: because that thorow it their porcion is become so fat, and their meate so plentiful. Wherefore they cast out their net agayne, a never cease to slaye the people.

The 11. Chapter.

I STODE vpon my watch, and set me vpon my bulwurke, to loke a se what he wolde saye vnto me, and what answere I shulde geue him. b reproueth me. But the Lorde answered me, and sayde: Wryte the vision planely vpon thy tables, that who so commeth by, maye rede it: for y visio is yet farre of for a tyme, c but at y last it shal come to passe, a not fayle. And though he tary, yet wait thou for him, d for in very dede he wil come, and not be slake. Beholde, who so wil not beleue, his soule shall not prosper: but the iust shal lyue by his faith. e Like as the wyne disceaueth the dronckarde, euyn so the proude shal fayle a not endure. He openeth his desire wyde vp as the hell, a is as vnsciable as death. f All Heithen gathereth he to him, a heapep vnto all people.

But shall not all these take vp a prouerbe against him, and mocke him with a byworde, and saye: Wo vnto him that heapeth vp other mens goodes? How longe wil he lade himself with thicke claye? f How sodenly wil they stonde vp, y shal byte the, a awake, that shal tears y in peces? yee thou shalt be their pray. g Seinge thou hast spoyled many Heithen, therefore shall the remnant of the people spoyle the: because of mens bloude, a for the错了 done in the londe, in the cite a vnto all them that dwel therin.

Wo vnto him, that couetousely gathereth euell gotten goodes in to his house: that he maye set his nest an hye, to escape from the power of myspfortune. h Thou hast deuysest y shame of thine owne house, for thou hast slayne to moch people, and hast wilfully offended: i so that the very stones of the wall shal cri out of it, and the tymbre that lieth betwixte the ioyntes of the byuyldinge shall answer. Wo vnto him, y byuyldeth the townes with bloude, and mayteneth y cite with vnrightousnes. Shal not the Lorde of hoostes bringe this to passe, that the labours of the people shal be bret with a greate fyre, and that the thinges wher vpone the people haue weereid them selves, shall be lost?

For the earth shalbe full of knowledge of the LORDES honoure, like as the waters that couer the see.

Wo vnto him that gyneth his neibbour C dryncke, to get him wrothfull displeasure for his dronckennes: that he maye se his preuytees. Wherefore with shame shal he be fylled, in steede of honoure. Dryncke thou also, till thou slombe withall: for the cuppe of the LORDES right hode shall compasse the aboute, and shamefull spewing in steade of thy worship. For the wroge that thou hast done in Libanus, shal ouerwhelme the, k and the wilde beastes shal make the afrayed: because of mens bloude, and for the wronge done in the londe, in the cite, and vnto all soch as dwel therin.

What helpe than wil y ymage do, whom the workman hath fashioned? Or the vayne cast ymage, wherein because the craftesman putthe his trust, therfore maketh he domme Idols? Wo vnto him, that saith to a piece of wod: arise, and to a domme stone: stonde vp. For what instructio maye soch one geue? Beholde, it is layed ouer with golde and
Chap. iii.  The prophet Abacuc.

syluer, \(\textit{a}\) there is no breth in it. \(\textit{b}\) But the LORDE in his holy teple is he, whom all the worlde shulde feare.

\(\textit{The iiii. Chapter.}\)

A prayer of the prophet Abacuc for the ignoraunt.

A  LORDE, when I herde speake of \(\ddot{y}\), I was afrayed. The worke \(\ddot{y}\) thou hast taken in honde, shalt thou perfourme in his tyme, O LORDE: and when thy tyme commeth, thou shalt declare it. In thy very wrath thou thinkest vpon mercy. God commeth from Theman, and the holy one from the mount of Pharar. Sela.

His glory couereth the heauens, and the earth is full of his prays. His shyne is as \(\ddot{y}\) sonne, \(\ddot{y}\) beames of light go out of his hondes, there is his power hid. Destruccio goeth before him, and burnyngge cressettes go from his fete. He stondeth, \(\ddot{y}\) measureth the earth: He loketh, \(\ddot{y}\) the people consume awaye, the mountaynes of \(\ddot{y}\) worlde fall downe to powlder, and the hilles are fayne to bowe them selues, for his goinges are euerrlastinge and sure.

I sawe, that the pavilions of the Morians and the tentes of the londe of Madian were vexed for weerynesse. Wast thou not angric (o LORDE) in the waters? was not thy wrath in the floudes, and thy displeasure in the see? yes, whe thou sattest vpon thine horse, and when thy charlettes had the victory. Thou shewdest thy bowe opely, like as thou \(\textit{a}\) haddest promised with an ooth vnto the trybes. Sela.

B  Thou didest deuyde the waters of the earth. When the mountaynes saw the, they were afrayed, \(\ddot{y}\) water streame wete awaye: the depe made a noyse at the liftinge vp of thine honde. \(\textit{c}\) The Sonne and Mone remayned still in their habitacion. Thine arowes wente out glisteringe, and thy speares as the shyne of the lightenyng. \(\textit{d}\) Thou trodest downe the londe in thine anger, and didest throsse the Heithen in thy displeasure. Thou camest forth to helpe thynge people, to helpe thync annynted. Thou smoytest downe the heade in the house of the vnsgodly, \(\ddot{y}\) discoveredest his foundacons, euene vnto \(\ddot{y}\) necke of hym. Sela.

Thou curseth his septers, the captayne of his men of warre: which come as a stormy wynde to scatre me abrod, \(\ddot{y}\) are glad when they maye eat vp \(\ddot{y}\) poore secretely. Thou makest a waye for thine horses in the see, euem in the mudde of great waters. Wh\(\ddot{e}\) I heare this, my body is vexed, my lippes tremble at \(\ddot{y}\) voyce therof, my bones corruppe, I am afrayed where I stonde. O that I might rest in the daye of trouble, that I might go vp vnto oure people, which are alreadie prepared.

For the fyge trees shall not be grene, \(\ddot{y}\) the vynes shall beare no frute. The laboure of \(\ddot{y}\) olyue shalbe but lost, and the londe shall bringe no corne: the shepe shalbe taken out of \(\ddot{y}\) fold, and there shalbe no catell in \(\ddot{y}\) stalles. But as for me, I wil be glad in the LORDE, and will reioyce in God my Saviour. \(\textit{e}\) The LORDE God is my strength, he shall make my fete as the fete of hertes: \(\ddot{y}\) he which geueth \(\ddot{y}\) victory, shal bringe me to my hye places, synginge vpon my psalmes.

\(\textit{a}\) Psal. 10. a. \(\textit{b}\) Gen. 49. c. \(\textit{c}\) Issue 10. c. \(\textit{d}\) Issue 11. a. \(\textit{e}\) Psal. 17. d.

The ende of the prophet Abacuc.
The Prophet Sophony.

What Sophony conteyneth.

Chap. I.
He prophecieth of plagues for to come vpon Iuda.

Chap. II.
He exorthe them to amende, that they may escape the wrath of God: and sheweth the Gentiles their punishement.

Chap. III.
Punishment because of the wickednesse of the Iewes: whom God therefore refused, and chose the Heithen.

The first Chapter.

THIS is the worde of the LORDE, which came vnto Sophony the sonne of Chusi, the sonne of Gedolias, the sonne of Amarias the sonne of Hezechias: in the tyme of Iosias the sonne of Amon kinge of Iuda. *I will gather vp all thinges in the londe (saieth the LORDE) I wil gather vp man and beest: I wil gather vp the foules in the ayre, and the fysh in the see (to the greate decaye of the wicked) & wil vpperly destroye the men out of the londe, saieth the LORDE. I wil stretch out myne honde vpon Iuda, and vp on all soch as dwel at Jerusalem. Thus wil I rote out the remnaunt of Baal from this place, and the names of the Kemuryns and prestes: yee & soch as vpon their house toppes worship & bowe them selues vnto the hoost of heaven: which swear by the LORDE, *a and by their Malchom also: which starte a backe from the LORDE, and nether seke after the LORDE, ner regarde him.

*b Be still at the presence of the LORDE God, for the daye of the LORDE is at honde: yee the LORDE hath prepared a slayne offeringe, and called his gestes therto. And thus shall it happen in the daye of the LORDES a slayneofferinge: *I will vsethe the prynces, the kynges children, & all soch as weere straunge clotthinge. In the same daye also wil I vseth all those, that tredde over the threshold so proudly, which fyll their lوردes house with robbery and falsede. At the same tyme (saieth the LORDE) there shall be herde a greate crie from the fyshporte, and an howlinge from another porte, and a greate murthur from the hilles. Howle ye that dwel in the myll, for all the marchaunt people are gone, and all they that were laden with syluer, are roted out.

*At the same tyme wil I seke thorow Jerusalem with lanternes, and vseth them that contynue in their dregges, and saye in their hertes: Tush, the LORDE wil do nether good ner euell. Their goodes shalbe spoyled, and their houses layed waist. They shall byylde houses, and not dwel in them: they shal plante vnyardes, but not drynke the wyne therof. *For the greate daye of the LORDE is at honde, it is harde by, & commeth on a pace. Horrible is the tydings of the LORDES daye, then shall the giaunte crie out: for that daye is a daye of wrath, a daye

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Deut. 29. c. Iere. 23. c. *f Amos 5. b. *g Joel 2. a.
of trouble ẓ heynesse, a daye of vtter destruction ẓ mystery, a darcke ẓ glomynge daye, a clouldy ẓ stormy daye, a daye of the noyse of trompettes and shawmes, agaynst the stronge cities and hir towres. I wil bringe ẓ people in to sych vexacion, that they shall go aboute like blinde mē, because they have synyn agaynst the LORDE. Their blode shalbe shed as the dust, ẓ their bodies as the myre.

Nether their syluer ner their golde shalbe able to delyuer the in that wrothfull daye of the LORDE, ẓ but the whole londe shalbe côsumed thorow the fyre of his gelousy: for he shall soone make clene ryddaunce of all them that dwell in the londe.

The ii. Chapter.

COME together and gather you, O ye frauwerde people: or ẓ thinge go forth that is concluded, ẓ or the tyme be passed awaye as the dust: or the fearfull wrath of the LORDE come vpon you, yee or the daye of the LORDES sore displeasure come vpon you. ẓ Seke the LORDE all yee meke harted vpon earth, ye that worke after his iudgmenêt: seke rightouysnesse, seke lowlynesse: that ye maye be defended in the wrothfull daye of ẓ LORDE. ẓ For Gaza shall be destroyed, ẓ Ascalon shall be layed waist: They shall cast out Aszdod at the noone daye, and Accaron shall be pluckte vp by the rotes.

Wo vnto you ẓ dwel vpon the see coost, ye murthourous people: the worde of ẓ LORDE shal come vpon you. O Canaan thou londe of the Philistynes, I wil destroye the, so that there shal no man dwel in the eny more: ẓ as for the see coost, it shal be hyrdmens cottages ẓ shpe folds: yee it shalbe a porciou for soch as remayne of the house of Iuda, to fede ther vpon. In ẓ houses of Ascalon shal they rest towarde night: for the LORDE their God shal vyset thē, ẓ turne awaye their captiuyte. I haue herde the despite of Moab, ẓ the ẓ blasphemies of the children of Ammon: how they have shamefully intreated my people, and magnified them selues within the borders of their londe. Therfore as truly as I lyue (saith the LORDE of hooesthes the God of Israel) Moab shalbe as Sodome, ẓ Ammon as Gomorra: euyn drie thorne hedges, salt pittes and a perpetuall wyldernes. The residue of my folke shall spoyle them, the remaunt of my people shall haue them in possession. This shal happen vnto them for their pryde, ẓ because they have dealete so shamefully with the LORDE of hooestes people, and magnified them selues aboue them. The LORDE shal be grymme vpon them, and ẓ destroye all the goddes in the londe. And all the Iles of the Heithen shal worshippe him, euerie man in his place.

Ye Morăs also shal perish with my swerde: Yee he shall stretch out his honde over the north, and destroye Assur. As for Ninuie, he shal make it desolate, drye and waist. The flockes and all the beasts of the people shall lye in the myydest of it, pellicanes and storekes shall abyde in the vpper postes of it, foules shal synge in the wyndowes, and rauens shal syt vpon the balckes, for the bordes of Cedre shalbe ryued downe. ẓ This is the proude and carelessse cite, that sayde in hir herte: I am, and there is els none. ẓ O how is she made so waist, ẓ the beestes lye therin? Who so goeth by, mocketh her, and poynteth at her with his lynger.

The iii. Chapter.

WO to the abhominable, sylthie and cruell cite: which wil not heare, ner be reformed. Hir trust is not in the LORDE, nether wil she holde her to hir God. ẓ Hir rulers within her are as roaringe lyons: hir iudges are as wolues in the euennyge, which leaue nothing behynde them till the morow. Hir prophetes are light personnes and vnfaithfull men: hir prestes vnhalowe the Sanctuary, and do wronge vnder the pretence of the lawe. But the just LORDE that doth no vnright, was amonghe them, euery mornynge shewinge them his lawe clearly, and ceassed not. But the vugdly will not lerne to be aszshamed. Therfore wil I rote out this people, and destroye their towres: yee and make their stretes so royde, that no man shall go therin. Their cities shal be brok'd downe, so that no body shal be left, ner dwel there euyn more.

I sayde vnto them: O feare me, and be cotent to be reformed. That their dwellinge
shall not be destroyed, and that there shall happen vnto them none of these thinges, wherwith I shal vyset the. But neuertheles they stonde vp early, to folowe the filthynes of their owne ymage. Therefore ye shal waite vpon me (saith the LORDE) vntil the tyme that I stonde vp: for I am determed, to gather the people and to bringe the kingdomes together, that I maye poure out myne anger, yee all my wrothfull displeasure vpon them. *For all the worlde shalbe consumed with the fyre of my gelousy. And then wil I clesse the lippes of the people, that they maye euerychone call vpon the name of the LORDE, and serve him with one shulder. Soch as I haue subdued, and my children also whom I haue searted abrode, shal bryinge me presents beyonde the waters of Ethiopia.

In that tyme shal thy nomore be con-foundered, because of all thy ymage. wher thorow thou haddest offended me: *for I wil take awaye the proude boosters of thine honoure from the, so that thou shalt nomore tryumphe because of my holy hill. In the also wil I leaue a smal poore symple people, which shal trusted in the name of the LORDE. The remaunt of Israel shal do no wickednes, ner speake lyes: neither shal there any disceatful tunge be founde in their mouthes. For they shal be fed, and take their rest, and no man shal make them afrayed. Geue thanks o daughter Sio, be joyful o Israel: reioyce g be glad from thy whole herte, o daughter Jerusalem, for the LORDE hath taken awaye thy punishement, and turned backe thine enemies. The kinge of Israel, euene the LORDE himself is with the: so that thou nedest nomore to feare eny mysfortune.

In that tyme it shal be sayed to Jerusalem: *D feare not, and to Sion: let not thine hondes be slake, for the LORDE thy God is with the, it is he that hath power to saue: he hath a special pleasure in the, and a maruoules loue towards: yee he rejoyseth ouer the with gladnesse. Soch as haue bene in heynes, wil I gather together, and take out of thine congregacion: as for the shame and reprofe that hath bene layed vpon the, it shal be farre from the. And lo, in y tyme wil I destroye all those that vxe the: *I wil helpe the laime, and gather vp the cast awaye: yee I wil get them honoure and prayse in all lodes, where they haue bene put to shame. At y same tyme wil I bringe you in, and at the same tyme wil I gather you. I wil get you a name and a good reporte, amonge all people of the earth, when I turne backe youre captiuyte before youre eyes, saith the LORDE.
The Prophet Aggeus.

What Aggeus contrypeeth.

Chap. I.

He exorthe the people to buylde vp the temple, and reproueth their lose tariege.

Chap. II.

He geyneth the rulers a corage. Of the ornaments and glory of the second temple, wherby is understode the church of the faithfull.

The first Chapter.

In the seconde yeare of kyng Darius, in the vi. moneth the first dawe of the moneth, came the worde of the LORDE (by the prophet Aggeus) vnto Zorobabel the sonne of Salathiel, pryce of Iuda, and to Iesua the sonne of Iosedec the hye prest, sayenge: Thus speaketh the LORDE of hooestes, and saith: This people doth saye: The tyme is not yet come to buylde vp the LORDES house. Then spake the LORDE by the prophet Aggeus saith: Ye youre selues can fynde tyne to dwell in syled houses, and shal this house lye wast? Considre now youre owne wayes in youre hertes (saieth the LORDE of hoostes) ye sowe moch, but ye bringe little in: Ye eate, but ye haue not ynoough: ye drinke, but ye are not fylled: ye decke youre selues, but ye are not warme: he yarneth eny wage, putteth it in a broken purse.

Thus saieth the LORDE of hoostes: Coidre youre owne wayes in youre hertes, get you vp to the mountayne, fetch wod, buylde vp the house: that it maye be acceptable vnto me, and that I maye shewe nyne honoure, saieth the LORDE. Ye loked for moch, and lo it is come to litle: though ye brynge it home, yet do I blowe it awaye. And why so, saieth the LORDE of hoostes? Euë because that my house lyeth so wast, and ye renne euery man vnto his owne house. Wherfore the heauen is forbyddë to geue you eny dew, and the earth is forbydden to geue you encrease. I haue called for a drouth, both vp the londe vp the mountaynes, vp corne, vp wyne vp oyle, vp euery thinge that the grounde byrnyth forth, vp men and vp catell, yee and vp all handy laboure.

Now when Zorobabel the sonne of Salathiel, vp Iesua the sonne of Iosedec the hye prest with the remnaunt of the people, herde the voyce of the LORDE their God, the wordes of the prophet Aggeus (like as the LORDE their God had sent hym) the people dyd feare the LORDE. Then Aggeus the LORDES angel sayed in the LORDES message vnto the people: I am with you, saieth the LORDE. So the LORDE waked vp the sprete of Zorobabel the prynce of Iuda, and the sprete of Iesua the sonne of Iosedec the hye prest, and the sprete of the remnaunt of all the people: they came and laboured, in the house of the LORDE of hoostes their God.

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* 1 Esd. 6. a. Dan. 5. e. 6. a. b 1 Esd. 5. a. 1 Esd. 2. 3. 4. 5. c Iere. 22. b. d Leui. 26. d. Micb. 6. b. Osee 4. b. Mala. 3. b. e 3 Re. 8. d. f 1 Cor. 3. b. 6. c. 2 Cor. 6. c. g Deut. 28. d. h Deut. 7. d. 31. g. Agg. 2. a. Iere. 46. e. 1 Esd. 5. a.
The 15. Chapter.

Upon the xxiiiij. daye of the sixte moneth, in the seconde yeare of kinge Darius, the xxiij. daye of the seuenthe moneth, came the wordes of the LORDE by the prophet Aggeus, sayenge: speake to Zorobabel the sonne of Salathiel prync of Iuda, and to Iesua the sonne of Iosedec the hye prest, and to the residue of the people, saith the LORDE of holostes, and do acordingly to the wordes (for I am with you), saith the LORDE of holostes like as I agreed with you, when ye came out of the londe of Egypte: my sprte shalbe amongst you, feare ye not.

For thus saith the LORDE of holostes: Yet once more will I shake heauen and earth, the see and the drye lode: Yee I will moue all Heithen, the comforte of all Heithen shall come, saith the LORDE of holostes, and do acordingly to the wordes (for I am with you), saith the LORDE of holostes. The syluer is myne, saith the LORDE of holostes.

Thus thy glory of the last house shalbe greater the the first, saith the LORDE of holostes: in this place wil I gue peace, saith the LORDE of holostes.

The xxiiiij. daye of the ix moneth in the seconde yeare of kinge Darius, came the wordes of the LORDE vnto the prophet Aggeus sayenge: Thus saith the LORDE God of holostes: Axe the prestes concernyng the lawe, saith the LORDE: If one beare holy flesh in his cote lappe, with his lappe do touch the bred, potage, wyne, oyle or any other meate: shall he be holy also? The prestes answered, saide: No. Then sayde Aggeus: Now yeone bynede defyled with a deed carcasse, touch any of these: shall it also be vnclene? The prestes gauue answere: yee, it shall be vnclene. The Aggeus answered, and sayde: Even so is this people: this nacion before me, saith the LORDE: and so are all the workes of their hodes, yee and all that they offer, is vnclene.

And now (I praye you) consider from this daye forth, and how it hath gone with you afoere: or euer there was layed one stone vpo another in the temple of the LORDE: that when ye came to a cornhe heape of xx. busheles, there were scarce ten: and that when ye came to the wyne presse for to poure out L. pottes of wyne, there were scarce xx. For I smote you with heate, blastinge and hale stones in all the labours of youre hondes: yet was there none of you, that wolde turne vnto me, saith the LORDE. Consider then from this daye forth and afoere, namely, from the xxiiiij. daye of the ix moneth, vnto the daye that the foundacion of the LORDES temple was layed: Marck it well, Is not the sede yet in the barn? haue not the vynes, the fyte trees, the pomgranates and olye trees bene yet vnfrutefull? but fro this daye forth, I shal make them to prosper.

Moroner the xxiij. daye of the moneth came the wordes of the LORDE vnto Aggeus againe, sayenge: Speake to Zorobabel the prync of Iuda, and saye: I will shake both heauen and earth, and ouerthrowe the seate of the kyndomes, yee destroye the mightie kyndome of the Heithé. I wil ouerthrowe the charettes, and those that syt vpon them, so that both horse and man shal fall downe, euery man thorow his neighbours swerde. And as for the, o Zorobabel (saith the LORDE of holostes) thou sonne of Salathiel, my seruaunt: I wil take the (saith the LORDE) at the same tyme, and make the as a scale: for I haue chosen the, saith the LORDE of holostes.

The ende of the prophet Aggeus.
The Prophet Zachary.

What Zachary conteyneth.

Chap. I. He exorteth the people, not to be disobedient to the voyce of God, as their forefathers were, but to conuerte: and he sheweth them ioyfull things in visions.

Chap. II. Visions, signifieng the deluyernaunce out of the captiuyte of Babilon, and the redempcion in Christ.

Chap. III. A vision in lesua, signifieng the LORDE lesus cure hye prest.

Chap. IV. Another vision, wherin Zorobabel is conforted with his litle nombre of people. The right mystery herof belongeth vnto Christ.

Chap. V. The wrath of God for the synnes of the people.

Chap. VI. A vision, wherein is declared the almighty power of God, which geneth peace or warre at his pleasure.

Chap. VII. What the true fast is: namely, to kepe judgment and iustice, a man to do good to his neigbour, to defende the widdowe and the fatherlesse, to do no man wronge, &c.

Chap. VIII. Cause of all the wrath of God: yet yf men wil turne, he is mercifull.

Chap. IX. The ioyfull callinge of the Heithē.

Chap. X. Thorow corporal promises, the prophet ledeth men vnto the promises that are fulfilled in Christ: and threateneth punyshment vnto the false prophetes and shepheardes.

Chap. XI. Of sectere mysteries, and of the destruccio of the secōde temple. God is a good shepheard.

Chap. XII. The punyshment which the LORDE deuysed for Israel.

Chap. XIII. Of welles and clensynge, which belonge to the tyme of Christ.

Chap. XIII. The plage of the Iewes. The takynge vp of Ierusalam the church of God.

The first Chapter.

In the eight moueth of the secōde yeare of kinge Darius, came the worde of the LORDE vnto Zachary the sonne of Barachias, the sonne of Addo, the prophet, sayenge: The LORDE hath bene sore displeased at youre forefathers. And saye thou vnto them: thus saieth the LORDE of hoostes. 'Turne you vnto me (saith the LORDE of hoostes) and I wil turne me vnto you, saieth the LORDE of hoostes. 'Be not

* Matt. 23. c.  b Iere. 31. c.  Mala. 3. b.  c Iere. 44. c.  Psal. 77. a.
ye like youre forefathers, vnto whom the prophetes cried a fore tyme, sayenge: Thus saieth the LORDE God of hoostes: "Turne you from youre euell wayes, & from youre wicked ymaginacions. But they wolde not heare, ner regarde me, saieth the LORDE. "What is now become of youre forefathers and the prophetes? are they yet still aluye? But dyd not my wordes & statutes (which I comanded by my seruantes) touch youre fore fathers? Vpo this, they gaue answere & sayde: like as  y LORDE of hoostes deuyed to do vnto vs, acordinge to oure owne wayes & ymaginacions, euen so hath he deale with vs.

Vpon the xxiiiij. daye of the xj. moneth (which is the moneth Sebat) in the seconde yeare of Darius, came the worde of the LORDE vnto Zachary the sonne of Barachias, the sonne of Addo the prophete, sayenge: I sawe by night, and lo, there sat one vpon a reade horse, and stode still amonge the Myrte trees,  that were beneth vpon the grounde: and behynde him were there reade, spreckled and whyte horses.

Then sayde I: O my LORDE, what are these? And the angel that talked with me, sayde vnto me: I will shewe the what these be. And the man that stode amoyge the Myrte trees, answered & sayde: These are they, whom the LORDE hath sent to go thorow the worlde. And they answered the angel of the LORDE, that stode amoyge the Myrte trees, and sayde: We have gone thorow the worlde: and beholde, all the worlde dwell at ease, and are careless.

Then the LORDES angel gaue answere and sayde: O LORDE of hoostes, how longe wilt thou be vnmercifull to Iersale, and to the cities of Iuda,  with whom thou hast bene displeased now these lxx. yeares? So the LORDE gaue a louyng and a confortable answere, vnto the angel that talked with me. And the angel that comnomed with me, sayde vnto me: Crie thou, and speake, thus saieth the LORDE of hoostes: I am exceddyngely gelsous over Iersalem and Sion, and sore displeased at the carelesses Heithen: for where as I was but a litlle angrie, they dyd their best that I might destroy them. Therfor eue therin.

The 16. Chapter.

I LIFT vp myne eyes agayne,  loketh: A and beholde, a man with a measure lyne in his honde. Then saide I: whether goest thou? And he sayde vnto me: To measure Iersalem, that I maye se how longe and how brode it is. And beholde, the angel that talked with me, wente his waye forth. Then wete there out another angel to mete him, sayde vnto him: Runne, speake to this yonge man, saye: Iersalem shall be inhabited without eny wal, for  y multituide of people y catell,  y shal be therin.  Yee I myself (saieth the LORDE) wil be vnto her a wall of fyre round aboute, wilbe honoured in her.

O get you forth, O fle from the londe of y north (saieth the LORDE) ye, whom I haue scatred in to the foure wyndes vnder heauye, saieth the LORDE. Saue thy self, o Sion: thou that dwellest with y daughter of Babilon, for thus saieth the LORDE of hoostes: With a glorious power hath he sent me out to the Heith, which spoyled you: for who so toucheth you, shal touche the aple of his
owne eye. Beholde, I will lift vp myne honde ouer them: so that they shal be spoyled of those, which afore serued them: ye shal knowe, that the LORDE of hoostes hath sent me.

Be glad, reioyce, daughter of Sion: for lo, I am come to dwell in the myndes of the, saith the LORDE. At the same tymne there shall many Heithen cleue to the LORDE, ye shal be my people. Thus wil I dwell in the myndes of the, thou shalt knowe, that the LORDE of hoostes hath sent me vnto the. The LORDE shall haue India in possession for his parte in the holy grounde, ye shal chose Jerusalem yet agayn. Let all flesh be still before the LORDE, for he is rysen out of his holy place.

The iii. Chapter.

And he shewed me Iesu ye hyme prest, standinge before the angel of the LORDE, and Satan stode at his right honde to resiste him. And the LORDE sayde vnto Satan: The LORDE reprophe the (thou Satan) ye saith the LORDE that hath chosen Jerusalem, reprophe the. Is not this a brancke out of the fyre? Now Iesu was clothes in vnclene rayment, and stode before the angel: which answered saitho ye, stode before him: take awaye foule clothes from him. And vnto him he sayde: Beholde, I haue taken awaye thy synne from thee, wil decke the with chauncy of rayment. He sayde morouer: set a fayre myter vpon his heade. So they set a fayre myter vpon his heade, put on clothes vpon him, and the angel of the LORDE stode there. Then the angel of the LORDE testimonied vnto Iesu, spake, thus sayeth the LORDE of hoostes: If thou wilt walke in my wayes, kepe my watche: thou shalt rule my house, kepe my courtes, I wil geue the place amoge these that stonde here. Heare o Iesu thou hye prest, thou thy frenchelles that dwell before the, for they are woderous people. Beholde, I wil bringe forth the branche of the seruante: for lo, the stone that I haue layed before Iesu: vpon one stone shalbe vij. eyes. Beholde, I will hewe him out (saith the LORDE of hoostes) and take awaye the synne of that londe in one daye. Then shall euery man call for his neigbour, vnder the vnne vnder ye fyge tre, saith the LORDE of hoostes.

The iii. Chapter.

And ye angel that talked with me, came agayne, waked me vp (as a man that is rases out of his slepe) ye sayde vnto me: What seist thou? And I sayde: I haue lokked, and beholde: a candelsticke all of golde, with a boll vpon it his vij. lampes therin, vpon euery lampes vij. stalkes: And ij. oluye trees therby, one vpon the right syde of the boll, the other vpon the left syde. So I answered, spake to the angel ye talked with me, sayenge: O my lorde what are these? The angel that talked with me, answered ye vnto me: knowest thou not what these be? And I sayde: No, my lorde. He answered, ye vnto me: This is the worde of the LORDE vnto Zorobabel, sayenge: Neither thorow an hoost of men, ner thorow stregth, but thorow my sprete, saith ye LORDE of hoostes. What art thou (thou greata mountayne) before Zorobabel? thou must be made eauen. And he shal bringe vp the first stone, so that men shall crye vnto him: good lucke, good lucke.

Morouer, the worde of the LORDE came vnto me, sayenge: The hondes of Zorobabel haue layed ye foundacion of this house, his hondes also shal fynishe it: that ye maye knowe, how that the LORDE of hoostes hath sent me vnto you. For he that hath bene despyses a little season, shal reioyce, whiche seyth the tynne weight in Zorobabels honde. The vij. eyes are the LORDEs, which go thorow the hole worlde. Then answered I, ye vnto him: What are these two oluye trees vpon the right and left syde of the candilsticke? I spake morouer, ye vnto him: what be these ij. oluye branches which thorow ye two golden pipes emplie them selues in to the golde? He answered me, ye sayde: knowest thou not, what these be? And I sayde: No, my lorde. Then sayde he: These are the two oluye branches, that stonde before the ruler of the whole earth.

The b. Chapter.

So I turned me lifteyne vp myne eyes, and lokeked, beholde, a fyenge boke. And
they and beholde: And it came to pass that the angel that talked with me, wente forth, and sayde vnto me: "Take lift vp thine eyes a se, what this is goeth forth. And I sayde: what is it? He answered: this is a measure goinge out. He sayde mororer: Even thus are they (as dwell vpoun the whole earth) to looke vpoun.

And beholde, there was lift vp a talent of leade: a lo, a woman sat in the myddest of the measure. And he sayde: This is vngodlynesse. So he cast her in to the myddest of the measure, threwe if rom of leade vp in to an hole.

Then lift if vp myne eyes, a loked: a beholde, there came out ij. women, a the wynde was in their wynges (for they had wynges like the wynges of a Storke) a lift vp the measure betwixte the earth a the heauen. Then spake if to the angel, if talked with me: whyther wil these beare the measure? And he sayde vnto me: "I sayde: in to the londe of Synear, to buyld a house, when it is prepared, the measure shall be set there in his place.

The vi. Chapter.

MOROUSER I turned me, liftynge vp myne eyes, a loked: a beholde, there came iiiij. charrettes out frò betwixte two hilles, which hilles were of brasse. In the first charret were reade horse. In the secord charret were blacke horse. In the thirde charret were whyte horse. In the fourthe charret were horses of dyuerse colours, a stronge. Then spake if, and sayde vnto the angel that talked with me: O lorde, what are these? The angel answered, a sayde vnto me: "These are the iiiij. wyndes of the heauen, which be come forth to stode before the ruler of all if earth. That with the blacke horse wente in to the londe of the north, if the whyte folowed the, and the sprekled horses wente forth toward the south. These horses were very stronge, a wente out: and sought to go and take their iourney over the whole earth. And he sayde: get you hence, and go thorow the worlde. So they wete thorow out the worlde. Then cried he vpon me, and spake vnto me, sayenge: Beholde, these that go towarde if north, shall still my wrath in the north countre.

And the worde of the LORDE came vnto me, sayenge: Take of the presoners that are come from Babilon: namely, Heldam, Tobias and Idaia: a come thou the same daye, and go in to the house of Iosias the sonne of Sophony. Then take golde and syluer, and make crowne therof, and set them vpon the heade of Iesua the sonne of Iosedec, the hie prest, and speake vnto him: Thus saieth the LORDE of hoostes: Beholde, the man whose name is the braunch: "a he that shall springe vp after him, shall buyld vp the temple of the LORDE: yee euen he shall buyld vp the temple of the LORDE. He shall beare the prayse, he shall syt vpon the LORDES trone, and haue the dominacion.

A prest shall he be also vpon his trone, a a peaceable councell shal be betwixte them both. And the crowne shall be in the temple of the LORDE, for a remembrance vnto Helen, Tobias, Idaia and Hen the sonne of Sophony. And soch as be farre of, shall come and buyld the temple of the LORDE: that ye maye knowe, how that the LORDE of hoostes hath sent me vnto you. And this shal come to passe, yf ye wil herken diligently vnto the voyce of the LORDE youre God.

The vii. Chapter.

IT happened also in the fourth yeare of a kyng Darius, that the worde of the LORDE came vnto Zachary in the fourth daye of the ix. moneth, which is called Casleu: what tyme as Sarasar and Rogomelech and the men that were with them, sent vnto Bethel for to pryse before if LORDE: and that they shulde saye vnto the prestes, which were in the house of the LORDE of hoostes, and to the prophete: a Shulde I wepe in the fyfte moneth, and absteyne, as I haue done now certayne yeares? Then came the worde

* Apo. 4. b. 5. b. Psal. 109. a. Heb. 5. 6. 7. 8. 9. 10.
* 4 Re. 25. b.
of the LORDE of hostes vnto me, sayenge: 

S
defaynt to all the people of the londe, and 

to the prestes, and saye: when ye fasted and 
mourned "in the v g viij. moneth (now this 

lxx. yeares) dyd ye fast vnto me? When ye 
ate also and dronke, dyd ye not eate and 
drinke for youre owne selues? Are not these 

the wordes, which the LORDE spake by his 
prophetes afore tyme, when Jerusalem was 
yet inhabited and welthy, she and the cities 
runde aboute her: when there dwelt me, 
both toward the south and in the playne 
countrees?

And the worde of the LORDE came vnto 

Zachary, sayenge: Thus saieth y LORDE 
of hostes: Execute true judgment: shewe 
mercy and louynge kyndnesse, & every man to 
his brother: Do the wydde, the fatherlesse, 
the straunger, and poore no wronge: and let 
no man ymagen euell against his brother in 
his hert. "Neuerthelesse they wolde not take 
hede, but turned their backes, and stopped 
their eares, that they shulde not heare, yee 
they made their hertes as an Adamant stone, 
lest they shulde heare the laxe g wordes, 
which the LORDE of hostes sent in his 
holie sprete by the prophetes afore tyme.

Wherefore the LORDE of hostes was very 
wrath at them. And thus is it come to passe, 
that like as he spake and they wolde not 
heare: euens so they cried, and I wolde not 
heare (saieth the LORDE of hostes) but 
sattered them amonge all Gentiles, whom 
they knewe not. Thus the londe was made 
so desolate, y there trauelled no man in it 
nether to ner fro, for that pleasant londe was 
vterly layed waist.

The viij. Chapter.

S

O the worde of the LORDE came vnto 
me, sayenge: Thus saieth the LORDE 
of hostes: I was in a greate gelousey over Sion, 
yee I haue bene very gelouser ouer her in a 
greate displeasure. thus saieth the LORDE 
of hostes: I wil turne me agayne vnto Sion, 
and wil dwel in the myddest of Jerusalem: 
so that Jerusalem shalbe called a faithfull and 
true cite, the hill of the LORDE of hostes, 
yee an holy hill.

Thus saieth the LORDE of hostes:

There shall yet olde men and women dwel 
agayne in the stretes of Ierusalem: yee and 
such as go with staues in their hondes for very 
age. The stretes of the cite also shalbe full 
of yonge boyes and damselles, playnge vpon 
the stretes.

Thus saieth the LORDE of hostes: yf 
the residue of this people thynke it to be 
vnpossible in these dayes, shulde it therfore be 
vnpossible in my sight, 
sayeth the LORDE of 
hostes? Thus saieth the LORDE of 
hostes: Beholde, I wil delyuer my people 
from the londe of the east and west, and wil 
beryng them agayne: that they maye dwel at 
Ierusalem. 

They shalbe my people, and I 
will be their God, in treueth and righteous-
nesse. Thus saieth the LORDE of hostes: 
let youre hondes be stronge, ye that now 
heare these wordes by the mouth of the 
prophetes, which be in these dayes that the 
foundacion is layed vpon the LORDE of 
hostes house, that the temple maye be 
bylued. For why? before these dayes ne-
ther men ner catel coude wynne eny thynge, 
nether might eny man come in and out in 
rest, for trouble: but I let euery man go 
agaynsto his neibour.

Neuerthelesse I wil now intreate the resi-
due of this people nomore, as afore tyme 
saieth the LORDE of hostes) but they 
shalbe a sede of peace. The vynyarde shal 
geue hir frute, the grounde shal geue hir 
increase, and the heauens shal geue their 
dew: and I shal cause the remmaunt of this 
people, to haue all these in possession. And 
it shall come to passe, that like as ye were 
a curse amonste the Heithen (O ye house of 
Iuda and ye house of Israel) Euen so wil I 
delyuer you, that ye shalbe a blessynge: feare 
not, but let youre hodes be stronge.

For thus saieth the LORDE of hostes: 
like as I deuyseyd to punyssh you, what tyme 
as youre fathers prouoked me vnto wrath 
sayeth the LORDE of hostes) and spared 
not: Euen so am I determed now in these 
dayes, for to do wel vnto the house of Iuda 
and Ierusalem, theroafter feare ye not. Now 
the thinges that ye shal do, are these: 
Speake euery man the treueth vnto his neibour, 
execute judgment truly and peaceably within

" Iere. 41. a. b Re. 25. d. c Zach. 8. c. Exo. 22. c. 
Leui. 19. g. Job 24. a. Iere. 7. a. c Iere. 7. c. d 2 Pet. 
1. d. e Iere. 11. b. f Esai. 1. d. g Mat. 19. d.

a Iere. 3. f. 8. c. Apo. 21. c. b Agg. 1. a.

k Agg. 2. c. l Ephe. 4. c. Zach. 7. b. Mala. 2. b.
Your portes, none of you saymyn euell in his hert agaynst his neibour, and loue no false ooth: for all these are the things that I hate, sayeth the LORDE. And the worde of the LORDE of hoostes came vnto me, sayenge: thus sayeth the LORDE of hoostes: The fast of the fourth moneth, the fast of the fifth, the fast of the seuenthe, and the fast of the tenth, shal be ioye and gladnesse, a prosperous ye feastes vnto the house of Iuda: Only, loue the treuth and peace.

Thus saith the LORDE of hoostes: There shall yet come people, and the inhabiteres of many cities: and they that dwell in one cite, shal go to another, sayenge: 'Ye, let vs go, and praye before the LORDE, let vs seke the LORDE of hoostes, I wil go with you. Yee much people and mightie Heithen shall come and seke the LORDE of hoostes at Jerusalem, and to praye before the LORDE. Thus saith the LORDE of hoostes: In that tyme shal ten men (out of all maner of languages of the Gentiles) take one Iewe by the hemne of his garment, and saye: we wil go with you, for we haue herde, that God is among you.

The ix. Chapter.

A

THE worde of the LORDE shalbe receaued at Adrach, a Damascus shal be his offerynge: for the eyes of all me and of the trybes of Israel shalke vp vnto the LORDE. The borders of Hameth shal be harde therby, Tyrus also b Sidon, for they are very wise. c Tyrus shal make his selfe stronge, heape vp sylyuer as the sonde, and golde as the claye of the stretes. Beholde, the LORDE shal take her in, and haue her in possession: he shal smyte downe hir power in to the see, d and she shall consumed with fyre. This shal Ascalon se, and be afrayed. Gaza shalbe very sory, so shal Accaron also, e because hir hope is com to confucion. For the kinge of Gaza shall perish, and at Ascalon shal no man dwell.

Straunders shall dwel at Aszdod, g as for thy pryde of thy Philistynes, I shal rote it out. Their bloude will I take awaye from their mouth, and their abominaciouns from amonge their teth. Thus they shal be left for oure God, yee they shalbe as a prynce in Iuda, g

Accaron like as Iebusi. And so will I com-pase my house rounde aboute with my men of warre, goinge to and fro: that no oppressoure come vpon them any more. For that haue I sene now with myne eyes.

Reioyce thou greatly, o daughter Sion: be glad, o daughter Jerusalem. f For lo, thy kinge commeth vnto the, euen the rightoues and Sanioure: Lowly and symple is he, he rydeth vpon an ass, and vp the foale of an ass. I wil rote out the charrettes fro Ephraim, g the horse from Jerusalem, the batel bowes shall be destroyed. He shal geue the doctryne of peace vnto the Heithen, h and his dominion shalbe from the one see to the other, i from the floudes to the endes of the worlde.

Thou also thorow the bloude of thy couen-aunt: k shal let thy presoners out of the pytte, wherein is no water. Turne you now to the stronge holde, l ye that be in preson, m longe sore to be deluyered: And this daye I bringe the worde, that I wil rewarde the dubble agayne. For Iuda haue I bent out as a bowe for me, and Ephraim haue I fyled.

Thy sonnes (o Sio) wil I rayse vp agaynst the Grekes, and make the as a giauntes swarde: the LORDE God shalbe sene aboue the, and his darters shall go forth as the lightenyng. The LORDE God shalbe the trompet, and shal come forth as a storme out of the south.

The LORDE of hoostes shall defende the, they shall consume and deouere, and subdue them with slynge stones. They shall drynke a rage, as it were thorow wyne. They shalbe fylled like v basens, g as v horns of a alter. The LORDE their God shal deluyer the in v daye, as the flocke off hys people: for the stones off his Sanctuary shalbe set vp in his lide. O how prosperous and goodly a thynge shalbe that be? The corne shall make the yonge men chearefull, and the new wyne the maydens.

The x. Chapter.

PRAYE the LORDE then by tymes to a geue you the latter rayne, so shall the LORDE make cloudes, b and geue you rayne ynowgh for all the increae off the felde. For rayne is the auers of Idols. The soyth-
Thus sayeth the LORDE my God: Fede the shepe of ✯ slaughter, which shalbe slayne of those that possesse them: yet they take it for no synne, but they ✯ sell the, saye: The LORDE be thanked, I am rich: Yee their owne shepherdes spare them not. Therfore wil I nomore spare those that dwell in the londe (sayeth the LORDE) but lo, I will deluyer the people, euery man in to his neighbours honde, and in to the hode of his kyng: that they maye snyte the londe, and out off their hondes wil not I deluyer them.

I myself fedde ✯ slaughter shepe (a poore flocke verely) ad, toke vnto me two stanes: the one I called louyng mekenesse, the other I called wo, and so i kepte the shepe. Thre shepherdes destroyed I in one moneth, for I might not awaye with them, neither had they euery delyte in me. Then sayde I: I will fede you nomore, ✯ the thinges that dyeth, let it dye: and that wil perisse, let it perish, ✯ let the reynaunt eate, euery one the flesh of his nemboure. I toke also my lounyng meke staff, ad brake it, that I might disamill the conuenant, which I made with all people, And so it was broken in that daye.

Then the poore simple shepe that had a respecte vnto me, knewe therby, that it was the worde of the LORDE. And I sayde vnto them: yff ye thynke it good, brynge hither my prye: yf no, then leaue. So they wayed downe xxx. syluer pens, ✯ value that I was prysed at. ✯ And the LORDE sayde vnto me: cast it vnto the potter (a goodly prye for me to be valued at of them) and I toke the xxx syluer pens, and cast them to the potter in the house of the LORDE.

Then brake I my other staff also (namely wo) that I might lowse the brotherhead between Iuda and Israel. And the LORDE sayde vnto me: Take to the also the staff off a foolish shepheard: for lo, I will rayse vp a shepheard in the londe, which shal not seke after the thinges that be lost, ner care for soch as go astraye: he shall not heale the wounded, he shal not norishe the thinges that is whole: but he shall eate the flesh off soch as be fat, and teare their claws in peces.

O Idols shepheard, that leaueth the flocke. The swerde shal come vpon his arme and vpon his right eye. His arme shalbe clene dried vp, and his right eye shalbe sore blynded.
The 2nd. Chapter.
The heuy burthen which the LORDE hath denied for Israel.

A
THUS saith the LORDE, which spred the heauēs abrode, layde the foundations of the earth, and geneth man' breath of life: Beholde, I will make Jerusalem a cuppe of surfeit, vnto all the people y are rounde aboute her: Yee Iuda himself also shalbe in the sege agaynst Jerusalem. At the same tyme will I make Jerusalem an heuy stone for all people, so that all soch as lift it vp, shalbe toarne and rëte, and all the people of the earth shalbe gathered together agaynst it.

In that daye (sayeth yt LORDE) I wil make all horses abasshed, and those that ryde vpon them, to be out of their wyttes. I will open myne eyes vpon the house of Iuda, ad smyte all the horses of the people by blundy-nesse. And the prynces of Iuda shall saye in their hertes: The inhabiteres of Ierusalem shall geue me consolacion in the LORDE off hoostes their God. In that tyme will I make the prynces of Iuda like an hote burnynge ouen with wodd, and like a cresshet off fyre amonge the strawe: so that they shal cōsume all the people roide aboute them, both vpon the rōnte and the left. Ierusale also shalbe inhabited agayne: namely, in the same place where Jerusalem stondeth.

The LORDE shall preserue the tentes off Iuda like as afore tyme: so that the glory of the house of David and the glory of the cyesyns of Jerusalem, shalbe but little regarded, in comparison off the glory off Iuda. In that daye shal the LORDE defende the cyesyns of Ierusalem: so that the weakest then amonge them shalbe as David: and the house of David shalbe like as Gods house, and as the angell off the LORDE before them.

At the same tyme will I go aboute to destroye all soch people as come agaynst Ierusalem. Moroner, vpon the house off David and vpon the cyesyns off Jerusalem, will I poure out the spreete of grace and prayer: so that they shal loke vpon me, whom they have pearsed: and they shall bewepe him, as men mourne for their only begotten sonne: Yee and be sorry for him, as men are sorry for their first childe.

I
Then shal there be a great mourninge at Ierusalem, like as the lamentacion at Adremnon in the felde off Maggadon. And the londe shall bewayle, euery kyndred by the selues: The kyndred off the house of David shalbe alone, and their wyues by them selues: The kyndred off the house of Nathan shalbe alone, and their wyues by them selues: The kyndred off the house of Leui the selues alone, and their wyues by them selues: The kyndred off the house of Semei the selues alone, and their wyues by them selues: In like maner, all the other generaciones, euerychone by them selues alone, and their wyues by them selues.

The 2nd. Chapter.
I
That tyme shall the house off Davuid and the cyesyns off Ierusalem haue an open well, to wash of synne and vnclennesse. And then (sayeth the LORDE off hoostes) I will destroye the names of Idols out off the londe: so that they shal nomore be put in remembrance.

As for the false prophets also and the vn clene sprete, I shall take them out of the londe: So that yf any off them prophesie euymore, his owne father and mother that begat hym, shall saye vnto hym: Thou shalt dye, for thou speakest lyes vnder the name off the LORDE: Yee his owne father and mother that begat him, shall wounde hym, when he prophesieyth. And then shall those prophets be confounded, euery one off his vision when he prophesieyth: nether shall they were sack clothes euymore, to diseasen mee with all. But he shall be payne to saye: I am no prophete: I am an husbond man, for so am I taught by Adam fro my youth vp. And yff it be sayde vnto hym: How came these wounds then in thine hondes? He shall answere: Thus am I wounded in the house off myne owne frenes. Arise (o thou swearde) vpon my shepheard, and vpon the prynce of my people, sayeth the LORDE of hoostes: Smyte the shepheard and the shope shalbe scatred abrode, and so will I turne myne hondo to the litle ones. And itschal come to passe (sayeth the LORDE) that in all the londe two partes shalbe roted out,

The 38th Chapter.

Behold, the day of the Lorde cometh, that thou shalt be spoyled and robbed: for I will gather together all the Heithen, to fight against Jerusalem: so that the cite shall be wonne, the houses spoyled, and the women defyled. The half of the cite shall go awaye in to captiuyte, and the residue of the people shall not be carried out of the cite.

After that shall the LORDE go forth to fight against those Heithen, as men vse to fight in the daye of batell. The shall his fete stode vp the mount oluyte, that lieth vpon the east syde of Ierusale: and the mount oluyte shal clewe in two, eastwarde and westwarde so there shall be a greate valley: the half mount shall remoue toward the north, and the other half toward the south.

And ye shall fle vnto the valleye of my hilles, for the valley off the hyles shall reach vnto Asal. Yec fle ye, like as ye fled for the earthquake in the dayes off Osias kyng of Iuda. And the LORDE my God shall come, and all sanctes with him. In that daye shal it not be light, but colde and frost. This shalbe that speuyall daye, which is knowne vnto the LORDE: neither daye ner night, but aboute the enenyng tyme it shal be light.

In that tyme shall there waters of life runne out from Jerusalem: the half partes of them toward the east see, ad the other half toward the vtemost see, and shall continue both somer and wynter. And the LORDE himself shalbe kyngge ouer all the earth.

At that tyme shal ther be one LORDE only, and his name shalbe but one. Men shal go about the whole earth, as vpon a felde: from Gibea to Remmon, and from southe to Jerusalem. She shalbe set vp, and inhabited in her place: From Ben Iaminis porte,
The Prophet Malachi.

What Malachi containeth.

Chap. I.
The benefits of God, shewed specially vnto Israel before all other: Agayne, the punishment of the vntanfulnesse, vnafaithfulnessse and covetousnesse of the prestes and the people.

Chap. II.
He threatneth punishment and confucion vnto the prestes, and commaundeth men to loue their wyues.

Chap. III.
Of Christes commyng, and of him that maketh redy his wyse before him. Off the abrogacion of the olde leuiticall prestheade. Of the power of the judge for to come and of that fearfull daye.

The first Chapter.
The heuy burthen which the LORDE sheweth agaynst Israel by Malachy.

I have loued you, sayeth þ LORDE: ad yet ye saye: wherin hast thou loued vs? Was not Esau Iacobs brother, sayeth the LORDE? yet haue I loued Iacob, and hated Esau: “Yee I haue made his hilles waist, and his heretag a wylderness for dragōs. And though Edom sayde: well, we are destroyed, we wil go buylde vp agayne the places that be waisted: yet (sayeth þ LORDE of hoostes) what they buylde, that brake I downe: so that it was called a cursed londe, and a people, whom the LORDE hath euer bene angrie withall.

Yowre eyes haue sene it, ad ye youre selues must confesse, that þ LORDE hath brought the londe of Israel to greate honoure. Shulde not a sonne honoure his father, and a seruaunt his master? Yf I be now a father, where is myne honoure? ‘Yf I be the LORDE, where am I feared? sayeth the LORDE of hoostes.

Now to you prestes, that despise my name. And yf ye saye: wherin haue we despised thy name? Yf in this, that ye offre vnclene bred vpō myne aulter. And yf ye wil saye: wherin haue we offred any vnclene thynge vnto the? In this that ye saye: the aulter of the LORDE is not to be regarded. Yf ye offre y blynde, is not ý euell? And yf ye offre the lame and sick, is not that euell? Yee offre it vnto thy prynce, shal he be cōtent with the, or accepthe thy persone, sayeth the LORDE of hoostes?

And now make youre prayer before God, that he maye haue mercy vpon vs: for soch thinges haue ye done. Shal he regarde youre personnes (thynke ye) sayeth the LORDE of hoostes? Yee what is he amonoge you, that wil do so moch as to shut ý dores, or to kyndle ý fyre vpō myne aulter for naught? I haue no pleasure in you, sayeth the LORDE off hoostes: and as for the meatofferinge, ‘I wil not accepthe it at youre honde. ‘For from the ryseinge vp of ý sonne vnto ý goinge downe of the same, my name is greate amonge the

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The iiij. Chapter.

AND now (oye prestes) this commandement toucheth you: yf ye will not heare it, ner regard it, to geue the glory vnto my name (sayeth the LORDE off hoostes) I will sende a curse vpon you; I will curse youre blessinges: yee curse them will I yf ye do not take hede. Beholde, I shal corruppe youre sede, and cast donge in youre faces: euen the donge of youre solempne feastes, and it shal cleue fast vpon you. And ye shall knowe, that I have sent this commandement vnto you: that my couenaunt which I made with Leui, might stonde, sayeth the LORDE of hoostes.

I made a couenaunt of life and peace with him: this I gaue him, that he might stonde in awe of me: and so he dyd feare me, ad had my name in reuerence. The lawe of treueth was in his mouth, and there was no wickednesse founde in his lippes. He walked with me in peace ad equyte, and dyd turne many one awaye from their synnes. For the prestes lippes shulde be sure knowlege, that men maye seke the lawe at his mouth, for he is a messaunger of the LORDE of hoostes. But as for you, ye are gone clene out off the waye, and haue caused the multitude to be offended at the lawe: ye haue broken the couenaunt of Leui, sayeth the LORDE of hoostes. Therefore wil I also make you to be despised, and to be of no reputacion amonge all ye people: because ye haue not kepe my wayes, but bene parcell in the lawe.

"Haue we not all one father? Hath not one God made vs? why doth euery one off vs then despysse his owne brother, and so breake the couenaunt of oure fathers? Now hath Iuda offended: yee the abomination is done in Israel and in Jerusale: for Iuda hath defyled the Sacuary of the LORDE, which he loued, and hath keppe the daughter of a strange God. But the LORDE shal destroye the man that doth this (yee both the master & the scolar) out of the tabernacle of Iacob, with him that offreth vp meatofferynge vnto the LORDE off hoostes. Now haue ye brought it to this poynte agayne, that the aultur of the LORDE is couered with teares, wepynge and mournynge: so that I will no more regard the meatofferynge, nether wil I receaue or accepte any thing at youre hodes.

And yet ye saye: wherfore? Even because that where as the LORDE made a couenaunt betwixte you and the wife off thy youth, thou hast despysed her: Yet is she thyne owne compnyon and maried wife.

So dyd not the one, ye yet had he an excellent sprete. What dyd then the one? He sought the sede promised of God. Therfore loke well to youre sprete, yf let no man despysse the wife of his youth. Yf thou hatest her, put her awaye, sayeth the LORDE God of Israel, and geue her a clathinge for the socne, sayeth the LORDE of hoostes. Loke well then to youre sprete, and despysse her not. Ye geue the LORDE with youre wordes, and yet ye saye: wherwithall haue we greued him? In this, that ye saye: All that do euell are good in the sight of God, and soch please him. Or els where is the God that punisheth?

The iiij. Chapter.

BEHOLDE, I wil sende my messaunger, which shal prepare the waye before me: and the LORDE whom ye wolde haue, shal soone come to his temple, yee euene the messaunger of the couenaunt whom ye longe for.

Beholde, he commmeth, sayeth the LORDE.
of hostes. But who maye abyde the daye of his commynyng? Who shalbe able to endure, when he appeareth? For he is like a golde-
smythes fyre, ad like washers sope. He shall syt him downe to trye and to clense y syluer, he shall pourge the children of Leui, and purifie them like as golde and syluer: that they maye brynge meatofferinges vnto the LORDE in righteousnes. Then shall the offeringe of Iuda and Jerusalem be acceptable vnto the LORDE, like as from the begyn-
ninge in the yeares afore tyme. I will come a punysh you, a I my self wil be a swift wytnes agaynst the witches, agaynst the aduouteres, agaynst false swearsers: yee ad agaynst those, that wrōgously kepe backe the hyrelenges dewty: which vexe the wyddowes a the father-
lesse, a oppresse the straunger, and feare not me, sayeth the LORDE of hostes. For I am the LORDE y chaunge not, a ye (o chil-
dren of Iacob) wil not leauye of: a ye are gone awaye fro myne ordinaires, a sens y tyme of youre forefathers haue ye not kepte them.
'Turne you now vnto me, and I wil turne me vnto you, sayeth the LORDE of hostes. Ye saye: Wherin shal we turne? Shalde a man vse falsede and disceate with God, as ye vse falsede and disceate with me? Yet ye saye: wherin vse we disceate with the? In Tythes and haue offerynges. 'Therfore are ye cursed with penury, because ye dyssemble with me, all the sorte of you. Brynge euer Tythe in to my barne, y there maye be meat in myne house: and proune me withall (sayeth the LORDE of hostes) yf I wil not open the wyndowes of heauen vnto you, and poure you out a blessinge with plenteousnesse. Yee I shal reproue the con-
sumer for youre sakes, so that he shall not eate vp the frute of youre grounde, nether shal ye vynyarde be baren in the felds, sayeth y LORDE of hostes: In so moche that all people shal saye, that ye be blessed, for ye shal be a pleaunant lōde, sayeth the LORDE off hostes.

Ye speak hard worde against me, sayeth the LORDE. And yet ye saye: What haue we spoken against the? Ye haue sayed: It is but lost laboure, to serue God: a What profit haue we for kepyng his commandements, and for walkinge humbly before the LORDE off hostes? Therfore maye we saye, that the proude are happie, and that they which deale with vngodlynesse, are set vp: for they tempte God, and yet escape.

But that they feare God, saye thus one to another: The LORDE cosidreth and heareth it. Yee it is before him a memoriall boke written for soch as eare the LORDE, and remembre his name. And in the daye that I wil make (saith y LORDE of hostes) they shalbe myne owne possession: and I will fa-
uoure them, like as a man fauoureth his owne sonne, that doth him seruyce. Turne you therefore, and considire what difference is bet-
xwte the rightuous and vngodly: betxwte him that serueth God, ad him that serueth him not.

For mark, the daye commeth that shall burne an oué; and all the proude, yee and all soch as do wickednesse, shalbe straw: and the daye that is for to come, shall burne the vp (sayeth the LORDE of hostes) so that it shal leauue them nether rote ner braunch. But vnto you that feare my name, shall the Sōne of rightuousnes aryse, a health shal be vnder his winges. Ye shal go forth, a multipli
as y fat calues. Yee shal treade downe y vngodly: for they shalbe like the asshes vnder the soles of your fete, in the daye y I shal make, sayeth the LORDE of hostes.

Remembre the lawe of Moses my seruaunt, which I committed vnto him in Oreb for all Israel, with the statutes and ordinances. Beholde, a I will sende you Elias y prophet: before the came nyng of the daye of the great and fearfull LORDE. He shall turne the herties of the fathers to their children; and the herties of the children to their fathers, that I come not, and smyte the earth with cursynge.

Iere. 12. a. Psal. 17. a. Deu. 4. 5. 9.
Rue. 11. b. 17. b. Luc. 1. a.

The ende of the prophet Malachy.
APOCRIPHA

The bokes and treatises

which amonge the fathers of olde are not
reckened to be of like authorite with the
other bokes of the byble, nether
are they soude in the Canon
of the Hebrue.

The thirde boke of Esydras.
The fourth boke of Esydras.
The boke of Tobias.
The boke of Judith.
Certayne chapters of Hester.
The boke of Wysidome.
Eclesiasticus.
The Storye of Susanna.
The Storye of Bel.
The first boke of the Machabees.
The seconde boke of the Machabees.

Into these also belongeth Baruc, whom we have set amonge the prophetes next unto
Jeremy, because he was his sevyde, and in his tyme.
The translatoure vnto the reader.

These bokes (good reader) which be called Apocrypha, are not judged amonge the doctours to be of like reputation with the other scripture, as thou mayest perceane by S. Jerome in epistola ad Paulinum. And the chefe cause therof is this: there be many places in them, that seeme to be repugnaunt vnto the open and manyfest trueth in the other bokes of the byble. Neuertheles I haue not gathered them together to the intent that I wolde haue them despyseyd, or little sett by, or that I shulde thinke them false, for I am not able to proue it: Yee I doute not verely, yt they were equally conferred with the other open scripture (tyme, place, and circumstauce in all thinges considered) they shulde nether seme contrary, ner be vntruly & peruersely aledged. Treuth it is: A mas face can not be sene so wel in a water, as in a fayre glasse: nether can it be shewed so clearly in a water that is stered or moned, as in a styl water. These & many other dare places of scripture haue bene sore stered and myxte with blynde and cuvetous opynions of men, which haue cast soch a myst afore the eyes of y symple, that as longe as they be not cõferrer with the other places of scripture, they shall not seme other wyse to be vnderstonde, then as cuvetousnes expoundeth them. But who so euer thou be that readest scripture, let the holy goost be thy teacher, and let one text expounde another vnto the: As for soch dreames, visions and darek sentences as be hyd from thy vnderstandinge, commytte them vnto God, and make no articles of them: But let the playne text be thy gyde, and the sprete of God (which is the author therof) shal lede the in all trueth.

As for the prayer of Salomô (which thou findest not herin) y prayer of Azarias, and the swete songe that he and his two felowes songe in the fyre: the first (namely the prayer of Salomon) readest thou in the eight chapter of the thirde boke of the kynges, so that it appeareth not to be Apocrypham: The other prayer and songe (namely of the thre children) haue I not founde amonge eny of the interpreters, but onely in the olde latyn texte, which reporteth it to be of Theodotios translacion. Neuertheles, both because of those y be weake and scrupulous, and for their sakes also that loue soch swete songes of thankesgeuinge: I haue not left them out: to the intent that the one shulde haue no cause to complayne, and that the other also might haue the more occasion to geue thankes vnto God in aduersite, as the thre children dyd in the fyre. Grace be with the. Amen.
The thirde boke of Esdras.

What this boke conteyneth.

Chap. I.
The vertuous kyng Osias rewe the seruyce of God, setteth the prestes in their ordre, and holdeth the feast of Easter. Of his death. Of Iechonias his sonne. Of kyng loachim and Sedechias.

Chap. II.
God moueth kynge Cyrus to deluyer the presoners, like as he promysed by the prophet Ieremy. Of kyng Artaxerses, by whose auctorite the Iewes are forbydden to byulde vp Ierusalam.

Chap. III.
Of the feast that kyng Darius made, and of the thre yonge men that wrote euery one his sentence, to prove who might saye the best. The first sheweth his mynde.

Chap. IV.
The seconde goeth aboute to prove his sentence the wisest, but Zorobabel setheth the victory, for the trueth beareth euuer the bell. Darius commaundeth to byulde vp Ierusalam agayne.

Chap. V.
What they be & how many, that come agayne to Ierusalam out of the captiuyte of Babilon. The t[e]ple and the altare are buylde agayne. The Heithen withstonde them.

Chap. VI.
The officers in Syria labour vn to kyng Darius, to forbide the byuldinge of the temple at Ierusalam: but he commaundeth to kepe the ordinunce that kyng Cyrus made before.

Chap. VII.
The aduersaries myndes are satisfied, the byuldinge is finished, and the Passeouer holden.

Chap. VIII.
How Eszdras and the other (beinge discharged by the letters and commaundement of kyng Artaxerses) go vp to Ierusalam. The complaynte concernynge those, that were defyld and vnclene.

Chap. IX.
Of the counsell that was taken, as touchinge the vnclene mariage.

The first Chapter.

And Iosias helde the feast of Easter in Ierusalam vnto the LORDE, a and slewe y Passeouer the xiiij. daye of the first moneth. He set y prestes also in ordre (acordigg to their daylie courses) beyng arrayed in longe garnettes in the t[e]ple of the LORDE. And he spake vnto the Leuites the holy ministers of Israel, that they shulde halowe them selues vnto the LORDE, to set the holy arke of the LORDE, in the house that kyng Salomô the sonne of Dauid had buylde and sayde: Ye shal nomore beare the Arke vpon youre shoulدرs. Now serue youre LORDE, a take the charge of his people of Israel, after youre vyllagies and youre trybes: acordigg as kyng Dauid the kyng of IZrael hath ordenèd, a acordigg as Salomon his sonne hath honorably prepared: Yee loke y ye all do seruyce in the temple, acordigg to the ordringe and distribucion of the prync-

a 2 Par. 25. a. 4 Re. 23. c.
pall me which are appoynted out of the trybes, to do seruyce for the childe of Israel.  

Ky·ll passeouer, a prepare offeringes for youre brethren, and do accordinge to the commande·ment of y LORDE, which he gaue vnto Moses. And vnto y people y was soude, losias gaue xxx. thousande of shepe, lambes, kyddes and goates, a thre thousande oxe. These the kyngye (of his kyngly liberalite) gaue vnto the people, acordinge as he had promysed: a to the prestes (for the Passeouer) he gaue two thousande shepe a an hundrede oxe. Mor· ouer Iechonias a Semeia and Nathanael brethren, a Hasabias, Iehiel and Iosabad, gaue them to the Passeouer, fyue thousande shepe and fyue hundrede bullockes.

And when these thinges were brought to passe, the prestes and the Leuites stode goodly in their ordre, and had the valueued bred thorow out y trybes. And after the ordrine of the pryncipall men in the trybes, they offered vnto the LORDE in the sight of the people, acordinge as it is wrytten in the boke of Moses, b so they rosted the Easter·lambe as acordinge was. As for the thak offeringes a the other, they dight then in kett· tels a pottes, a sett them before the people with good will, and afterwarde before them selues and the prestes. For the prestes offered the fatt, vntyll the tyme was expyred, but the Leuites prepared for them selues a for their brethren the childe of Aaron. The syngers also a children of Asaph stode in their ordre, acordinge as David had deuyseyd. So dyd Asaph, Zachary a Iedithi, which were appoynted by the Lorde. Mor· ouer the porter· s a dorekepers stode by the dores a y diligent·ly, so y none wente out of his stondeinge a ser· uye: for their brethren (the Leuites) prepared for them. Thus were all thinges per· formeyd, that belonged to the offeringe of the LORDE. In that daye they helde the Passeouer, a offerd thank offeringes beyside y sacrifice of y LORDE, acordinge to y com· maundemente of kyngye losias.

So the children of Israel which were the present helde an honorable Passeouer, a the feast of swete bred vij: dayes loge. Yee soch a Passeouer was not kepte in Israel, from y tyme of the prophet Samuel. And all the kyngyes of Israel helde not soch an Easter, as this which kyngye losias helde, a y prestes, y leuites, y Iewes a all Israel, of all the y were at Jerusalem. In y xiij: yare of y raigne of losias was this Passeouer kepte. And with a parfecte hert dyd kyngye losias ordre all his worikes (before y LORDE) a y things y were wyrtte of in tymes past, cocerynge those y synned a were wepyd agaynst y LORDE before all people, a y sought not the wordes of y LORDE vpon Israel. After all these actes of kyngye losias, Pharao a kyngye of Egipye wete vp, a came towarde a Carcamis by Euphrates, a losias wete to mete hi. Then sent the kyngye of Egipye vnto losias, sayenge: what haue I to do with y, o kyngye of Juda? I am not sent of y LORDE to fight agaynst y, for my warre is upo Euphrates, go thou y waye home agayne in all y haist. And losias wolde not tunye agayne vpon his charet, but vndertooke to fight agaynst him, a herkened not vnto y wordes of y prophet, which he tolde him out of the mouthe of God, but pitched a battaile agaynst him in y felde of Mageddo.

And the prynces pressaed to kyngye losias. Then sayde the kyngye vnto his seruaunte: a Cary me awaye out of the battayll, for I am sore wounded. And immediatly his seruauntes tok· e him awaye out of the fronte of the battayll. Then satt he vp vpon the seconde charrett, came to Jerusal· ed, dyed, a was buried in his fathers sepulcre. And in all Iewry they mourning for losias, yee the rulers also with their wyues mad· e lametacion for him vnto this daye: And this was done euer still in Israel.

These thinges are written in the boke of 

D the stories of y kyngyes of Iuda: namely, all the actes a worikes of kyngye losias, his kyngly power a majesty, his vnderstandinge in the lawe of God, a what he dyd, yee thinges which are not wyttet in the boke of the kyngyes of Israel a Iuda. a And y people toke Iechonias the sonne of losias, a made hym kyngye in y stead of losias his father, when he was xxxij: yare olde. And he raigned ouer Israel thr· e monethes. And the kinge of Egipye put him downe, y he shulde not raigne in Jerusal· e rayed vp a taxinge of the people: namely, an C. talentes of syluer a one tal Inter of golde. The kinge of Egipye also made Iochim his brother kyngye of Iuda a Jerusal·. As for the of the kinges concell with the kyng ye himself and Zaraccoes his brother, he toke the, a car· ried the awaye presoners into Egipye. Fyne
for the house of the LORD, they brake it, 
and brake downe the walls of Jerusalem, set fire upon hir towres, destroyed all hir noble buildinges and brought them to naught, and the people that were not slayne with the swerde, they carried vnto Babilon.

Thus became they prisoners of the kynge of Babilon, tylly they were deliuered and rayned for them selves, when the words of the LORDE were fulfilled, which he promised them by the mouth of the prophet Ieremy, and tylly the londe had hir rest: 

The ii. Chapter.

NOW wha kynge Cyrus raigned ouer the Persians, wha the LORDE wolde perfoure the worde he had promysed by the mouth of the prophet Ieremy: the LORDE rayzys vnp the sprete of Cyrus, the kynge of the Persiis, so he caused this wyrringe to be proclaimed throw ouht his whole realtime, sayenge: Thus sayeth the kynge of the Persians: The LORDE of Israel that hie LORDE hath made me kynge of the lode, and commanded me to buylde him an house at Jerusalem in Iewry. Yf there be eny now of youre people, the LORDE be with hym, and go vp with hym to Jerusalem. And all they that dwell rounde aboute y place, shal helpe the, whether it be with golde, with syluer, with gifts, with horses and necessary catell, and all other thinges that are brought with a fre wyll to the house of the LORDE at Jerusalem.

Then the pryncipall me out of the trybes and vylayges of Iuda and Ben Iamin stode vp: so dyd the prestes also the leuites (whom the LORDE had mouded) to go vp, and to buylde the house of the LORDE at Jerusalem. And they that were aboute them, helped them with all maner of golde, and syluer, and catell also and with many liberall gifts, and this dyd many one, whose mynde was stored vp there to. Kynge Cyrus also brought forth the vessels and ornamentes, that were halowed vnto the LORDE (which Nabuchodonosor the kynge of Babilon had caried awaye from Jerusalem, and consecrated them to his Idol and ymage) and deliuered them to Mithridatus his treasurer,
and by him they were deluyer'd to Salmanasar by debyte in Iewry. And this was the nobre of them: Two thousande and iij. C. syluer boules, xxx. syluer basens, xxx. basens of golde, ij. M. and iij. C. vessels of syluer, and a thousande besyde. All the vessels of golde and syluer were v. M. viij. C. and ix. These were nombred vnto Salmanasar, and them that were come agayne with him to Ieralus out of the captiuyte of Babilon. Now in the tyme of kynges Artaxerses the kyng of Persia, these men: Balemus and Mithridatus, Sabellius, Rathimus, Balthemus, Semelius scribe, and other that dwelt in Samaria t in other places vnder by dominione therof. Wrote a letter vnto kynges Artaxerses, wherin they complain'd vnto the kynges of them in Iewry and Jerusalem. The letter was made after this maner:

Syr, thy seruauntes Rathimus the story wryter, Sabellius the Scribe, & other judges of thy courte in Celsosyria and Phenices. Be it knowne and manifest to our lorde the kyng, that the Iewes which are come vp fro you vnto vs in to the rebellious and wicked cite, begynne to buylde it agayne, and the walles aboute it, and to set vp the tvelope of the new. Now ye this cite and the walles therof be set vp agayne, they shal not only refuse to geue trybutes and taxinges, but also rebell ytterly agaynst the kyng. And for so mouche as they take this in hande now aboute the temple, we thought it reason, to thinke no scorne of it, but to shewe it vnto our lorde the kyng, & to certifie him therof: to the intent ye if it please the kyng, he maye cause it be souene in the bokes of olde: and thou shalt fynde soch warnyng wrytten, and shalt vnderstonde, that this cite hath allwaye bene rebellious and disobedient, that it hath subdued kynges and cities, and that the Iewes which dwell therin, haue euer bene a rebellious, obstinate, vnfaithfull and fightinge people, for the which cause this cite is waysted. Wherfore now we certifie oure lorde the kyng, that ye this cite be buylde and occupied agayne, & the walles therof set vp a newe, thou canst haue no passage in to Celsosyria and Phenices.

Then wrote the kyng to Rathimus the story wryter, to Balthemus, to Sabellius scribe, and to the other officers and dwellers in Syria and Phenices, after this maner: I haue red the epistle which thou sentest vnto me, and haue commaundd to make diligent search, and haue founde, that the cite hath euer resisted kynges, that the same people are disobedient, and haue cause of warre, & that mightie kynges haue raigned in Jerusalem, which also haue raysed vp taxinges of Syria and Phenices. Wherfor, I haue commaundd those people, that they shall not buylde the cite, that they make no more in it, and that they proced not futher with the buyldinge: for so mouche as it might be the cause of warre, and displeasure vnto kynges.

Now whan Rathymus and Sabellius the scribe and the rulers in the londe had red the wrytinge of kynges Artaxerses, they gatt them together, and came in all the haist to Jerusalem with an hoost of horsemen, and with mouche people of fote, and forbade them to buylde. And so they lef left of from buyldinge of the temple, vnto the seconde yeare of kyng Darius.

The iiij. Chapter.

KYNGE Darius made a greate feast vnto his seruaites, vnto all his courte, & to all the officers of Media and Persia, yee and to all the debytes of rulers that were vnder him, from India vnto Ethiopia, an hundreth countrees. So whan they had eaten, and drunken beinge satisfied, and were gone home agayne, Darius the kyng wente in to his chambre, layed him downe to slepe, and so awaked.

Then the thre yonge men, that keppe the kynges persone, and watched his body, commoonded amonge them selues, and spake one to another: Let every one of vs saye some thinge, and loke whose sentence is wyser and more excellent then the other, vnto him shall kinge Darius geue greate gyftes, and clothie him with purple. He shall geue him vessels of golde to drinke in, clothes of golde and coueringe: he shall make him a costy charrett & a byrdle of golde, he shall geue him a bonet of whyte sylke and a chayne of golde aboute his necke: yee he shall be the seconde pryncipall nexte vnto kyng Darius, that because of his wysdomme, and shalbe called kynges kynsman.

So every one wrote his meaninge, sealed it.
and layed it vnder the kinges pelowe, and sayde: when the kynge arysth, we will geue him oure wrytinges: and loke whose worde the kynge and his chefe lorde judge to be the most wysely spoken, the same shall haue the victory. One wrote: wyne is a stronge thynge. The seconde wrote: The kynge is stryger. The thyrde wrote: women haue yet more strength, but aboue all thynge s trutheth beareth awaye the victory. Now whan the kynge was ryse vp, they toke their wrytinges and delyvered them vnto them, and so he red them. Then sent he forth to call all his chefe lordes, all the debytes s rulers of the countreys of Media and Persia. And when they were set downe in the counsell, the wrytinges were red before them. And he commanded to call for s yonge men: s they might declare their meanynges the selues by mouth. So when they were sent for, and came in, s kynge sayde vnto them: shew vs and make vs to undersode, what the thinges are that ye haue wrytten.

Then beganne the first (whiche had spok of the strenght of wyne) s sayde: O ye men, wyne is marvelous strege, and ouercome they drynke it: it disceaueth the mynde, s bryngeth both the poore man s kynge to dotage and vanite. Thus doth it also with the bondman and with the fre, with the poore s rych: it taketh awaye their understandinge, and maketh them careles and mery, so that none of them remembrith eny heuynys, dett or dewtie: It causeth a man to thynke also that s thinges which he doth, is honest and good; and remembrith not that he is a kynge, nor s he is in auctorite, s he ought not to do soch thinges. Morouer, when men are drynckinge, they forget all frendshepe, all brotherly faithfullnes and lone: but as soone as they are droncke, they drawe out the sworde s wil fight: s wha they are layed dounw fro the wyne, s so ryse vp agayne, they can not tell what they dyd. Judge ye now, Is not wyne the strongest? For who wolde els take in hande, to do soch thinges? And when he had spoken this, he helde his tongue.

The iii. Chapter.

THEN the seconde (which had sayde, s the kynge was stronger) beganne to speake, sayenge: O ye men, are not the the strongest s most excellent, s cõquerer the lord s the see, s all y is in y see s in the earth? Now is the kynge lorde of all these thinges, s hath dominion of the all: s loke what he cõmaundeth, it is done. Yf he sende his me forth a warfare, they go and breake downe hilles, walles s towers. They are slayne, s slaye (other men) them selues, s ouer passe not s kynes worde. Yf they get the victory, they brynge the kynge all the spoyle. Likewise, the other y medle not with warres and fightinge, but tyll the grounde: when they reape, they brynge trybute vnto s kynge. And yf s kynge alone do but cõmaund to kyll, they kyll: yf he cõmaunde to forgene, they forgene: yf he cõmaunde to smyte, they smyte: yf he byd drewe awaye, they druyue awaye: yf he comamunde to byulde, they byulde: yf he cõmaunde to breake downe, they breake downe: yf he cõmaunde to plante, they plate. The commen people s s rulers are obedient vnto him. And s kynge in the meane season sytteth hi dounw, eatteth and drynketh, s taketh his rest: the kepe they watch roud e aboute s kinge, s not one of the darre get him out of s waye, to do his owne busynes, but must be obedieit vnto s kinge at a worde. Judge ye now o ye men, how shulde not he go farre aboue, vnto whom men are thus obedieit? And whan he had spok this, he helde his tongue. The thirde (whose name was Zorobabel, which had spok of women s of s trueth) begane to saye after this maner: O ye me, it is not s grete kyng, it is not the multitudes of me, nether is wine s excelleth: Who is it the, s hath s lordshipe ouer the? Have not wemen borne the kyng, s all s people s rule these thinges? Have not wemen borne the, s brought the vp, s planta the vynes, wherout s wyne côneth? They make garmettes for all me, they geue honour vnto all men, s with out wemen can not men lyue. Yf they gather golde s syluer s all precious thinges, s se a fayre s wel fauoured woma, they leane all together, and turne their eyes onely vnto the woman, s gape vpon her, s have more desyre vnto her, then vnto the syluer s golde, or eny maner of precious thinge. A ma leaueth his father, s brought him vp, he leaueth his owne naturall coûtre, and cleueth vnto the woman: yee he

a Pro. 20. a.  

b Gen. 2. d.  

Mut. 19. a.  

1 Cor. 6. d.  

Ephe. 5. c.
Doth it greeue you? A man taketh his swerde and goeth his waye to steale, to kyll, to murther, to sayle vpon the see, seyth a lyon, and goeth in the darknes: and when he hath stollen, diseauned robbed, he bringeth it vnto his loue. Agayne, a man loueth his wyfe better then father and mother: yee many one there be, that renne out of their wyttes become bondmen for their wyues takes: many one also haue perished, haue bene slayne, haue synned because of wemen.

And now beleue me, I knowe a kyng which is greate in his power, all lodes stode in awe of him, no man darre laye hande vpon him: yet dyd I se, Apame (daughter of the great kyng Barcatus) the kynges cocubine, satt besyde the kyng vpo the right hede, and toke of his crowne from his heade, and set it vpon his owne heade, and smote the kyng with hir left hande. Morover, the kyng loked vpo her with open mouth: yf she laughd vpon him, he laughd also: but yf she toke any displeasure with him, the kyng was fayne to flater hir, to geue her good words, till he had gotten hir favoure agayne.

O ye men, are not wemen then stronger? Greate is the earth, and hie is the heauen that doe these things. Then the kyng and the prynces loked one vpon another. So he beganne to speake of the trueth: O ye men, are not wemen stronger? Greate is the earth, hie is the heauen, swyft is the course of the Sonne, he compasseth the heauen rounde aboute, and fetcheth his course againe to his owne place in one daye. Is he not excellent that doth this? yee greater is the trueth, and stronger then all things. All the earth calleth vpon the trueth, the heauen prayseth it, all workes shake and tremble at it, and with it is no vnrighteousnes. Wine is vnrighteous, the kyng is vnrighteous, wemen are vnrighteous: all the children of men are vnrighteous, yee all their workes are vnrighteous, and there is no trueth in them, in their vnrighteousnes also shal they be destroyed and perish. As for the trueth, it endureth, and is alwaye strong: it lyueth, and coquereth for euermore worlde without ende.

The trueth accepteth no personnnes, it putteth no difference betwixte rych or poore, betwixte mightie or slyngle, but doth right vnto euery man: whether they be euel or good, all men are louemyly dealt withall in the workes of it. In the judgment of it there is no vnrighteousnes, but strength, kynsdome power and maiesty for euermor. Blessed be the God of trueth.

And with that he helde his toge, and all yf people cried: Greate is the trueth, and aboue all. Then sayde the kyng vnto hym: Axe what thou wilt, more then is appoynted in the wrytynge, and I shal geue it the, for thou art founde wyser then thyn companions: thou shalt sytt nexte me, and be my kynsman. Then sayde he vnto the kyng: Remembre thy promysse and vowe, which thou hast vowed and promysed (in the daye when thou camest to the kynsdome) to buylde vp Ierusalem, and to sende againe all the vessels and Jewels, that were taken away out of Ierusaleme: which Cyrus separated, when he offered in Babilon, and wolde sende them agayne: And thy minde was to buylde vp the temple, which the Edomites brete, when Ierusaleme was destroyed by the Caldees. This onely (O kyng) is the thinge that I require, this is yf maiesty, which, I desire an axe of the: that thou perfourme the vowe, which thou with thine owne mouth hast made vnto the kyng of heauen.

Then Darius the kyng stode vp, and kyssed hym, and wrote a letter vnto all the debytes and shruees, to all yf lordes and nobles, they shulde conveye hym forth, all them wolde go vp with hym. He wrote a letter also vnto all yf shruees were in Celosyria Phenices, vnto Libanus, they shulde harle cedre trees from Libanus vnto Ierusaleme, to buylde vp cite withall. Moroner he wrote vnto all yf Iewes that were gone out of his realme in to Iewry because of the fredome, yf no officer, no ruluer ner shruee shulde come to their dores: and that all their londe which they had conquered, shulde be fre and not tributary: And that the Edomytes shulde geue ouer the citiies and vyllagies of the Iewes, which they had taken in: yee that they shulde yearly geue xx, taletes to buyldinge of the temple, vntill the tyme that it were fyshned: and to the daylie halowinge
of the brent offeringes (as it is commanded) ten talentes yearly also: And \( \gamma \) all they which come from Babilon to buyld the cite, shulde have fre lybertie, they \( \tau \) their children, and all the prestes.

He wrote the greatnesse also, \( \tau \) commanded that the holy garmente shulde be geuen the, wherin they ministred: and wrote that commandementes shulde be geuen to the Leuites, vntill the daye, that the house were fynished and Ierusalem buylded vp: and commanded all that they watched the cite, shulde have their porcions and wages.

He gave ouer also all the vessell \( \gamma \) Cyrus had separated from Babilon: \( \tau \) all \( \gamma \) Cyrus had geuen in commandement, \( \gamma \) same charged he also, \( \gamma \) it shulde be done, \( \tau \) sent vnto Ierusalem. Now when this yonge man was gone forth, he turned his face towards Ierusalē, \( \tau \) prayed \( \gamma \) kinge of heauen, \( \tau \) sayde: Of \( \gamma \) cōmēth \( \gamma \) victory, of the cōmēth wyszdome \( \tau \) clearnesse, \( \tau \) I am thy seruaunt. Blessed art thou, which hast geuen me wyszdome: the wyll I praye, O LORDE, thou God of oure fathers.

And so he toke the letters, \( \tau \) wente vnto Babilon: And when he came there, he tolde this vnto all his brethren \( \gamma \) were at Babilo, \( \tau \) they prayed \( \gamma \) God of their fathers, \( \gamma \) he had geuen them refreszshinge \( \tau \) lybte to go vp, \( \tau \) to buyld Ierusalē \( \tau \) the temple (which is there called after the name of the LORDE) and they reioyzed with instrumentes \( \tau \) gladnesse, seuen dayes longe.

The v. Chapter.

AFTER this, were the prynciall me of all \( \gamma \) vyllages chosen in the trybes \( \tau \) kynreddes, that they shulde go vp with their wines and children, with their seruauntes and maydens, with all their catell \( \tau \) substauce. And Darius the kynge sent with them a thousande horsmen, to conveye them safely vnto Ierusalem: and their brethren were glad, playenge vpon instrumentes, and synginge.

And these are the names of the me, which wente vp out of the vyllages acordinge to the trybes. Of the prestes, the sonne of Phineas, the sonne of Aaron: Iesus the sonne of Iosedec, loachim the sonne of Zorobabel\( ^a \) the sonne of Salathiel (of the kynred of Daniūd, out of the kynred of Phares, of the trybe of Juda) which spake wonderfull thinges vnder Darius the kynge of Persia, in \( \gamma \) seconde yeare of his raigne in the first moneth of Nisan.

These also are they of Iewry, which came vp and turned Agayne vnto Ierusalem, out of the captuyte that Nabuchodonosor \( \gamma \) kynge of Babilon had brought vnto Babilon. And euery man sought his porcion agayne in Iewry, his cite, they that came with Zoro-babel, and with Iesus, Nehemia, Saraias, Raelaias, Elimeus, Emmanius, Mardocheus, Beelserus, Mechpsa, Rochor, Olorus, Emo-nias, one of their prynces.


The prestes: The sonnes of Ied dus: The

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\( ^a \) Eccl. 1. a.  
\( ^b \) Matt. 1. b.  
\( ^c \) 3 Esd. 4. b.
The Leuites: The sons of Jesus in Caduel and Banus, and Serebias, and Edeas, seuentie and foure.

The whole nombre of these from xij. years, was iij. M. iiiij. C. and lxij. Of the sons, daughters, and wyues, the whole summe was iij. M. iiij. C. and xlij. The sons of the prestes that prayed God in the temple: The sons of Asaph, of whom there were an C. and xxvij. But the dore keepers were: The children of Esmonus: The children of Aser: The children of Amon: The children of Acuba, Topa: The children of Tobi: an C. and xxxix. in all.

The prestes that serued in the temple: The sons of Sel, the sons of Gaspia, the sons of Tobloc, the sons of Caria, the sons of Sub, the sons of Heliu, the sons of Labana, y sons of Armacha, y sons of Acub, the sons of Vha, the sons of Cetha, the sons of Aggab, the sons of Obay, the sons of Anani, the sons of Canna, y sons of Geddu, y sons of An, y sons of Radin, y sons of Desanon, the sons of Nechoba, the sons of Caseba, the sons of Goza, the sons of Ozul, the sons of Sinona, the sons of Atra, y sons of Hastem, y sons of Asiana, y sons of Manei, y sons of Nasisin, y sons of Accufa, y sons of Agista, y sons of Azui, y sons of Faunu, the sons of Phasalon, the sons of Meeda, the sons of Susa, the sons of Cared, y sons of Barcu, the sons of Sarea, y sons of Coesi, y sons of Nasit, y sons of Agista, the sons of Pedon: Salomon his sons, the sons of Asophot, the sons of Phazida, the sons of Celi, y sons of Dedon, the sons of Gaddahel, the sons of Zaphesus, y sons of Ag gia, the sons of Sacharet, y sons of Sabathè, the sons of Saroneth, y sons of Malasit, y sons of Ania, y sons of Susas, y sons of Addus, y sons of Suba, y sons of Eura, y sons of Rahotis, the sons of Phasphat, y sons of Malmon. All these ministred in the Sanctuary, y were seueranutes of Salomon: euen iiiij. C. and lxxxix.

These folowinge are they, y wete vp fro Chelmnellat Thelarsa (whose prynce were Carmelâ (C) Careth) y might not shewe forth their cities y kynredmes, how they were of Israel: The sons of Dalarus, y sons of Tubé, y sons of Nechodaicus. Of y prestes y executed y office of y prestode, y were not founde: The sons of Obia, y sons of Achisos, the sons of Addin, which maried one of y daughters of Phargeleu, y were named, after him. The writinge of y same kynred was sought in y register of their generacion, but it was not foude: and therefor were they forbidded to execute y office of y prestode. Vnto these sayde Nehemias and Astharas, y they shulde haue no porcion in y Sanctuary, tyll there rose vp an hie prest, y were well instructe in the playne cleares y truth. Of all Israel (besyde seruauntes y maydens) there were xlij. M. iiij. C. x xl. Now were there of seueranutes y maydens, viij. M. iiij. C. and xxxvj. Of synginge men were there iij. C. ixv. Foure hundreth x xxxv. Camels. Seuen thousande x xxxvj. horses. Two hundreth thousande x xlv. Mooles. Fyue thousande and xxxx. Asses.

Their heades also and the rulers in the trybes, when they came to Jerusalem, y wolde buyyle y sett vp y tèple of God againe in his place, they gane (after their abylite) vnto the tèple, to y treasure y to y seruyce of the Sanctuary, xij. M. poundes of golde, v. thousande of syluer, y an hundreth prestes garmeth. And so dwelt the prestes y the Leuites, y the people y wente out to Ierusale (y the crowne there aboute, the syngers also y the porters, euyry one of Israel in his owene lande.

So when the seuenthe moneth came, and when the childre of Israel were euer man at his busines, they came all with one coesent in to the courte, which was before y east dore. And there stode Iesua the sonne of Iosedee and his brethren y prestes, y Zorobabel the sonne of Salathiel and his brethren, settinge vp an aultar, to offer brent sacrifices vpon it, as it is written in y lawe of Moses.

There came people also of other countrees, and the Heithen out of all londes set vp the aultur in his place, and offered sacrifices brent offeruynges vnto the LORDE in the mornynge. And so they helde the feast of tabernacles, as it is commanded in the lawe.
And daylie offred they as acوردinge was, and made the sacrifices appoynted, the offeringes also of the Sabbathes and of the new Moones, and all holy feastes. "And all they that vowed offerynes vnto the LORDE, beganne at the new Moone of y seueth moneth to offre vnto God, for the temple of the LORDE was not yet buylded. And they gaue vnto the Masons and Carpenters, mone, meate y drynke with carefulnesse. Vnto them of Sydon also and Tyre they gaue cartes, y they shulde cary Cedre trees from Libanus to be iestes and beames, and that they shulde make shippes in the hauen of Ioppa, acординge as it was appoynted and ordeyned, by Cyrus kyng of the Persians.

And in the seconde yeare they came in to the temple of God at Ierusalem. In the seconde moneth beganne Zorobabel4 the sonne of Salathiel, and Iesua the sonne of Iosedec, and their brethren the preste and Leuites, and all they that were come vnto Ierusalem out of the captiuyte of Babilon, a layed the foundation of the temple, in the new Moone of the seconde moneth in the seconde yeare y they were come in to Ierwry and Ierusalem. And they appoynted the Leuites (that were aboue xx. yeare olde) vnto the servyce of the LORDE: so Iesua and his sonnes and his brethren all the Leuites stode together, and perfourmed the lawe y ordinaunce in the house of the LORDE.

And the preste stode and had their gaʁmentes y trompettes, y the Leuites, the sonnes of Asaph had Cymbals, geynyge thankes, and prayses vnto the LORDE, acordinge as Dauid the kyng of Israel had ordeyned." And the songe that they dyd syngge vnto the LORDE, was after this maner: O syngge vnto the LORDE,4 for he is gracious, and his goodnes vpston Israel endureth for euer. And all the people blew out with trompettes, and syngge with loude voyce, praysynge the LORDE together in the rearinge vp of the house of the LORDE. There came also from amonge the prestes and Leuites the rulers and elders, acordinge to the trybes and kynreds (such as had sene the house afore) to the buyldinge of this temple with great crye and greate mournyngye, many also with trompettes and greate foye: In so

moch, that the trompettes might not wel be herde for the wepynge and mournyngye. For the comon people blew goodly vpɔ the trompettes.

Then came the enemies of the trybes of Iuda and Ben Iamin, to knowe what that trompettye and noyse of shawmes might be. And they perceaued y it was they which were come agayne out of captiuyte, y wolde buylde the temple a new vnto the LORDE God of Israel. So they wente to Zorobabel and Iesua and to the rulers of the vyllages, y sayde vnto them: Shall we buylde with you also? for we like wyse haue herde youre LORDE, y we walke after the same maner, from the daves of Aszbazareth the kinge of Assiria, which brought vs this hither. Then Zorobabel and Iesua and the rulers of the villages of Israel sayde vnto them: It is not mete, that ye shulde buylde the temple of oure God with vs: we oure selues alone wil buylde vnto the LORDE, like as Cyrus3 the kyng of the Persians hath commaundad vs.

But the Heithen in the londe layed them selues against those that were in Iewry, helde vp the buyldinge from them, layed wayte vpɔ them preuely, stopped soch as brought any thinge to them, forbad them to buylde, y lyndered those that made the passage, that the buyldinge shulde not be fynished: y this contynued so longe as kyng Cyrus lyued: y so they put of the buyldinge for the space of two yeare, vntill y raigne of kyng Darius.

The vi. Chapter.

NOT with stondinge, in the seconde yeare a of the raigne of Darius,5 Aggeus 5 Zachary the sonne of Addo prophecied vpon them in Iewry and Ierusalem, in the name of the God of Israel. Then Zorobabel the sonne of Salathiel and Iesua the sonne of Iosedec stode vp,6 and beganne to buylde the house of the LORDE at Ierusalem, when the prophetes of the LORDE helped them.

At the same tyme came Sysennes the vnder shreue in Syria and Phenices, with the landlordes and his companions, and sayde vnto them: Who hath byddyn y commaundad you to buylde the house? to make the rofe and all other thinges agayne? And who are the workemen, that buylde them? Neuer-

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1 Esd. 3. b. 6 Eccli. 49. b. and c. 7 Par. 17. b. 4 Psal. 135. a.
1 Esd. 4. a. 5 1 Esd. 1. a. 6 1 Es. 5. a. 7 Agg. 1. c.
The elders of the Jews had such grace of the LORD, that they wold not be lett (though they were prouoked thereto) but buylded on still, vntill the tyme that kyng Darius were certified therof, and an answer receaued from him. The letter that these men sent vnto kyng Darius, was after this maner:

Syennes the vnder shreue in Syria and Phenices, and the land lorde with their cõpaniós, which are head rulers in Syria and Phenices, sende their salutation vnto Darius the kyng. We certifie oure lorde the kyngge, that we came in to the londe of Iewry, dyd, wente to Jerusalem: where we founde them buyldeinge the greate house of God and the teple, with greate costly fre stone and with goodly tymbre for the wallses: yee they make greate haist with the worke, helpe one another, and it goeth forth prosperously in their handes, and with greate diligence worship is it made. Then axe we the elders, who had commaunded them to make vp the house and the buyldinge: and this we dyd, to intc that we might certify the perfectly, and wynte vnto the, the names of those were rulers of the worke. So they gaue vs this answere: we are the seruantes of the LORDE, which made heauen and earth: as for this house, it hath bene buylded and set vp afore tyme by the greate and mightie kyngge of Israel. But whan oure fathers prouoked God vnto wrath, synned agaynst the God of Israel, he gaue the ouer in to the power of Nabuchodonosor kyngge of Babylone the kyngge of the Caldees, which brake downe the house and brët it, and carried awaie the people presoners vnto Babylone.

Neuertheles, in the first yeaare that kyngge Cyrus reigned at Babylone, Cyrus the kyngge wrote and commaunded to buylde vp this house agaynse, and all the ornamentes that Nabuchodonosor caried awaie from Jerusalem vnto Babylone, and appropriated vnto his owne temple: those brought Cyrus forth agaynse, and deluyered them to Zorobabel to Šalmanasar the vndershreue, commaundyme of Babylone, they shulde bryngge those same ornamentes agaynse to Jerusalem in to the teple, to begynne from the tyme forth, to buylde the teple agaynse in his owne place. Šalmanasar layed the foundation of the LORDES house at Jerusalem, and euer sence hauie they buylded, yet is it not ended. And therfore (O kyngge) if thou thinkest it good, let it be sought in the Lybraries rolles of kyngge Cyrus: if it be founde the, that it is done with the councell and cõsent of kyngge Cyrus, and yf oure lorde kyngge be so mynded, let him wynte vnto vs therof.

Then commaunded kyngge Darius, to seke in the Lybraries: and so at Egbaðani in a little cite in Media there was founde soch a wyntinge: In the first yeaare of the raigne of Cyrus, the same kyngge Cyrus commaunded, the house of the LORDE at Jerusalem shulde be buylded agaynse (odoures to be made there contynuallly vnto the LORDE) whose heyth shalbe ten cubites, breith lx. cubites square with thre hewen stones, with a loft of tymbre of the same coutrie, yee with a new loft, the expenses therof to be euene of the kyngge Cyrus. And the ornamëtes of golde, the kyngge Nabuchodonosor toke out of the house of the LORDE at Jerusalem, shalbe set agaynse in the temple at Jerusalem, where they were afoare. Syennes also the vnder shreue in Syria and Phenices, prynees and their companions, and the other prynees and head rulers in Syria and Phenices, shall not medle ner hauie anye thinges to do with that place.

I Cyrus have commaunded also, that they shal buyld the house of the LORDE whole vp: haue ordeyned them, to helpe those of the be come out of captiuyte, till the house of the LORDE be finished: out of the try-bute and taxinge that is yearly raysed vp in Syria and Phenices, diligently to geue them a certayne summe, to the offerynge of the LORDE: and the same to be delyueryed vnto Zorobabel the officer: that he therwithall maye ordeyne oxen, rammes, lambes, corne, salt, wyne and oyle, and that contynuallly euery yeaare: after the expences which the prestes that be at Jerusalem, shew to be made daylie: this shalbe geuen vnto them without delaye, that they maye offer sacrifices daylie to the hyest God, for the kyngge and for his seruantes, and to praye for their lyues. Let it be proclaimed also on euery syde, that who so euer breaketh or despyseth this commaundement of the kyngge, shalbe hanged vpon a galow (made of his owne good) all
his goodes shalbe seasoned vnto \( \ddagger \) kyng. The LORDE therefore (whose name is there called vp) rote out and destroye all \( \ddagger \) kynges and people, that vnder take by violence to hynder the same, or to deale vncer-
teously with the house of the LORDE at Ie-
rusalem. I Darius the kynge haue ordyned, that these thinges shalbe done with all dili-
gence.

The viij. Chapter.

A THEN Sysennes \( \ddagger \) vndershreue in Ce-
losyria and Phenices, and the other landlourdes with their companys, obeyed the thinges that kyng Darius had or- dred, were diligent in the holy workes, \( \ddagger \) were felow helpers with the olde rulers of the Iewes. And so the worke of the Sanctuary wente forth and prospered, when Aggeus and Zachi-
charie prophesied. And they perforned all thinges thorow the commandement of the LORDE God of Israel, and after the deuyce of Cyrus, Darius, and Artaxers synges kynges of Persia.

And thus was oure house finished, vnto the xxiiij. daye of the moneth Addar in \( \ddagger \) vy.
year of kyng Darius. And the children of Israel the prestes \( \ddagger \) the Leuites, \( \ddagger \) the other that were come out of captiuyte, \( \ddagger \) such as were ioyned vnto them, dyd acordinge as it is wrytten in the boke of Moses. And in the dedication of the temple they offred an hun-
dredth oxen, an C. rammes, iiiij. C. lambes, \( \ddagger \) xij. goates for the synnes of all the people of Israel, after \( \ddagger \) nombre of the trybes of Israel. The prestes also \( \ddagger \) the Leuites stode arayed in the prestly garnettes, after \( \ddagger \) trybes, ouer all \( \ddagger \) workes of the LORDE God of Israel, acordinge to \( \ddagger \) boke of Moses, and the porters by all the dores.

B And the children of Israel (with those \( \ddagger \) were come out of captiuyte) helde the Passe-
oyer the xiiij. daye of the first moneth, when the prestes and the Leuites were sanctified. They that came out of captiuyte, were not all sanctified together: but the Leuites were all sanctified together. And so all they that came out of captiuyte, kyld the easter lambe, for their brethr\( \ddagger \), for the prestes \( \ddagger \) for them selves. And the childre of Israel \( \ddagger \) came out of captiuyte, \( \ddagger \) escaped fro all \( \ddagger \) abominations of the Heith\( \ddagger \), sought the LORDE, and kepte the feast of vnleuended bred \( \ddagger \) daies longe, eatinge \( \ddagger \) drynkynge \( \ddagger \) were mery be-

fore the LORDE: \( \ddagger \) the LORDE had turned the deuyce of the kyng of Assiria, \( \ddagger \) com-
forted their handes to the workes of \( \ddagger \) LORDE

God of Israel.

The viij. Chapter.

AND after him, when Artaxerses the kyng of \( \ddagger \) Persi\( \ddagger \)s raigned,\( ^{\ddagger} \) there were vnto him Eszdras the sonne of Saraias, the sonne of Azarias, the sonne of Helech\( \ddagger \), \( \ddagger \) sonne of Sall\( \ddagger \), the sonne of Sadoc, \( \ddagger \) sonne of Achitob, the sonne of Amarias, \( \ddagger \) sonne of Azarias, the sonne of Bocceus, \( \ddagger \) sonne of Abisau, \( \ddagger \) sonne of Phineas, \( \ddagger \) sonne of Eleazar, \( \ddagger \) sonne of Aaron \( \ddagger \) first prest. This Eszdras wote vp from Babilou (for he had good vnderstandinge in \( \ddagger \) lawe of Moses, \( \ddagger \) was gen\( \ddagger \) of the LORDE God of Israel, to be taught \( \ddagger \) done in dede.) And \( \ddagger \) kyng fa-
uoured him, \( \ddagger \) dyd hym greate worshippe and honoure, after all his desyres. There wete vp with him also certayne of \( \ddagger \) children of Israel, of the prestes, of \( \ddagger \) Leuites, of the syngers, porters, and mynisters of \( \ddagger \) temple at Ierusalem.

In the viij. yeare of the raigne of kyng Artaxerses, in the v. moneth, \( \ddagger \) is in the viij.
year of the raigne, they wete from Babilon in the newmoone of the v. moneth, \( \ddagger \) came the hye waye to Ierusale after his commandement, like as the LORDE had prospered their iourney. For in these Eszdras gat greate instruction, \( \ddagger \) he shulde leue none of \( \ddagger \) thinges behynde, which were in \( \ddagger \) lawe \( \ddagger \) comandementes of God. And he taught whole Israel all righteousnes \( \ddagger \) judgment.

Then came the Secretaries of kyng Ar-
taxerses, \( \ddagger \) deluyered \( \ddagger \) wrytinges (\( \ddagger \) were come fr\( \ddagger \) Artaxerses the kyng) to Eszdras the prest \( \ddagger \) reder of the lawe of the LORDE: And this is \( \ddagger \) copye of \( \ddagger \) letter: Kyng Ar-
taxerses sendeth his greetinge vnto Eszdras the prest \( \ddagger \) reder of the lawe of \( \ddagger \) LORDE: Of frendshipe \( \ddagger \) good will I haue ordeyned and charged, \( \ddagger \) there be eny of the Iewes, of \( \ddagger \) prestes \( \ddagger \) Leuites in my realme, which de-
syreth \( \ddagger \) is cont\( \ddagger \) to go with the vnto Ierusale, \( \ddagger \) he maye do it. Therfore \( \ddagger \) eny be mynded to beare the \( \ddagger \) company, let the come together, \( \ddagger \) go with the (like as I am cont\( \ddagger \) my vij. frendes my co\( \ddagger \)celers:) to se what they do at Ierusale \( \ddagger \) in Iewry, \( \ddagger \) kepe \( \ddagger \) thinges acord-
inge as thou hast in thy lawe of the LORDE: 

3 to bringe the giftes vnto God the LORDE:
of Israel, y I y my frendes have promised to 
Jerusalem, and all the syluer, golde, and 
comme, after Chap. 5. 
Of Blessed together Eliphalam 
Syngers, and measures, golde 
to the him: soeuer after the 
LORDES temple at Jerusalem: 
Yee that the same syluer, and golde maye 
be gathered, and oxen, rammes, shepe and 
goates, and other that beloage to these thinges: 
and that they maye offer sacrifices vnto the 
LORDE, vpon the aultre of their LORDE, 
which is at Jerusalem.

And what so euer thou thy brether wyly 
do with the syluer and golde, do after thy mynde, 
and after the commandement of the LORDE 
thy God: like wyse with all the holy vessels, 
ye are geue the for the servyce of the house of 
the LORDE thy God: all other thinges what 
soeuer is necessary for the to the worke 
of the temple, shall be geue the of the kynges 
treasure: loke what thou with thy brether 
 wilt do with the golde and syluer, that 
do after thy wil of the LORDE. And I kynges 
Artaxerses haue commandeth the keepers of 
ytreasures in Syria and Phenices, that 
soeuer Eszdras the pretst and reder of the lawe 
of the LORDE doth wryte, it shalbe geuen 
him: thyll an C. talentes of syluer, and of 
golde in lyke maner: Of corne also an C. 
measures, and thyll an hundreth vessels of wyne, 
and other plenteous thinges without nombre. 
Let all thinges be done after the lawe of thy 
yhyest God, that the wrath of God arynse 
not in the realme of the kyng, and of his sonnes. 
I commande you also, that ye require no 
taxinge nor tribute of the pretstes, Leuites, 
syngers, and mynisters of the temple, ner of 
the wryters: and that no man haue auctorite 
to medle any thinge against them. As for 
the (O Eszdras) set thu judges and arbitrers 
in the whole lande of Syria and Phenices, 
after the wyssdome of God: and lerne all 
such as are ignoraunt in the lawe of God thy 
LORDE, and let all them that offende 
aynast the lawe, be punyshed: whether it 
be with death, with payne, to be condemned 
in money, or to be banished.

Then sayde Eszdras thy wryter: Blessed be 
y God of oure fathers, that hath geuen so 
good a mynde and wyll in to the hert of the 
kyng, to magnifie his house y is at Ieru-
salem, and hath made me to be accepted in 
the sight of kyng, of his counsell, of his 
frendes and of his nobles. And so I was sted-
fast in my mynde, acordingly as the LORDE 
my God helped me, and I chose out men of 
Israel, to go vp with me. And these are the 
heads (after their kynredes of houses of their 
fatheres) that wente vp with me from Babilon, 
out of the kyngdome of Artaxerses: Of the 
sonnes of Phares, Gersoniues. Of y sonnes of 
Siermarith, Amenues. Of the sonnes of 
Daud, Accus, the sonne of Cecilia.

Of the sonnes of Phares, Zachary: and 
with him there turned agayne an hundreth and 
fiftie men. Of the sonnes of the captayne 
of Moabilon, Zaraei, and with him ij. C. and 
l. men. Of the sonnes of Zachnes, Ichonias 
Zecholi, and with him ij. C. and l. men. Of 
the sonnes of Salamaasias, Gotholie, and lxx. 
with him. Of the sonnes of Zaphacia, Zarias 
Miheli, and with him lxxx. Of the sonnes 
of Iob, Abdias Ieheli, and with him ij. C. 
and xij. men. Of the sonnes of Bania, Salimo 
the sonne of Josaphia, and with him an 
C. and lx. men. Of the sonnes of Beer, 
Zachary Bebei, and with him ij. C. and vij. 
men. Of the sonnes of Esead, Iohnnes 
Ezechan, and with him Cx. men. Of the 
sonnes of Adonic of those that were the last, 
and these are their names: Eliphalam y 
sonne of Gebel and Semeias, with him lxx. 
men. All these called I togethery by the 
water Thia, where we pitched oure tentes 
three dayes, and there I mustered them.

As for the sonnes of the pretstes and 
Leuites, I founde none there. Then sent I 
unto Eleazar, a Eccelom, and Masman, a 
Malobam, and Enathan, and Samea, and 
Ioribimathan, Eunagan, Zachary, Mosollamu 
(these were the leders and men of experience) 
y I sent them worde, that they shulde come 
unto Loddeus, which was by the place of the 
treasury, commanded them that they 
shulde speake unto Loddeus and to his 
brethren a to those that were in the treasury, 
to sende vs soch me, as might execute 
the pretstes office in the house of the 
LORDE ofoure God. And with the mightie hāde 
of oure LORDE God, they brought vnto vs me 
of good experience, from amōge the sonnes of 
Moolius, the sonne of Leui, y sonne of Israel, 
Sebebeiam a the sonnes a his brether Aszbin

*1 Esd. 8. a.

*1 Esd. 8. b.
Then commanded I a fastynge vnto ye yonge men before the LORDE, I might desyre of him a prosperous journey a good waye for vs, yee for vs, for our children and for the catell, because of the layenges awayte: I durst not require of the kynge men of horse for fote, to conveye vs safely agaynst oure enemies, for we had sayde vnto the kyngge, that the power of the LORDE oure God shulde be with them, that seke him with their whole hert. And therfore we besought God our LORDE earnestly because of these things, and he was mercifull vnto vs, and herd oure prayer. And I separted from amonge ye rulers of the people, ye prestes of ye temple xij. men, ye Sebeia ye Asania, ye ten men of the kynge brethren with them. And I weied the ye golde ye syluer ye all the prestly ornamentes of the house of oure God, which the kyngge his couceell, his prynces ye whole Israel had geue. And when I had weyed it, I gaue th' an Cl. taletes in syluer, an C. talentes of syluer vessell, an C. talentes of golde, ye golde vessell seuë tyymes twente, and vessels of other metal (yeu for good metal) xij. glisteringe as the golde, ye saide vnto th' ye are also holy vnto the LORDE, ye the vessells are holy, ye golde ye the syluer ye is promised vnto the LORDE the God of oure fathers. Be diligent now ye kepe it, vntill the tyme ye ye delieuer it to the rulers of the people, to ye prestes, to the Leuites ye to ye pryncipall me of the cities of Israel in Jerusalem, ye in the chambre of the house of oure God.

So ye prestes ye the Leuites which receaued of me the golde, ye the syluer ye the vessell, brought it to Ierusalam in to the telle of the LORDE. And from Thia we brake vp the xij. daye of the first moneth, tyll we came to Ierusalam. And when the third daye was past, the weyed golde ye syluer was deliuered in ye house of the LORDE the fourth daye, vnto Marimoth the sonne of Ior the prest, ye with him was Eleazar ye sonne of Phineas, and with the were Iosabudus ye sonne of Iesnet, Medias ye the sonne of Banus, ye certayne of the Leuites to the nombre ye to the waigethe: ye the waigethe of them was wrytten vp the same tyme. As for those that were come out of captiuyte, they offered sacrifice vnto the LORDE the God of Israel: euë xij. oxen for all Israel, lxxvij. rammes, lxxij. shepe, xij. goates for synte, xij. kyne for a thank-offeringe, all to the sacrifice of the LORDE. And ye kynges cõmission deliuered they vnto ye stewardest and debytes of the kyngge, and to the vndershreues in Celosyria and Phenices.

'Now whan these things were done, the rulers came vnto me, and sayde: The generation of Israel, the prynces, ye prestes and Leuites, the strange people and indwellers of the londe, haue not put away the their vnclemnesse, from the Cananites, Hethites, Pheresites, from the Moabies, Egiptiçians ye Edomites. For both they and their sonnes haue mengled them selues with the daughters of them, ye the holy seide is mixte with the outlandish Heithen, ye sens the begynynge of their raigne haue the rulers and heades bene partakers of their wickednesse.

As soone as I had herd these things, immediately I rent my holy garmente, and pulled out ye hayre of my heade ye my beard, ye sat me downe soroufull ye heuy. So all they that were moued thorow the word of the God of Israel, came vnto me: and I sat still full of heines vntill the euencynge sacrifice. Then stode I vp fro fastinge, haunge rente clothes ye the holy garnet, kneled downe vpon my knees, helde out my hâdes vnto ye LORDE, ye sayde: O LORDE, I am confounded ye ashamed before thy face, for oure synnes are become many vpon oure heads, ye oure wickednesse are exalted vnto the heauë: for sens ye tyme of oure fathers we are in greate sinne vnto this daye. And for the synnes of vs ye oure fathers, we with oure brethren ye with oure prestes haue bene deliuered vnto the kings of the earth, in to the sword, ye in to captiuyte, ye became a spoyle with confucion ye shame vnto this daie. And now O LORDE God, how greate is the mercy ye we have gottë of the? in ye thou hast left vs a rote ye a name in the place of thy Sanctuary, to discouer oure light in the
house of ¶ LORDE oure God, ¶ ye geue vs meate at all tymes of our ministracion. And when we were in captiuyte, we were not forsaken of the LORDE oure God: but he made the kynges of Persia gracious ¶ fauourable vnto vs, so ¶ ye they gaue vs pytayles ¶ meate, yec ¶ leue to buylde vp the tæple of oure LORDE God agayne, to reypare the waisted places of Sion, and to dwell in Iewry ¶ Jerusalem. And now O LORDE, what shall we saye, haunyege all these thinges in possession? For we haue broken thy co-daunementes, whic hou guest vnto vs by the handes of thy seruauntes the prophets, sayenge: The londe ¶ ye go vnto, ¶ ye is geuen you for an heretage to haue in possessi on, is defyled with the vnclennes ¶ fylthynes of the Heithen, ¶ with their abhominacion haue they pouluted it al together. Therfore shall ye not ioyne* youre daughters vnto their sonnes, nor mary youre sonnes vnto their daughters: Morouer, ye shall never seke to make peace with them, ¶ ye ye maye increase ¶ eate the best in the lande, ¶ ye ye maye de-uyde ¶ inheritaunce of the londe vnto youre children for euermore. As for the thinge ¶ now happeneth vnto vs, it commeth all for oure wicked workes and greate synnes. yet hast thou geuen vs soch a rote, ¶ ye we are come againe in to oure owne londe: and we are so wicked, ¶ we we haue brokè thy statutes ¶ co-maunementes agayne, ¶ mengled oure selues with the vnclenes of the outlandish Heithen. O LORDE, art thou angrie with vs? wilt thou rote vs cleane out? ¶ ye oure rote ¶ name remayne nomore? O LORDE God of Israel, thou art true, for oure rote endureth yet vnto this present daye. And beholde, now are we before ¶ in our synnes, now can we not stonde before the in them. 

And when Eszdras with this prayer had knowleged the synne, weeping, ¶ lyège flatt vpon the grounde before the tæple, there gathered vnto him from Jerusalem a greate multitude of men ¶ wemen, of yonge men ¶ maydens, for there was a very wepteinge and mournynge in the cógregacion. So whan Iechonias the sonne Ieheli of the children of Israel cried, he sayde vnto Eszdras: we haue synned agaynst the LORDE, because we haue maried outlandish women of the Heithè. Now art thou ouer all Israel.

We wil sweare an ooth therfore vnto ¶ LORDE, ¶ we wel put awaye all oure wyues which we haue take of the Heithè, with their childre: like as it is appoynted the by oure fore elders. Stonde vp then, open thou it and declare it playnyly vnto vs acordighe to the lawe of ¶ LORDE: for the matter be-longeth vnto ¶ we wil helpe the, quyte thy self manly. So Eszdras arose, and toke an ooth of the rulers of ¶ prestes ¶ of ¶ Leuites ¶ of all Israel, to do after these thinges, and they sware.

THEN Eszdras stode vp from the courte of the tæple without, ¶ wente in to the chaber of Ionathas the sonne of Nasabus, ¶ remayned there, ¶ ate no meate ner dronke, for the multitude of the wickednes of the people. And there was made a proclama-cion in all Iewry ¶ at Jerusalem, for all soch as were gathered at Jerusalem out of capita-tuyte, ¶ who so euuer came not to Jerusalem with in two or thre days (acordighe to the judgment of the olde Lordes of councell) his goodes shulde be taken from him, ¶ he excluded from the cógregacion of the capita-tuyte. And in three days were all they of the trybe of Juda ¶ Ben Iamin gathered together at Jerusalem, the xx. daye of ¶ ix. moneth. And ¶ whole multitude sat trublinge in the courte of the temple, for it was wynter. So Eszdras arose vp, ¶ sayde vnto them: ye haue done vnrighteously, in that ye haue taken outlandish wyues to maria-ghe, ¶ so to increase the synnes of Israel. And now knowlege the same, ¶ geue prasse vnto the LORDE God of our fathers, ¶ per-foure his wil, departinge from the Heithen of the londe, ¶ from the outlandish wyues. Then cried the whole multitude with loude voyce, ¶ sayde: like as thou hast spoke, ¶ so wil we do: But for so mach as the people are many, ¶ ¶ wynter here, we maie not stode without ¶ house: agayne, this werke is not a thinge, ¶ ¶ can be finished in a daye or two, for we be many ¶ ¶ haue synned in these thinges: Ordene therfore, ¶ the rulers of the multitude and all they that dwell with vs, and as many as haue outlandish wyues, the prestes also and judges of euer place, maye stonde in the tyme appoynted. tyll they
lowse vp the wrath of the LORDE in this busynes.

Then Ionathas the sonne of Ezelei, ε Ozias and Thecam recaeued y charge of this matter, ε Bozoramus, ε Leius and Sabatheus helped the therto. After this, all they stode vp y came out of captitiye. And Esdras the presc chose vnto him the pryncipall men from amongst the fathers according to their names, ε in the new moone of the tenth moneth they sat together, to examen this matter. And so the matter was a determynge (concernynge the men y had outlandish wyues) vntill the new moone of the first moneth. And of the pressthe y had mixte the selues with outlandish wyues, there were fouende: Of the sonnes of Iesu the sonne of Iosedec ε his brethren, Mazeas, Eleazer, Ioribus ε Ioadeus, which offered them selues to put awaye their wyues, ε to offere a ramme for their ignorance. And of the sonnes of Gemmcri, Masseas, ε Esses ε Ieelech Azarrias. Of y sonnes of Fosera, Limosias, Hismaen, Nathanea, Isses, Ieddas, ε Talsas. And of the Leuites, Iosadbus, Seneis and Coldis, Caletas, Pactoes, Colnas and Eliones. Of the syngers of the Sacuary, Eliarib, Zackarus. Of the porters, Sallumus ε Tolbanes. And of Israel, of the children of Foro, Osi ε Remias, ε Geddis, ε Melchias, Michelus, Eleazarus, Ieemebias ε Bannas. And of the childder of Iolaman, Chaniais, Zachary, Ietzrelus, Ioddus, Erimoth ε Elias. And of y sonnes of Iathoim, Eliadas, Liasamus, ε Zochias, Larimoth, Sabdisk ε Tebedias. And of y sonnes of Zebes, Iohanis Amanias, Zabdis, ε Emeus. And of the sonnes of Bannus, Olamus, McLhuchus, Ieddas, Iasub, Asabus ε Ierimon. And of y sonnes of Addin, Naatus ε Moosias ε Caleus ε Raanas Maasus, Mathathias, Besel, Bannus, and Manasses.

And of the sonnes of Naue, Nones, Afeas, Melchias, Sameas, Simo, Ben Iainam, Malchus ε Marras. And of the sonnes of Asom, Carianeus, Mathathias, Bannus, Elphilachal, Manasses, Semelis. Of the sonnes of Bannus, Jeremym, Moodias, Abrams, Iohel, Baneas, Peliass, Iona, Marinuth, Elisesib, Mathaneus, Eliais, Orizas, Dielus, Semelins, Zambris ε Josep. Of y sonnes of Nebues, Idelus, Mathathias, Sabadas, Zecheda, Sedmi, Iesseus, ε Baneas. All these had také outlardish wemen to mariage, ε they put the awaye with their childder.

The pressthe ε Leuites, ε all they y were of Israel, dwelt at Jerusalem ε thorow out all y londe, in the new moone of the seventh moneth, ε the childder of Israel were in their dwyllynge. And y whole multydtude came together vpon y floore at y east syde of the holy porte of y temple. And they spake vnto Esdras ε hie prest ε reder, ε y wolde brynge y lawe of Moses, which was geue of ε LORDE God of Israel. So Esdras the hie prest brought the lawe vnto the whole multydtude, to man and woman, ε to all pressthe, ε y they might heare the lawe, in the new moone of the seventh moneth. And he red in ε floore ε y is before ε holy porte of ε temple, from the mornyng early vntill the evynynge, before men ε wemen. And they applied their mynde all vnto the lawe.

And Esdras the prest ε reder of ε lawe stode vp vpon a scaffolde of wodd, which was made therfore: ε vpon his right hande there stode by him Mathathias, Samus, Ananias, Azarias, Vrias, Ozechias, ε Bal-samus: vpon his lefte haide stode Faldeus, Misael, Malachias, Abusbus, Sabus, Naba-dias, ε Zachary. Then toke Esdras ε boke before the whole multydtude, for he was ε pryncipall and had in most honoure of ε all. And whan he had red out ε lawe, they stode all straight vp vpon their fete. So Esdras prayed the LORDE the most hye God, the Allmightie God of hoostes. And all ε people answered, Amen: ε helde vp their haides, fell downe flat vpon the earth, ε prayed ε LORDE: Jesus, Benezas, Sarebias, Iaddimus, Acembus, Sabbathes, Calithes, Azarias, Ioradus, Ananias, ε Phlias the Leuites which taught the lawe of the LORDE, ε red the lawe of the LORDE in the cogregacion, ε every man sett those before ε vnderstode the lawe. Then spake Atharathus vnto Esdras the hye prest ε reder, ε to the Leuites ε they taunght the multydtude, sayenge: This daye is holy vnto the LORDE: ε all they ε had herde the lawe, wepte. So Esdras sayde: ε Departe youre waye then, ε eate the best, ε drynke the swetest, ε sende giftes vnto them ε haue nothinge: for this daye is holy vnto the LORDE, and be not ye sory. Then wente they their waye euerychone, ate and

dronke and were mery, y sent rewardes vnto the y had nothinge, y they also might eate
with gladnesse: for they were exceedingly reioysed, thorow the wordes that were red
unto them in the lawe: And so they were all gathered together at Jerusalem to holde the
feast, acordinge to the couenaunt of lORDE God of Israel.

The ende of the thirde boke of Eszdras.

The fourth boke of
Eszdras.

What this boke conteyneth.

Chap. I.
God reproueth the people for their vnhank-
fulnes, and rehearseth vnto them his owne
louynge mercy, that he maye bringe the
agayne: yf they wyl not amende, he wil
chose another people.

Chap. II.
The Synagoge coplayneth vpō hir children. The
callynge of the Heithen.

Chap. III.
Eszdras sheweth of the excellent workes of God,
done vnto the people, and hath a frendly
contencion with God: because he suffreth the
Babilonians to haue the dominion ouer them,
where as they yet are sinners also.

Chap. IV.
The angel rebuketh Eszdras, for takinge in
hāde to seke out the grounde of Gods judg-
ment, and instructeth him with fayre symili-
tudes.

Chap. V.
A communicaciō of Eszdras and the angel to-
gether.

Chap. VI.
The angel enfourmeth Eszdras, and answereth
him to his questions.

Chap. VII.
The angel sheweth Eszdras many secrete mat-
ters, and thinges for to come.

Chap. VIII.
Eszdras prayeth for the people, that God wyll
rather loke vpon his owne louynge mercy and
the godlynes of few, the vpon the wycked
synnes of many.

Chap. IX.
Tokens of the tyme and punishement for to
come. Visions are shewed vnto Eszdras.

Chap. X.
A communicacion betwixte Eszdras, and the
woman that appeared vnto him.

Chap. XI. XII. XIII.
Of certayne visions and the interpretacioncs
therof.

Chap. XIII.
God appeareth vnto Eszdras in the bush, talketh
with him, and commaundeth him what he shal
do.

Chap. XIV.
God sheweth Eszdras the punyshmēt that he
wyl sende vpon the synfull people, and com-
maundeth him to tell them the same.

Chap. XV.
Punyshment vpon the Heithen, and how the
people of God shal behauve them selues therin.
The first Chapter.

The second boke of the prophet Esdralas:

(Thy sonne of Saraias, the sonne of Azarias, thy sonne of Helchia, thy sonne of Sallû, the sonne of Sadoc, the sonne of Achitob, the sonne of Amerias, the sonne of Azarias, the sonne of Maraioth, the sonne of Sarahiash, the sonne of Vzi, the sonne of Boccus, the sonne of Abisu, the sonne of Phineas, the sonne of Eleazar, the sonne of Aaron, of the trybe of Leui) which was presoner in the lande of the Meedes, in the raigne of Artaxerses kynge of Persia.

And the worde of the LORDE came vnto me, sayenge: "Go thy waye, shew my people their synfull dedes, their children their wickednesse, which they haue done against me, that they maye tell their children childe the same: for the synnes of their fathers are increased in them. And why? they have forgotten me, they have offered vnto straunge goddes. Am not I euen he, that brought them out of the lande of Egypte, from the house of bondage? But they haue prouoked me vnto wrath, despysed my counsell. Pull thou out then the hayre of thy heade, and cast all euell ouer them, for they haue not bene obedient vnto my lawe.

It is a people without lernynge, nor toure. How longe shal I forbeare them, vnto whom I haue done so muche good? Many kynges haue I destroyed for their sakes: Pharaoh with his seruantes and all his power haue I smyttyned downe and slayne: All synnaces haue I destroyed and rote out before them, and in east haue I brought two landes and people to naught, euyn Tyre and Sydon, and haue slayne all their enemies. Speake thou therefore vnto them, sayenge: Thus sayeth the LORDE: I led you thorow the see, and haue geuen you sure stretes sence the begynnynge. I gaue you Moses to be your captayne, and Aaron to be the prest: I gaue you light in a piler of fyre, a greate woders haue I done amoge you: yet haue ye forgotten me, sayeth the LORDE.

Thus sayeth the allmightie LORDE: I gaue ye quales to eate, and tentes for youre succoure: Neuertheles ye murmure, and ascrybed not ye victory of youre enemies vnto my name: yee this same daie do ye yet murmoure. Where are the benefits, that I haue done for you? Whan ye were hongrie in the wildernes, dyd ye not criue vnto me: Why hast thou brought vs in to this wildernes, to kill vs? It had bene better for vs, to haue serued ye Egipcians, then to dye in this wildernesse. The had I pitie vpon youre mourninges, and gaue you Manna to eate. Ye ate angels fooe. Wha ye were thyrstie, dyd not I hew ye hardstone, caused water ynough to floue thereout? For the heate, I couered you with yea leaues of the trees. A good pleasant fayt londe gaue I you: I cast out the Cananites, the Pheresites and Philistynes before you. What shal I do more for you, saith the LORDE?

Thus sayeth the Allmightie LORDE: Whan ye were in the wildernes, in the water of the Amorites, beyng a thyrst glasphemyne my name, I gaue you not fyre for youre glasphemies, but cast a tre in to yea water, and made the ryuer swete. What shal I do vnto the, O Iacob? Thou Iuda woldest not obeye me. I wil turne me to another people, vnto those will I geue my name, that they maye kepe my statutes. Seinge ye haue forsaken me, I wil forsake you also. Whan ye desyre me to be gracious vnto you, I shal haue no mercy vpon you. Whan ye call vpome me, I wil not heare you. For ye haue defyled youre hâdes with bloude, and youre fete are swift to commytt manslaughter. Ye haue not forsaken me (in a maner) but youre owne selues, sayeth the LORDE.

Thus sayeth the Allmightie LORDE: I haue I not prayed you, as a father his sonnes, as a mother her daughters, and as a norses hir yonge babes, that ye wolde he my people, and I shulde be youre God: that ye wolde be my children, and I shulde be youre owne father? I gathered you together, as an henne gathereth hir chekens vnder hir wynges. But now what shal I do vnto you? I shal cast you out fro my face. Whan ye offer vnto me, I shal turne my face from you: for your solemn feast dayes, youre new moones and youre circumcisiones haue I forsaken. I sent vnto you my seruaunte the prophetes,
whom ye haue taken and slayne, and torne their bodies in peces, whose bloude I wyll require of youre handes, sayeth the LORDE.

Thus sayeth the Allmightie LORDE: youre house must be desolate. I wil cast you out as the wynde doth y strawe: youre children shal not be fruteful, for they haue despysed my commaundement, and done y thinge y is euell before me. Youre houses wil I geue vnto a people y shal come, and they y neuer herd me, shal beleue in me: they vnto whos I neuer shewed token, shal do the thinge y I commaunde the. They haue sene no prophetes, yet shal they call their synnes to remembrance, and knowle the. I reporte me vnto the grace, that I wil do for the people which is to come, whose children reioyse in gladnes: though they haue not sene me with bodely eyes, yet in sprete they beleue the thinges that I saye. And now brother, beholde what greate worshippe, and se y people that commeth from the east, vnto whom I wyll geue the dukedome of Abraham, Isaac and Iacob, of Osea, Amos, and Micheas, of Joel, Abdy, Ionas, Naum and Abacuc, of Sophony, Aggeus, Zachery and Malachy, which is called also an angel (or messenger) of the LORDE.

Thus sayeth the LORDE: I brought this people out of bondage, I gaue the my commaundementes by my seruauntes y prophetes, whom they wolde not heare, but despysed my counsels. The mother that bare them, saye vnto them: Go youre wyse children, for I am a wyddow y forsaken: I brought you vp with gladnesse, but with sorrow and heuynes haue I lost you: for ye haue sune before the LORDE youre God, and done y thinges that is euell before him. But what shall I now do vnto you? I am a wyddow and forsaken: go youre wyse (o my children) and axe mercy of the LORDE. As for me O father, I call vpon the for a wytnesse ouer the mother of these childre, which wolde not kepe my couenaunte: y thou bryngge them to cofucion, and their mother to a spoyle, that she beare no more. Let their names be scatered abrode amonge the Heithen, let them be put out of the earth, for they haue thought scorn of my couenaunt.

Wo be vnto the Assur, thou that hydest the vnrighhteous by the. Thou wicked people, remembre what I dyd vnto Sodom and Gomorre, whose land is turned to pitch and ashes. Euen so also wyll I do vnto all them, that heare me not, sayeth the Allmighty LORDE. Thus sayeth the LORDE vnto Esydras: Tell my people, y I will geue them the kyngdome of Ierusalem, which I wolde haue geuen vnto Israel. Their glory also wyll I take vnto me, and geue them the euerlastynge tabernacles, which I had prepared for those.

The tre of life shalbe vnto them a sweate smellynge oynment: they shal nether laboure ner be weery. Go ye youre wyse, y ye shall receaue it. Praye for youre selues a few dayes, that they maye dwell therin. Now is the kyngdome prepared for you, therfore watch. Take heauë and earth to wytnesse, for I haue broken the euell in peces, and created the good, for I lyue sayeth y LORDE. Mother embrace thy children, and brynge them vp with gladnes: make their fete as fast as a pilier, for I haue chosen the, sayeth the LORDE.

And those that be deed wyll I rayse vp agayne from their places, and brynge them out of y graues, for I haue knowne my name in Israel. Feare not thou mother of the children, for I haue chosen the, sayeth the LORDE. And for thy helpe I shal sende the my seruauntes Esay and Ieremy, after whose counsell I haue sanctified y prepared for the, xiij. trees with dyuerse frutes, and as many welles flowinge with mylek and hony, y seuen mountaynes, wheryp there growe roses and lilies, wherin I wyll fyll my children with ioye. Execute justice for the wyddowe, be judge for the fatherlesse: geue to y poore: defende the cofortlesse: clothe the naked: heale the wounded and sick: laugh not a lame man to scorne; defende the crepell, and let the blinde come in to y sight of my clearnes. Kepe the olde y younge within thy walles: where so euer thou fyndest the dead, tokè them, and brynge them, and I shal geue the the first place in my resureccion. Holde styll (O my people) and take thy rest, for thy quyetes is come. Fede thy children O thou good norsse, stablish their fete: As for the seruauntes whom I haue geuen the, there
shal not one of them perish, for I wyl seke the from thy nombre, vexe not thy self.

For whan the daye of trouble and heuynes commeth, other shal wepe and be sorowfull, but thou shalt be mery and plenteous. The Heithen shalbe gelous, but they shalbe able to do nothinge agaynst the, sayeth the LORDE. My handes shal couer the, so that thy children shal not se the fyre euerlastinge. Be joyfull O thou mother with thy childre, for I wyll deluyer the, sayeth the LORDE. Remembr e thy deed childre, for I shall brynge them out of the earth, and shew mercy vnto them, for I am mercyfull, sayeth the LORDE Almightie.

Embrace thy childre, vntyll I come and shew mercy vnto them, for my welles runne ouer, and my grace shal not fayle. I Esdras receauned a charge of the LORDE vpon the mount Oreb, that I shulde go vnto Israel. But when I came vnto the, they set me at naught, and despyed the commaundement of the LORDE. And therfore I saye vnto you O ye Heithen, that heare and vnderstonde: Loke for youre shepherde, he shal geue you euerlastinge rest: for he is naye at hande, that shal come in the ende of the worlde. Be ready to the rewarde of the kyngdome, for the euerlastinge light shall shyne vpon you for euermore. Fie the shadowe of this worlde, receaue the joyfulnes of youre glory. I testifie my sauioure openly: O receaue the gift y is gvene you, and be glad, geuyng heauenly kyngdome. Aryste vp, and stonde fast: beholde the nombre of those that be sealed in the feast of the LORDE, which are departed from the shadowe of the worlde, and hane receauned glorious garmetes of the LORDE. Take thy nombre O Sion, and shutt vp thy purifed, which hane fulfilled the lawe of the LORDE. The nombre of thy children whom thou longedest for, is fulfilled: besoke the power of the LORDE, that thy people which haue bene called from the begynnynge, maye be halowed.

I Esdras sawe vpon the mount Sion a greete peole, whom I coude not nombre, they all praysed the LORDE with songes of thankesgeuynge. And in the myddest of the there was a yonge mû of an hye stature, more excellent then all they, and vpon every one of their heades he set a crowne, and was euere hygher and hygher, which I marueled at greatly. So I axed y angell, sayde: Syr, what are these? He answered and sayde vnto me: These be they, that haue put of the mortall clothinge and put on the immortall, and haue testified y knowelde the name of God. Now are they crowned, and receaue the rewarde.

Then sayde I vnto the angell: what yonge personne is it, that crowneth them, y geuynge them the palmes in their handes? So he answered and sayde vnto me: It is y sonne of God, whom they haue knowelde in the worlde. Then beganne I greatly to commende them, that stode so stilly for the name of the LORDE. And so the angell sayde vnto me: Go thy waye, and tell my people, what maner of thinges and how great wonders of the LORDE thy God, thou hast sene.

The iii. Chapter.

In the thirtie yeare of the fall of the cite, I was at Babilon, laye troubled vpõ my bed, y my thoughtes came vp ouer my hert: for I sawe y desolacion of Sion, the plentifuls wealth of them dwelt at Babilon: y my sprete was sore moued, so that I begane to speake fearefull wordes to the most hyest, and sayde: O LORDE LORDE, thou spakest at the begynnynge, when thou plantedst y earth, (and that thy self alone) and gaunest commaundement vnto y people, and a body vnto Adam, which was a creature of thy handes, and hast brethed in him the breth of life: and so he lyued before the, and thou leddest him in to paradise, which gardè of pleasure thy right hande had planted, or euer the earth was made. And vnto him thou gaunest commaundement to loue y waye, which he transgressed, immediatly thou appoyntedest death in him, and in his generacions. Of him came nacions, trybes, people, kynredes ouer nombre. And erery people walked after their owne wil, and did nyce things before the: and as for thy commaundementes, they despyed them.

But in processe of tymne thou broughtest the water floude, vpon those that dwelt in the worlde, and destroyedest them. And like as the death was in Adam, so was the water

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*a* Apo. 7. c.  
*b* Gen. 2. b.  
*c* Gen. 6. b.  
*d* Gen. 7. b.
floude also in these. Neuertheles one of them thou lestest: namely, Noe with his houselfe, of whom come all righteous mee. And it happened that, when they y dwelt vpon the earth, beganne to multiply, and had gotten many children, and were a great people, they be- 
ganne to be more wickedly then the first. 

Now when they all lyued so wickedly before the, * thou didest chose the a man from amongeth them, whose name was Abram. Him thou loudest, and vnto him only thou shewed- 
est thy wyl, and maydest an eueralasting 
ouenaunt with him, promisinge him, that thou woldest neuer forsake his sede. * And vnto him thou gauest Isaac, vnto Isaac also thou gauest Iacob and Esau. As for Iacob thou didest chose him, and put backe Esau. 

And so Iacob became a greate multitude. 

And it happened that whan thou ledest 
his sede out of Egipte, thou broughtest 
the vp to the mount Sion, * bowinge downe 
the heauen, settinge fast the earth, mounyng 
the gronde, makynge the depths to shake, and 
troublynge the world: And thy glory wente 
thorow foure portes of fyre, and earth quakes, 
and wyndes and colde: that thou mightest 
gewe the lawe vpnto the sede of Iacob, and 
dilligence vnto the generacion of Israel. 

And yet tokest thou not awaye from the 
that wicked hert, that thy lawe might bryng 
forth frute in them. For the first Adam bare 
a wicked hert, transgressed, and was over- 
come, and so be all they y are borne of him. 

* Thus remayned weaknes with the lawe in 
the hert of the people, with the wickednesse 
of the rote: so that the good departed awaye, 
and the euell abode still. So the tymes passed 
awaye, and the yeares were brought to an 
ende. * Then didest thou rayse the vp a ser- 
vaunt called Dauid, whom thou commandesteto 
yeldke a cite vnto thy name, and to offre 
vp incense and sacrifice vnto therin. This 
was done now many yeares. 

Then the inhabiteurs of the cite forsake the, 
and in all thinges dyd euë as Adam and all 
his generacions had done: for they also had 
a wicked hert. And so thou gauest thy cite 
over in to the handes of thine enemies. Are 
they of Babilon then better and more righte- 
ous then thy people, y they shall therfore haue 
the domymon of Sion? For when I came 
there, and sawe their vngodlynes, and so 
greate wickednesse, that it could not be 
bobre: yee whan my soule sawe so many 
euell doers (in y xxx. yeares) my hert fayled 
me, for I sawe, how thou suffrest them in 
such vngodlynes, and sparedst y wicked doers: 
but thine owne people hast thou roted out, 
and preserued thine enemies, a this hast thou 
not shewed me. 

I cannot perceane how this happeneth. Do 
they of Babilon then better, then they of 
Sion? Or is there eny other people, y know- 
eth the, sauyng the people of Israel? Or 
what generacion hath so beleued y couenautes, 
as Iacob? And yet their rewarde appeareth 
not, and their laboure hath no frute. For I 
have gone here and there thorow the Heithë, 
a I se, y they be rych a wealthy, a thynke not 
upon y commandementes. Weye thou ther- 
fore oure wickednesse now in y balance, and 
theiris also that dwell in the worlde, and so 
shal thy name be no where founde but in 
Israel. Or where is there a people vpon 
earth, y hath not synned before the? Or 
what people hath so keped thy commandem- 
entes? Thou shalt fynde, that Israel by 
name hath keped thy preceptes, but not the 
other people and Heithen.

The iii. Chapter. 

A ND the angell that was sent vnto me 
(whose name was Vriel) gave me an- 
swere, and sayde: Thy hert hath takë to 
moch vpon it in this worlde, and thou think- 
est to comprehende the waye of the Hyest. 
Then sayde I: yee my lorde. And he an- 
swered me, and sayde: I am sent to shewe 
the thre wayes, and to sett forth thre symi-
灯tudes before the: wherof yf thou canst declare 
me one, I wil shewe the also the waye, that 
thou desyrest to se, and I shal shewe the from 
whiche the wicked hert commeth. And I 
sayde: tell on my LORDE. Then sayde he 
vnto me: Go thy waye, weye me the weight 
of the fyre, or measure me the blast of the 
wynde, or call me agayne the daye that is 
past. Then answered I and sayde: What 
man borne is able to do that? Why requyreth 
thou soch of me? And he sayde vnto me: 
Yf I shulde axe the, how depe dwellings are 
in the see? Or how greate water springes are

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* 1 Re. 16. c. 2 Reg. 5. a.
vpon ý firmamet? Or how greate water sprynge in are in the begynnynge of the depe? Or which are the outgoings of Paradise? Peradventure thou woldest saye vnto me: I never wente dounne yet in to ý depe ner hell, neither dyd I ever dlymmme vp in to heauen. Neuertheles now haue I axed the but onely of fyre and wynde and of the daye, where thowry thou hast tranayled, and from the which thou canst not be separated: and yet canst thou gen me no answere of them.

He sayde moroner vnto me: Thine owne things, and soch as are growne vp with ý, canst thou not knowe: how shulde thy vessel then be able to cowprehende the waye of the Hyest, and now outwardly in the corrupte worlde, to vnderstode the corrupcion ý is eydent in my sight? Thé sayde I vnto hym: It were better that we were not at all, the that we shulde lyue in wickednesse, and to suffre, and not to knowe wherfore. He answered me, and sayde: I wote in a wod, and the trees toke soch a deyuce and sayde: "Come let vs go, and fight agaynst the see, that it maye departe awaye before vs, and that we maye make vs yet more woddes.

The floudes of the see also in lyke maner toke this deyuce, and sayde: Come, let vs go vp, and fight agaynst the trees of the wodd, that we maye make our londe the wyder. The thought and deyuce of the wodd was but vayne and nothinge worth, for the fyre came, and consumed the wod: The thought of the floudes of the see came likewise to naught also, for the sonde stode vp and stopped them.

Yf thou were iudge now betwyxte these two, whom woldest thou iustifie, or whom woldest thou codemne? I answered and sayde: Verely it is a foolish thought that they both haue deuyed. For the gronde is geuen vpnto the wod, and the see also hath his place to beare his floudes. Then answered he me vp says: Thou haist geuen a right judgment, why iudgest thou not thy self also? For like as the gronde is geuen vpnto the wod, and the see to his floudes: euene so they that dwell vpon earth, maye vnderstonde nothinge, but that which is vpnto earth: and he that dwelleth aboue the heauens, maye onely vnderstode the things, that are aboue the hea-
of the sedes is filthy in you: for he hath weyed the worlde in the balaunce: in measure and nombre hath he measured the tyme, and moueth it not, vntyll the same measure be fulfilled. Then answered I and sayde: O LORDE LORDE, now are we all full of synne, and for oure sake peraduenture it is not, that the barne of the righteous shall not be fulfilled, because of the synnes of thee that dwell vpon earth.

So he answered me, and sayde: Go ye waye to a woman with childe, and axe her, when she hath fulfilled her ix. monethes, yf her childeszbed mayke ye byrth envy/loger within her. The sayde I: No LORDE, that can she not. And he sayde vnto me: In hell the secrete places of soules are like ye preuy chamber of a woman. For like as a woman that travayleth, maketh haist, whan the tyme necessite of the byrth is at hande: Euen so doth she haist to defyuer it that is commytted vnto her. Loke what thou desyreth to se, it shall shewe the from the begynnyng.

Then answered I and sayde: Yf I haue founde fauoure in thy sight, and ye it be possible, and yf I be mete therfore, shewe me then, whether there be more to come thee is past, or more past then is for to come. What is past, I knowe: but what is for to come, I knowe not.

And he saide vnto me: Stonde vp vpó ye right syde, and I shal expounde the symlytude vnto the. So I stode, and beholde, an whote burnynge oue wente ouer before me: it happened ye when the flamme was gone by, the smoke had the vpver hande. After this there wete ouer before me a watery cloude, and send downe moch rayne with a storme: ye when the stormy rayne was past, the droppes remayned still. Then sayde he vnto me: like as the rayne is more then the droppes, and as the fyre exceedeth the smoke, euyn so ye measure of the thinges that are past, hath the vpper hande. Then wente the droppes and the smoke aboue: and I prayed and sayde: May I lyue (thynkest thou) vntyll that tyme? Or what shall happen in those dayes? He answered me, and sayde: As for the tokës wherof thou axest me, I maye tell the of the in a parte: but as touchinge ye life, I may not shewe the, for I am not sent therfore.

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The v. Chapter.

NEUERTHELESSE, as concernyng the tokens, mark this: Beholde, the dayes shall come, that they which dwell vpon earth, shalbe takë in a greate nombre, æ the waye of the trueth shalbe hyd, and the lëde shalbe baren from faith: but inquyyte shal haue the vpper hande, like as thou hast sene now, and as thou hast herde lëge agoo. And the londe that thou seist now to haue rule, shalt thou shortly se waist. But ye God graunte the to lyue, thou shalt se after ye thirde trompet, that the Sonne shal sodenly shyne agayyne in the night, and the Moone thre tymes in the daye, æ bloude shal droppe out of wodd, and the stone shal geue his voyce, and the people shalbe vnquyete: and euyn he shal rule, whom they hope not that dwell vpon earth, and the foules shal flyt, and the Sodomitysh see shal cast out his fish, and make a noyse in the night, which many shal not knowe, but they shal all heare the voyce therof.

There shalbe a cofucion also in many places, and the fyre shal be oft sent agayyne, and the wylde beastes shal go their waye, æ menstruous wemen shal beare monsters, and salt waters shalbe founde in the swete: one frende shal fight agaynst another: then shal all wyt and vnderstandinge be hyd and put asyde in to their secrete places, æ shalbe sought of many, and yet not be founde: then shal vrightnesses and volupitous haue the vpperhande vpon earth. One lande also shal axe another, and saye: Is rightnesses gone thorow the? And it shal saye: No. At the same tyme shal men hope, but nothinge optayne: they shal laboure, but their wayes shal not prosper.

To shewe the soche tokens I haue leue, and ye thou wylt praye agayyne, æ wepe as now, and fast seuen dayes, thou shalt heare yet greater things. Then I awaked, and a fearfulness wente thorow all my body, æ my mynde was feble and carefull, so that I almost swommen withall. So the angell that was come to talke with me, helde me, comforted me, and sett me vp vpon my fete.

And in the seconde night it happened, æ Salathiel the captayne of the people came vnto me, sayenge: Where hast thou bene?

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*Some rede, my life.

* Mat. 24. a.
and why is the counentaunce so heuy? Knowest thou not, y Israel is committed vnto the, in the londe of their captuyte? Vp then, and eate, and forsake vs not, as the shepheard that leaueth his flock in the bandes of wicked wolues. Then sayde I vnto him: Go thy waye fro me, and come not nye me: & he herde it, and as I sayde, so wiste he his waye fro me. And so I fasted seuen dayes, mourninge and wepyng, like as Vriell the angell commandaed me. And after seuen dayes it happened, that y thoughtes of my hert were very greuous vnto me agayne, & my soule receaued y sprete of vnderstandyng, & I begane to talke with the most hyest agayne, and sayde: O LORDE LORDE, of euery wod of y earth & of all the trees thereof, thou hast chosen y one onely vynyarde: & of all londes of the whole worlde thou hast chosen the one pytt: & of all florres of the groude thou hast chosen the one lylie: & of all the depths of the see thou hast filled the one ryuer: & of all builded cities thou hast halowed Sion vnto thy selfe: & of all y foules that are created, thou hast named the one doue: & of all the eateyll y are made, thou hast prouyded y one shepe: & amoge all y multitudes of folkes thou hast gotten the one people, and vnto this people whom thou louedest, thou gauest a lawe, y is proued of all.

And now O LORDE, why hast thou gené this one people ouer vnto many? & vpon the one rote thou hast prepared other, and why hast thou scatred y one onely people amongst many? which treads the downe, yee which haue euery withonde y promyse, & neuer beleued y coenautes? And though thou werest enemye vnto y people, yet shuldest thou punysh the with thine owne handes. Now whai I had spoké these wordes, the angell y came to me y night afore, was set vnto me, & sayde vnto me: Heare me, & herke to y thinge y I saye, & I shal tell y more. And I sayde: Speake on my LORDE. The sayde he vnto me: Thou art sore vexed & troubled for Israel's sake. Louest thou y people better, then him y made them? And I sayde: No LORDE, but of very greffe & copassion haue I spoké. For my reynes payme me euery houre, because I wolde haue experience of the waye of the most hyest, and to seke out parte of his iudgment. And he sayde vnto me: that thou mayest not.

And I sayde: wherfore LORDE? Where vnto was I borne then? Or why was not my mothers childezbed then my graue? So had I not sene the mystery and trouble of Iacob, and the trauaule of my people of Israel.

And he sayde vnto me: Nobre me y things, y are not yet come: gather me together y droppes, that are scatred abrode: make me y floures grene agayne, y are wythered: opé me the thinge that is closed: and bringe me forth the wyndes, that are shutt vp: Shewe me the ymage of a voyce, and then shal I declare the the thinge, that thou labourest to knowe. And I sayde: O LORDE LORDE, who maye knowe these thinges, but he that hath not his dwellynge with me? As for me, I am vn wise: how maye I the speake of these thinges, wherof thou axest me? The sayde he vnto me: like as thou canst do none of these thinges y I haue spoken of, Euen so canst thou not fynde out my iudgment, or in the ende the loure that I haue promysed vnto my people. And I sayde: Beholde o LORDE, yet art thou nye vnto them that have no ende: and what shal they do that haue bene before me, or we that be now, or they that shal come after vs? And he sayde vnto me: I wyll lycken my iudgment vnto a rynge. Like as there is no slacknesse of the last, euen so is there no swiftnesse of the first. So I answered y sayde: Coudest thou not make those (that haue bene made, and that be now, and that are for to come) in one, that thou mightest shewe thy iudgment the sooner?

Then answered he me and sayde: The creature may not haist aboue the maker, nether maye the worlde holde the at once, that shalbe created.

And I sayde: How hast thou sayde then vnto thy seruuant, that thou louynge maker hast made the creature louynge at once, y the creature bare it? euen so might it now also beare them that be present, at once. And he sayde vnto me: Axe the childezbed of a woma, and saye vnto her: Yf thou bringest forth childre, why doest thou it not together, but one after another? Praye her therafore, to brynge forth ten children at once. And I sayde: she can not, but must do it one after another.

Then sayde he vnto me: Euen so haue I genen a childezbed vnto the earth, for those
that be sowne vpon it by processe of tyme. For like as a yonge childe maye not brynge forth the things that belonge to the aged, euyn so haue I ordened the werkde which I made. 

And I axed and sayde: Seynge thou hast now geue me a waye, I wyl speake before y: for oure mother of whom thou hast tolde me, is yet yonge, and now she dreweth nye vnto age. He answered me, and sayde: Axe a woman that beareth children, she shal tell the. Saye vnto her: wherfore are not they (whom thou hast now brought forth) like those that were before the, but lesse of stature? And she shal answere the: They y be borne in the youth of strengthe, are of one fashion: and they that are borne in the tymge of age (when the child-eszbed fayleth) are other wyse. Cosidre now thy self, how that ye are lesse of stature, then those that were before you, and are they that come after you, lesse then ye, as the creatures which now begynne to be olde, and haue passed ouer the strength of youth. Then sayde I: LORDE I beseeke the, yf I haue founde fauoure in thy sight, shewe thy seruant, by whom doest thou vyset thy creature?

The vi. Chapter.

And he sayde vnto me: In the begynnynge when the grounde was made, before the worlde stode, or euer y wynes blew, before it thondred and lightened, or euer the foundations of Paradise were layed, before the fayre fluorres were sene, or euer the moueable powers were stablished, before y innumerable multitudes of angels were gathered together, or euer y highnes of y ayre were fifted vp, afore y measures of the firmanent were named, or euer y chymneys in Sion were hote, and or the presente yeares were sought out, and or euer the invencions of them y now symne, were put asyde, before they were sealed that now gather faith for a treasure: then dyd I cosidre and pondre all these thinges, and they all were made thorow me, and thorow none other: by me also they were ended, and by none other.

Then answered I and sayde: which shalbe the partynge asunder of the tymes? Or whan shalbe the ende of the first, and the begynnynge of it that foloweth? And he sayde vnto me: From Abrahae vnto Isaac, wha Iacob a Esau were borne of him, Iacobs hande helde first the hele of Esau: for Esau is the ende of this worlde, and Iacob is the begynynge of it that foloweth. The hande of man betwixte the hele and the hande. Other question (Esdras) axe thou not.

I answered then and sayde: O LORDE LORDE, yf I haue founde fauoure in thy sight, I beseeke the, shewe thy seruant the ende of thy tokès, wherof thou shewdest me parte the last night. So he answered and sayde vnto me: Stode vp vpon thy fete, and hearre the perfecte voyce and sounde. There shal come a greate mocion, but y place where thou stodest shal not be moned. And therefore when thou hearest the wordes, be not azyred: for of the ende shal the worde and foundacion of y earth be vnderstone. And why? the wordes therof trembleth and quaketh, for it knoweth, that it must be chaunged at the ende. And it happened, that wha I had herde it, I stode vp vpon my fete and herkened: and beholde, there was a voyce y spake, and the sounde of it was like the sounde of many waters, and it sayde. Beholde, y dayes come, y I wyl begynne to drawe nye, and to vyset them that dwell vp of earth, and wyl begynne to make inquisition of them, what they be y haue hurte equyte with vrighteousnes, and when the lowe estate of Sion shalbe fullfylled: and when the worlde, that shal banishe awaye, shalbe ouersealed, then wyl I do these tokens.

The bokes shalbe opened before the firmanent, and they shal se all together, the children of a yere olde shal speake with their voices: the womene with childe shal bryng forth vntymely children of thre or foure monethes olde, and they shal lyue, and be rayed vp: and sodely shal the sowne places appeare as the vnsowne, the full store houses shal sondenly be fonde emptie, and the trompett shal genue a sounde, which wha euery man heareth, they shalbe haistely azyred. At that tyme shall frendes fight one agaynst another like enemies, and the earth shal stonde in feare with them.

The sprynges of the welles shal stonde styll, and in thre houres they shal not renne. Who so euer remayneth from all these thinges that I haue tolde the, shal escape, and se my saluacion, and the ende of youre worlde. And the men that are receaued, shal se it, they
that have not tasted death from their birth:
and the heart of the indwellers shall be changed,
and turned in to another meaning: for
each shall be put out, and dissevered shall be quenched.
As for faith, it shall flourish,
corruption shall overcome: and the truth,
which hath been so long without fruit, shall be declared.
And it happened when he talked with me,
that I looked demurely upon him, before whom
I stode, and these words sayde he vnto me:
I am come to shewe you, the tyne of the night
for to come.
Yf thou wilt praye yet more, and fast soued
dayes agayne, I shall tel the more things,
that greater then before: for thy voyce is herde
before the Hyest: for why? the Mighty hath sene
thy righteous dealyng, he hath sene also
thy chastite, which thou hast had euer sene
thy youth: and therfor hath he sent me to shewe
the all these things, and to saye vnto thee:
Be of good comforte, and feare not, and
haist not with your tyne, that are past to thynke
vayne thinges, and make no haist of the latter tyne.
And it happened after this, if I wept
agayne, and fasted seuen dayes in like maner,
that I might fulfill the the seuen, which he
told me. In the eight night was my hert
vexed within me agayne, and I beganne to
speake before the Hyest: for my sprete was
greatly set on fyre, and my soule was in
distresse, and I sayde: O LORDE, thou spakest
vnto thy creature from the begynnyng (euen
the first daye) and saydest: Let a heauen and
earth be made, and thy word was a perfecte
worie. And then was there the sprete, and
the darkenesse were yet on euery syde, and
silence: there was no mans voyce as yet from
the. Then commandest thou a fayre light
to come forth out of thy treasures, that thy
worke might appeare and be sene.
Vpon the seconde daye thou maydest
the sprete of the firmanent, and commandest
it to parte asunder & to make a deuision be-
twixte the waters, that the one partie might
remaine aboue, and the other beneth. Vpon
the thirde daye thou broughtest to passe, if
the waters were gathered in the seuenthe partie
of the earth: Six partes hast thou dryed vp,
and kepe them, to the intet of men might
sowe and occupie husbandrie therin. As
soone as thy worde wente forth, the worke was
mad6. For immediatly there was great in-
umerable frute, & many dyuerse pleasures &
desires of temptation, floure of chaungable
coloure and smelle, and this was done the thirde
daye.
Vpon the fourth daye thou commandested
that the Sonne shulde geue his shyne, and if
Moone his hir light: the starres didest thou sett
in ordre, and gauest them a charge, to do
seruice euene vnto man, 4 that was for to be
made. Vp6 the fifth daye thou saydest vnto
the seuenthe partie (where the waters were
gathered) that they shulde bringe forth diuere
beastes, foules and fishes. And so it came to
passe, that the domme water and without
soule, brought forth lyuynge beastes at the
commandement of God, that all people might
prayse thy wonderous worke. Then didest
thou preserne two soules, 5 one thou calldest
Enoch and the other Leuiathan, and didest
seperate the one from the other: for the
seuenthe partie (namely, where the water was
gathered together) might not holde them
both. Vnto Enoch thou gauest one parte,
which was dryed vp the thirde daye, that he
shulde dwell in the same partie, wherin are
a thousande hilles. But vnto Leuiath6 thou
gaised the seuenthe partie, namely the moyst,
and hast kepe him to doeuure what thou
wylt, and whan.
Vpon the sixte daye thou gauest comman-
dement vnto the earth, that before the it shulde
brynge forth beastes, catell and all thy crepe,
besides this) Adam also, whom thou
maydest lorde of all thy creatures: Of him
come we all, and the people also, whom thou
hast chosen specially vnto thy self. All this
haue I sayde now and spoken before the, that
I might shewe, how that the worlde is made
for oure sakes. As for the other people which
also come of Adam, thou hast sayde that they
are nothinge, but be like a spele, and hast
lickened the abundance of them vnto a droppe
(that falleth) from the rofe of the house.
And now (O LORDE) the Heith6 which
haue euere bene reputed as nothinge, haue
begonne to be lordses ouer vs, and to doeuure
vs: but we thy people (whom thou hast called
off y first borne, thy only begotten, and thy faver-
lent lourer) are euene in to their handes and
power. If the worlde now be made for oure
sakes, why haue we not the inheritaunce in

4 Gen. 1. a.
5 Deu. 4. c.
And it happened after that I had spoken out these words, there was sent vnto me an angell (which had bene by me also the nightes afore) and he sayde vnto me: Vp Eszdras, and heare the worde that I am come to tell the. And I sayde: speake on LORDE my God. The sayde he vnto me: The see is sett in a wyde place, y it might be depe and greate: but the intrauce is narow and small like a ryuer. For who wolde go in to the see, to loke vpon it, and to rule it? Yf he wente not throu the narow, how might he come in to the brode?

Item, another. A cite is buylded and sett vpon a brode fulde, and is full of all goodes: the intrauce is narow and sodane, like as yf there were a fyre at the right hande, and a depe water at the left, and as it were onely one strate path betwixte the both, so small, that there coude but one man go there.

Yf this cite now were geuen to an heyre, y he never wente thorow this parlous waye, how wolde he receaue his inheritaunce? And I sayde: It is so, LORDE. Then sayde he: Euen so is Israel also a porcion. And why? for their sakes haue I made the world: y when Adam trasgressed my statutes, then was y thynge judged that was done. Then were y intracues of the worlde made narow, full of sorow and trauayle: They are but few y euell, full of pares and laboure. For the intracues of the fore worlde were wyde and sure, and brought immortall frute.

Yf they now which are entred in to this worlde, maye not comprehende these strayte and vayne thynge, moche lesse maye they comprehende and vnderstaynde the secrete thynge: Why disquiectest thou thy self then, seynge thou art but a corruptibill man? And what woldest thou knowe, where as thou art but mortall? And why hast thou not receaue in to thine hert the thynge that is for to come, but that is present?

The sayde I: O LORDE LORDE, thou hast ordered in thy lawe, that the righteous shulde inheret these thynge, but that the vnfaithfull and vngeoedly shulde perishe. Neuer-

* Deut. 8. 9.*
Then sayde I: Abraham prayed first for the Sodomites,* x Moses for the fathers y synned in the wyldernes, x he y came after him for Israel, in y tyme of Acha and Samuel: and Dauid for y destruccion, and Salomon for them that came in to the Sanctuary, x Helias for those that receaued rayne, and for the deed, that he might lyne: and Ezechias for y people in the tyme of Senacherib: x dynerse other in like maner, which have prayed for many.

Euæ so now, seynge y corrupte is growne vp, and wickednes increased, and the righteous have prayed for the vngodly, wherfore shal it not be so now also?

He answered me, and sayde: This present worlde is not y ende, there remayneth moch honour in it, therfore have they prayed for the weake. But the daye of dome shalbe the ende of this tyme, and y begynnyng of the immortalite for to come, wherein all corrupcion vanysheth, all volupitousnes is loused, all myszbleuue taken away, righteoussnes growne, and the verite spong vp. Then shall no man be able to saue him that is destroyed, ner to oppresse him y hath gottë y victory. I answered the, x sayde: This is my first x last sayenge: y it had bene better, not to haue geuen the earth vnto Adam: or els when it was geue him, to kepe him that he shulde not synne. For what profit is it for men now in this present tyme to lyne in heuynes, x after death to loke for punysement? x thou Adæ, what hast thou done?

For though it was thou y synned, thou art not fallé alone, but we all y come of the. For what profit is it vnto vs, yf there be promised vs an immortal tyme, where as we indeled with deadly works? x that there is promised vs an euerlastinge hope, where as we oun selues are euell and vayne? x yere there are layed vp for vs dwellynge of health x fredome, where as we haue lyued euell? and that the worship of y Hyest is kepte to defende them, which haue led a pacient life, where as we haue walked in y most wicked wayas of all? and that there shalbe shewed a paradyse, whose frute endureth for euer, wherin is fredome and medycyne, where as we shall not go in? for we haue walked in vnpleasant places: And that the faces of them which have absteyned, shal shyne aboue the starrs, where as oun faces shalbe blacke and darche? for whyle we lyued and dyd vnrighteously, we considered not, that we shulde suffre therfore after death?

The answered he me, and sayde: This is the consideracion x thought of the battayl, which man hath vpon earth: that yf he be overcome, he shall suffre as thou hast sayde. But yf he gett, the victory, he shall receaue the thinge that I saye. For this is the life, wherof Moses spake vnto the people, whylhe he lyued, seynge: Chose the life, x that thou mayest lyue. Neuertheles they beleued him not, nether the prophets after him, No ner me which haue spoken vnto them, that heuynes shulde not reach vnto them to their destruccion, like as ioye is for to come ouer those, that haue suffre the selues to be enfiourmed in salvacion.

I answered then x sayde: I knowe LORDE, that the Hyest is mercyfull, in y he hath mercy vpon them, which are not yet in the worlde, and vpon those also that walke in his lawe: x and that he is pacient and longe sufferinge towards those that haue synned in their workes: and that he is liberer to geue where as it requyreth: and that he is of greate mercy, for he multipliceth his louyne kynnesses towards those that are present, and that are past, and to them which are for to come. For yf he multiplie not his mercies, the worlde shal not be made lyuynge, with those that dwell therin: He geueth also, for yf he gane not of his goodnesse, that they which haue done euell, might be eased, the ten thousande partes of men shulde not be made lyuynge. And yf the judge forgaine not those y bë healed with his worde, and yf he wolde destroye y multitude that stryuet, there shulde be very few left in an innumerable multitude.

And he answered me, sayenge: The most x hyest made this worlde for many, but the worlde to come for few. I wyl tell the a symilitude, Eszdras: As when thou axest the earth, it shal saye vnto the, that it geueth moch noule, wherof erthe vessels are made, but little of it y golde cömeth of.

* Gen. 18. d.  
* Exo. 32. c.  
* 2 Re. 24. b.  
* 2 Par. 6. c.  
* 3 Re. 17. a.  
* 4 Re. 18 and 19

* Deut. 30. d.  
* Rom. 2. a.
This is the begynnynge of the worde of Eszdras, before he was receaued: O LORDE, thou that dweltest in euerlastyngnesse, whose eyes are lift vp in the ayre, whose stol is exceeding hye, whose glory and maiesye maye not be comprehended, before whom the hoostes of heauen stonde with tremblinge, whose kepinge is turned in winde and fyre, whose worde is true, whose talkynge is stedfast, whose commandement is stronge, whose ordynaunce is fearfull, whose loke dryeth vp the depths, whose wrath maketh the moun- taynes to melt awaye, whose true bareth wytnes: O hear ye prayer of thy servaunt, and marc with thine eares the peticion of thy creature.

For whyle I lyue, I wil speake: and so loge as I haue vnderstondinge, I will answere. O loke not vs the synnes of thy people, which serue ye in the trueth. Haue no respeyte vnto the wicked studies of the Heithen, but to the desyre of those that kepe thy testimonies with sorowes. Thynke not vpon those that haue walked faynedly before the, but vpon them, which with wyll haue knowne thy feare.

Let it not be thy wyll to destroye them, which haue had beastly maners, but to loke vpon them that haue clearly taught thy lawe. Take thou no indignacion at them, which are worse then beasts: but loue them, that allwaye put their trust in ye righteousnes and glory; for we and oure fathers haue all the same sicknes and disease, but because of oure synnes thou shalt be called mercifull.

For ye thou hast mercy vpon vs, thou shalt be called mercifull, where as we haue no workes of righteousnes: for ye righteous which haue layed vp many good workes together, shall out of their dedes receaue rewarde. For what is man, that thou shuldest take displeasure at him? Or what is the corruptible mortall generacion, that thou shuldest be so rough towards him?

For of a trueth there is no man amonge them that be borne, but he hath dealt wickedly: and amonge the faithfull there is none, which hath not done amysse. For in this (O LORDE) thy righteousnes ye thy goodnes shalbe prayed and declared, ye thou be mercifull vnto them, which are not rych in good workes.

Euen so is it with the worke of this worlde. There be many created, but few shall be preserued. Then answered I sayde: Then swallow vnto the witt (thou soule) and devoure the vnderstondinge, for thou art agreed to herken and to geue eare, and wyllinge to prophecie: for thou hast no longer space geuen the, but only to lyue. O LORDE, wilt thou not geue thy seruaunt leue, ye we maye praye before the, and that thou mayest geue sede vnto oure hert, and buyde oure vnderstondinge, that there maye come frute of it: and that euery one which is corrupte, and bereareth the state and place of a man, maye lyue?

For thou art alone, and we all are one workmanship of thy handes, like as thou hast sayde, and like as the body is fashioned now in the childezbed, and thou geuest the membres, and thy creature is preserued in fyre and water: ix. monethes doth thy worke suffre thy creature, which is fashioned in her: but the thinge that preserueth and it ye is preserued, shal both be kepte together: when tyme is, the childezbeddel deluyereth ye thinge, which is kepte and growne in her.

For thou hast commanded the brestes to geue mylke vnto the frute, that the thinge which is created and fashioned, maye be nourished for a tyme: and then thou disposest and ordrest it with thy merc, bryngest it vp with thy righteousnes, nurturset it in thy lawe, and refourmest it with thy vnderstondinge, mortifiest it as thy creature, and makest it lyuyng as thy worke. Seinge then that thou destroyest him, which with so greate labours is created and fashioned thorow thy commandement, thou coudest lyghtly ordene also, that the thinge which is made, might be preserued.

And this I speake now of all men in generall, as thou knowest: but of thy people, for whose sake I am sory: and of thy inheritance, for whose cause I mourne: and of Israel, for whom I am wofull: and for Iacob, for whose sake I am greued: therefore begynne I to praye before the, for my self and for them, for I se the fall of vs, euen of vs, that dwell vpon earth. But I haue herde the swiftnes of the judge, which is to come: therfore heare my voyce, and vnderstoide my wordes, and I shal speake before the.
Then answered he me and sayde: Some things hast thou spoken a right, and according vnto thy wordes it shal be. For I wil not verelye cosidre the worke of them, which haue synned before death, before the judgment, before destruccio, but I will rejoyse ouer the worke and thought of y righteous. I wil remembre also the pilgrimage, the holymakynge and the rewarde. Like as I haue spoken now, so shall it come to passe. For as the husbade man soweth moch seede vpon the grounde, and planteth many trees, and yet allwaye the thinge that is sowe and plated is not all kepe safe, nether doth it all take rote: Euen so is it of them that are sowe in the worlde, they shall not all be preserved.

I answered then y sayde: Yf I haue founde grace, then let me speake. Like as the husbade mans seede perisheth, yf it receaue not rayne in due season, or yf there come to moch rayne vpon it: Euen so perisheth man also, which is created with thy handes, and is like vnto thine owne ymage and thy self, for whose sake thou hast made all things, and likened him vnto the husbande mans seede. Be not wroth at vs (O LORDE) but spare thy people, and haue mercy vpon thine owne inheritance: O be mercifull vnto thy creature.

Then answered he me and sayde: Things present are for the present, and things to come for soch as be to come. For thou wastest yet moch, seynge thou mayest loue my creature aboue me: I haue oft times drawne nye vnto the, but neuer to the vrighteous. In this also thou art maruelous before the Hyest, in that thou hast humbled thy self, as it becommeth the, and hast not regarded thine owne self, y thou art had in soch honoure amonge the righteous. Therefore shal greate wrecchidnes and mysteries come vpon them, that in the latter tymes shal dwell in y worlde, for they have walked in great pryde.

But vnderstonde thou for thy self, and seke out glory for soch as be like the: for vnto you is paradise opened, the tre of life is planted, the tymes to come is prepared, plenteousnes made ready: a cite is builded for you, and a rest is prepared, yee perfecte goodnes and wyszdome. The rote of euell is marked from you, the weaknes and moth is hyd from you, into hell flyeth corrupcion in forgetfulness. Sorowes are vanyshed awaye, and in the ende is shewed the treasure of immortalite. And therefore axe thou no more questions, cœernynge the multitude of them that perish: For they haue taken libertie, despyed the Hyest, thought soorne of his lawe, and forsaken his wayes.

Morouer, they haue troden downe his righteous, and sayde in their hert, that there is no God, yee and that wittingly, for they dye. For like as the thinge that I haue spoken of, is made ready for you: Eue so is thyrst and payne prepared for them. For it was not his wil that man shulde come to naught: but they which be created, haue defyled the name of him that made them, and are vthankefull vnto him, which prepared life for them. And therfore is my judgment now at hande. These thinges haue I not shewed vnto all men, but vnto few: namely, vnto the, and to soch as be like the.

Then answered I and sayde: Beholde O LORDE, now hast thou shewed me the multitude of the tokens, which thou wilt beginne to do at the last: but at what tymes and whan, thou hast not shewed me.

The 4r. Chapter.

E answered me then and sayde: Measure thou the tymes diligently in it self, when thou seist that one parte of the tokens come to passe, which I haue tolde y before: so shalt thou vnderstonde, that it is the very same tymes, wherin the Hyest wil beginne to vsit the worlde, which he made. And wha there shalbe sene earthquake and vprore of the people in the worlde, then shalt thou well vnderstonde, that the most hyest spake of those thinges, from the dayes that were before the, euen from the begynnynge.

For like as all that is made in the worlde, hath a begynnynge and ende, and the ende is manyfest: Euen so the tymes also of the Hyest haue playne begynnynge in wonders and signes, and the ende in workeynge and in tokens. And every one that shalbe saued, and shall be able to escape by his worke by faith (wherin ye haue beleued) shall be preserved from the saide parels, and shal se my saiuore in my londe and within my borders, for I haue halowed me from the worlde. Then shall they be in carefultnesse,
which now have abused my waiies: and they that have cast them out despityefully, shall dwell in paynes.

For soch as in their life have receaued beneficiest, and haue not knowne me, and they that have abhorred my lawe, whyle they had yet fredome, and when they had yet open rowne of amendement and conversion, vnder-stode not, but despysed it: y same must knowe it after death in payne. And therefore be thou nomore carefull, how the vngodly shalbe punished, so how the righteous shalbe saued, and whose the worlde is, and for whom the worlde, and when it is. Then answered I and sayde: "I haue talked before now I speake, and wyl speake also herafter, that there be many moo of them which perish, then shall be saued, like as the floude is greater then the droppes.

And he answered me, sayenge: like as the felde is, so is also the sede: as the floures be, so are the colours also: soch as the workman is, soch is also y worke: and as the husband man is himself, so is his husbandrye also, for it was the tyme of the worlde. And when I prepared for them that are now, or euer the的世界e was made, wher in they shulde dwel, then was there no man that withstode me.

Now whan euer one was, and the maker also in the worlde which is now prepared, and the moneth that ceaseth not, and the lawe which is vnsearchable, their maners were corrupte. So I considered the worlde, and beholde, there was parell, because of y thoughtes that were come in to it. And I sawe, and spared the greatly, and haue kepte me a wynebery of the grapes, and a plante from amonge many generaciones. Let the multitude perish the, which are growne vp inayne, and let my graue wynebery be kepte: euene my plante: for with great laboure haue I made it vp.

Neuertheles yf thou wilt take vpon the yet seuen dayes mo (but thou shalt not fast in them) go thy waye then in to y felde of floures, where no house is buylded, and eate onely of the floures of the felde, taist not flesh, drinke no wine, but eate floures onely. Praye vnto the Hyste contynually, so will I come, and talke with the.

So I wente my waye and came in to the felde which is called Ardhath (like as he com-

maunded me) and there I sat amongethe floures, and ate of the herbes of the felde, and the meat of the same satisfied me. After seuen dayes I sat vpon the grasse, y my hert was vexed within me like as afoure: and I opened my mouth, and beganne to talke before the Hyste, and saide: O Lorde, thou shewest thy self vnto vs, y thou hast declared and opened thy self vnto oure fathers in the wyldernes, in a place where no man dwelleth, in a baren place, when they came out of Egipte, and thou spakest, sayenge: Heare me O Israel, and marke my wordes thou sede of Jacob. Beholde, I sove my lawe in you, and it shal brynge frute in you, as ye shalbe honoured in it for euer. For oure fathers which receaued the lawe, kepte it not, and obserued not thy ordinances and statutes, as the frute of y lawe was not declared: for it might not, for why? it was thine. For they that receaued it, perished, because they kepte not y thinges that was soone in them.

It is a custome when the gronde receauneth the sede, or the see a shipp, or a vessell meate and drynke, that, when it is broken or is broken wherein a thing is soone, or wherein any thing is put: the thinges also perishe. And as broken, which are soone or putt therin. But vnto vs it hath not happened so: for we y haue receaued the lawe, perish in syrne, and oure hert also which receaued the lawe: notwithstanding the lawe perishe not, but remayneth in his laboure.

And when I considered these thinges in my hert after this maner, I loked aboute me with myne eyes, and vpon the right syde I sawe a woman, which mourned sore: she made great lamentacion, and wepte with loud voice: her clothes were rent in peces, as she had aszhes vpon her heade.

The let I my thoughtes go, y I was in, turned me vnto her, sayde: wherfore wepest thou? why art thou so sorry and discomforted? And she sayde vnto me: Syr, let me bewaile my selfe: take yet more sorrowe: for I am sore vexed in my mynde, brought very lowe. And I said vnto her: what ayleth y? Or who hath done any thinge to y? Tell me. She sayde: I haue bene vnfrutefull and barren, and haue had an husband thirtie yeares. And these xxx. yeares I do nothinge els daye and night and all houres, but make

4 Esd. 8. a. 4 Ex. 19. d. and 24. a. Deut. 4. b. 4 Deut. 32. f. 4 Es. 40. a. 2 Tim. 2. a. 4 Es. 10. d.
my prayer to thy Hyest. After thirtie yeares God herde me thy handmayden, loked vpon my misery, considred my trouble, and gaue me a sonne, and I was glad of him, so was my husbhid also and all my neighbours, and we gaue greate honoure vnto thy Mightie. And I norished him with greate traualye. So when he grew vp, as came to the tymne, that he shulde haue a wife, I made a feast.

The r. Chapter.

And it happened that whan my sonne wente in to his chamber, he fell downe, and dyed: the ouerthrew we all the lightes, and all my neignbouris rose vp to conforte me. The toke I my rest vnto the seconde daye at night: as when they had all rested, they might conforte me, I rested also, and rose vp by night, and fled, and am come hither in to this felde, as thou seist: and am purposed not to come in the cite, but to remayne here, and nether to eate ner drynke, but continually to mourne and to fast, vntill I dye.

Then let me my meditacions and thoughtes fall, that I was in, and spake to her in displeasure: Thou foolish woman, seist thou not our heuyynes and mournynge, and what happeneth vnto vs? how Sion our mother is all wofull and sory, and how she is cleane brought downe and in misery? seinge we be all now in heuyynes, make oure mone (for we be all sorofull.) As for the heuyynes that thou takest, it is but for one sonne. Demaunde the earth, and she shal tell the, that it is she which ought (by reason) to mourne, for the fall of so many that grove vp vpon her. For from the begynnynge all men are borne of her, as other shal come: and beholde, they walke almost all in to destruction, and many of them shalbe rote out.

Who shulde then (by reason) make more mournynge, then she, that hath lost so greate a multitude? and not thou, which art sory but for one. But yt thou wildest saye vnto me: My mournynge is not like the mournynge of the earth, for I haue lost the frute of my body, which I bare with heuyynes: as for the earth, acordinge to the ordnance of thy earth onely, so that many are gone awaye in her, as it is come to passe: Then saye I vnto the: like as thou hast borne with traualye sorowe, euen so the earth also from the begynnynge geneth hir frute vnto man, for him made her. And theryfore withold the thy sorowe and heuyynes by thy self, and loke what happeneth vnto ye, beare it strykly." For yt thou iudgest the marck of God to be righteous and good, and receauest his counsell in tymne, thou shalt be commended therin. Go thy waye then in to the cite to thy husbande.

And she sayde vnto me: that wyll I not do, I will not go in to the cite, but heare will I dye. So I commonth more with her, and sayde: Do not so, but be coueceled, and folowe me: for how many falles hath Sion? Be of good comforte because of the sorowe of Jerusalem. For thou seist that oure Sanctuary is layed waist, oure anlter broken, oure temple destroyed, oure playenge of instrumentes and syngeinge layed downe, the thankesgeuynge put to sylence, oure myrth is vanished awaye, the light of oure candle-stick is quenched, Arke of the covenaut is take from vs, all oure holy thinges are defyled, and the name that is called vpon ouer vs, is dishonoured, oure children are put to shame, oure prestes are brent, oure Luites are carried awaye in to captiuyte, oure virgins are defyled, and oure wyues rayshed, oure righteous men spoyled, and oure chidrede destroyed, oure yonge men are brought in to bondage, and oure strouge worthies are become weake: and Sion (which seale is ye greatest of all) is loused vp from hir worchse: for she is delinered in to the handes of them that hate vs.

And theryfore shake of ye greate heuyynes, and putt awaye the multitude of sorowes: that the Mightie maye be mercifully vnto the, and that the Hyest maye geue the rest from ye laboure and traualye. And it happened, that whan I was talkynge with her, her face dyd shynge, and gystere, so that I was afrayed of her, and mused what it might be. And immediately she cast out a greate vocye, very fearfull, so that ye earth shoke at the noyse of the woman: and I loked, and beholde, the woman appeared vnto me nomore: but there was a cite bylded, and a place was shewed from the gronde and foundacion.

Then was I afrayed, and cried with loude voice, and sayde: where is Vriel the angell, which came to me at the first? For he hath caused me to come in many consideracions and hye thoughtes, and myne ende is turned
to corruption, and my prayer to rebuke. And as I was speaking these wordes, he came vnto me, and loked vpon me, and I laye as one that had bene deed, and myne vnderstandinge was altered, and he toke me by the right hande, and comforted me, and set me vp vpon my fete, and sayde vnto me: what ayleth the? and why is thine vnderstandinge vexed? and the vnderstandinge of thy hert, and wherfore art thou sory? And I sayde: Because thou hast forsaken me: and I haue done acordynge vnto thy wordes," I wente in to the felde, and there haue I sene things, that I am not able to expresse. He saide vnto me: Stode vp and be manly, and I shal geue the exortacion.

Then sayde I: Speake on to me my LORDE, forsake me not, lest I dye in vyayne: for I haue sene that I knewe not, & herde that I do not knowe. Or shall my vnderstandinge be deceauned, and my mynde? But now I besoke the, that thou wilt shewe thy servaunt of this woder. He answered me the & sayde: heare me, and I shall enfourne the, and tell the wherfore thou art afraied, for the Hyest hath opened many secrete thynges vnto the.

He hath sene that thy wyve is right, and that thou takest sorowe continuallly for thy people, and makest greate lamentacion for Sion: and theryfore vnderstanden the vision which thou sawest a litle while agoe after this maner: Thou sawest a woman mourninge, and thou hast comforted her: Nevertheles now seist thou the lichtenes of the woman no more, but thou thoughtest there was a cote buylde: and like as she tolde the of the fall of her sonne, so is this the answere: The woman whom thou sawest, is Sion: and where as she tolde the, that she hath bene thirtie yeares vnfrutefull and baren, those are the xxx. yeares, wherin there was no offeringe made in her.

But after xxx. yeares Salomon buylde her, and offrde, and then bare the baren a sonne. And where as she tolde thee, that she norished him with laboure, that was the dwellynge of Ierusalem. But where as the sonne dyed in hir chamber, that is the fall of Ierusalem. And thou sawest hir lickenesse, how she mourned for hir sonne: and what els happened vnto her, I haue shewed thy.

And now God seyth, that thou art sory in thy mynde, and suffrest from thy hert for her: and so hath he shewed the hir clearnesse, and the fayrnes of hir bewyte.

And therfore I bad the remayne in the felde, where no house is buylded. For I knew the Hyest wolde shewe this vnto the, theryfore I commaundede the to go in to the felde, where no fundamental buyldinge is. For in the place where the Hyest wyll shewe his cite, there shall be no mans buyldinge. And theryfore feare not, and let not thine hert be afraied, but go thy wyve in, and se the glorious and fayre buyldinge, and how greate it is, and how greate thou thinkest it after the measure of thine eyes, and then shalt thou heare as much as thine eares maye comprehende. For thou art blessed aboue many other, and art called with the Hyest, as few. But tomorrow at night thou shalt remayne here, and so shal the Hyest shewe the visions of hye thinges, which he wyll do vnto them that dwell vpon earth in the last dayes. So I slepe the same night like as he commaundede me.

The ri. Chapter.

THEN sawe I a dreame: and beholde, there came vp from see an Aegle, which had xij. wynges and thre heades: And I sawe, and beholde, he spered his wynges ouer all the earth, and all the wyndes of the ayre blew in them, and so they were put together agayne. And I behelde, and out of his fethers there grew other little contrary fethers: the heades rested, the head in the myddest was greater then the other, yet rested it with the residue.

Morouer I sawe, that the Aegle flew with his wynges, and raigned vpon earth, and ouer all them that dwell vpon the earth: and I sawe all things vnder heavene were subiecte vnto him, and no man spake against him, no not one creature vpon earth. I sawe also that the Aegle stode vp vpon his clawes, and gaue a sounde with his fethers, and a voyce sayenge after this maner: watch not all together, slepe euery ma in his owne place, and watch for a tyme, but let the heades be preserved at the last. Nevertheles I sawe, the voyce wente not out of his heades, but from the myddest of his body. And I nombrd his contrary fethers, and beholde, there were eight of them. And I loked, beholde, vpon
the right syde there arose one fether, \( \alpha \) raigned ouer all the earth. And it happened, \( \gamma \) when it raigned, the ende of it came, \( \alpha \) the place therof appeared no more. So the nexte folowinge stode vp, \( \alpha \) raigned, \( \alpha \) had a grete tyme: \( \gamma \) it happened, \( \gamma \) when it raigned, the ende of it came also like as the first, so that it appeared nomore.

Then came there a voyce vnto it, \( \alpha \) sayde: Heare thou \( \gamma \) hast kepe in the earth so longe, this \( \alpha \) saye vnto the, before thou begynnest to appeare nomore: There shall none after \( \gamma \) atteyne vnto thy tyme. Then arose the thirde, \( \alpha \) raigned as the other afore, \( \alpha \) appeared nomore also. So wote it with all the residue one after another, so \( \gamma \) every one raigned, \( \alpha \) the appeared nomore. Thë I loked, \( \alpha \) beholde, in processe of tyme the fethers \( \gamma \) followed were set vp vpo the right syde, \( \gamma \) they might rule also: and som of the ruled, but within a while they appeared nomore: for some of the were set vp, but ruled not. After this \( \alpha \) loked, \( \alpha \) beholde, \( \gamma \) xij. fethers appeared nomore, and the two wynges: \( \alpha \) there was no more vpon the Aegles body, but two heades that rested, \( \alpha \) sixe fethers. Then sawe I also, \( \gamma \) the sixe fethers were parted in two, \( \alpha \) remayned vnder the heade, \( \gamma \) was vpon the right syde, for the foure cõtvyned in their place. So I loked, and beholde, they that were vnder the wynges, thought to set vp them selues, and to have the rule. Then was there one set vp, but shortly it appeared nomore, and the seconde were sooner awaye then the first. And I beholde, and lo, the two thought also by the selues to raigne: \( \alpha \) wha they so thought, beholde, there waked one of the heades that were at rest, namely, it that was in the myndest, for that was the greater of the two heades. And then I sawe, that the two heades were fylled with him, and the heade was turned with them \( \gamma \) were by him, \( \alpha \) ate vp \( \gamma \) two vnder wynges, \( \gamma \) wold haue raigned.

But this heade put \( \gamma \) whole earth in feare, and bare rule in it, ouer all those \( \gamma \) dwelt vpon earth with moch laboure, and he had the gouernance of the worlde, ouer all the foules that haue bene. After this \( \alpha \) loked, and beholde, the heade that was in the middest, sodenly appeared nomore, like as \( \gamma \) wynges: then came the two heades, which ruled vpon earth, \( \alpha \) ouer those that dwelt therin. And I beholde, \( \alpha \) lo, the heade vpon the right side, devored it that was vpon the left syde. And I herde a voyce, which sayde vnto me: loke before the, and considre the thinge that thou seist. Then I sawe, and beholde, as it were a lyon that roareth, rennyng hyaistely out of \( \gamma \) wod, and he sent out a maus voyce vnto the Aegle, and sayde: Heare thou, I wyl talke with the, and the Hyest shal saye vnto the: Is it not thou that hast the victory of the foure beastes, whom I made to raigne vpon earth and in my worlde, and that \( \gamma \) ende of their times might come thorow the?

And the fourth came, and ouerwanne all the beastes that were past, and had power ouer the worlde with greate fearfutnes, and ouer the whole compass of the earth with the most wicked laboure, and so longe time dwelt he vpon the earth with disceate, \( \alpha \) the earth hast thou judget not with trueth. For thou hast troubled the meke, thou hast hurte the peaceable and quyet, thou hast louted lyers, and destroyed the dwellynges of them that brought forth frute, and hast cast downe the walles of soch as dyd the no harme. Therfore is thy wrongful dealeynge and blasphemy come vp vnto the Hyest, and thy pryde vnto the Mighty. The Hyest also hath loked vpô the proude tymes, and beholde, they are ended, and their abominacies are fulfilled. And therfore appeare nomore thou Aegle, and thy horrible wynges, and thy wicked fethers, and thy vngracious heads, and thy synfull clawes, and all thy wayne body: that the earth maye be refreshed, and come agayne to herself, when she is deliuered from thy violeunce, and that she maye hope for \( \gamma \) judgment and mercy of him that made her.

The rii. Chapter.

And it happeneth wha \( \gamma \) Lyô spake these words vnto \( \gamma \) Aegle, \( \alpha \) heade \( \gamma \) afore had \( \gamma \) vpperhûde, appeared nomore: nether dyd \( \gamma \) foure wynges appeare any more, \( \gamma \) came to hi, \( \alpha \) were set vnto to raigne, \( \alpha \) their kyndome was small \( \gamma \) full of vproyre.

And I sawe, \( \alpha \) beholde, they appeared nomore, \( \alpha \) \( \gamma \) whole body of \( \gamma \) Aegle was brêt, \( \alpha \) the earth was in greate feare. Then awaked I out of the trauence of my mynde, and from greate feare, and sayde vnto my sprete: Lo, this hast thou geuen me, in \( \gamma \) thou searchest

* Rede, I sawe, and beholde,
out the ways of the Hyst: lo, yet am I weery in my minde, and very weake in my spryte, and little strengthe is there in me, for the great feare that I recceaued this night. Therefore wil I now beseke the Hyst, \( \hat{y} \) he wyl conforte me vnto the ende, \( \alpha \) I sayde:

\[ \text{B LORDE LORDE} \]  
\( \text{yf I haue founde grace before thy sight, and} \hat{y} \) I am justified with \( \hat{y} \) before many other, \( \alpha \) \( \hat{y} \)f my prayer be come vp before thy face, conforte me then, and shew me thy seruantaunt the interpretacion \( \alpha \) playne difference of this horrible sight, that thou mayest perfectly conforte my soule: for thou hast judged me worthy, to shew me \( \hat{y} \) last of tymes.

And he sayde vnto me: this is the interpretacion of this sight, The Aegle whom thou sawest come vp from the see, is the kyngdome which was sene in the vision of thy brother "Daniel, but it was no expounded vnto hym, for now I declare it vnto the.

Beholde, the dayes come, that there shal ryse vp a kyngdome vp\( \hat{y} \) earth, and it shal be feared above all the kyngdomes \( \hat{y} \) were before it. In the same kyngdome shal \( xij. \) kynges raigne, one after another. For the secode shal begynne to raigne, and shal have more tyme th\( \hat{y} \) the other, \( \alpha \) this do \( \hat{y} \) \( xij. \) wynges signifie, which thou sawest. As for the voyce that spake, and that thou sawest go out from the heads but not from \( \hat{y} \) body, it betokeneth, that after the tyme of that kyngdome there shal arysse greate struyynes, and it shal stonde in parell of fallynge: neverthelesse it shal not yet fall, but shal be set in to his begynynge. And \( \hat{y} \) eight vnderwynges which thou sawest h\( \hat{y} \) vnto \( \hat{y} \) wynges of h\( \hat{i} \) betoke, \( \hat{y} \) in h\( \hat{i} \) there shal arysse eight kynges, whose tyme shalbe but small, \( \alpha \) their yeares swift, \( \alpha \) two of them shal beare. But when the middest tyme commeth, there shal be foure kepe in the tyme, when his tyme begynneth to come that it maye be ended, but two shal be kepe vnto \( \hat{y} \) ende.

And where as thou sawest thre heads restyng, this is the interpretacion: In his last shal the Hyst ryse vp thre kyngdomes, and call many agaynse in to the, \( \alpha \) they shal haue the dominion of the earth, and of those that dwell therin, with moche laboure above all those \( \hat{y} \) were before the. Therfore are they called \( \hat{y} \) heads of the Aegle: for it is they \( \hat{y} \) shal

\[ \text{E Dan. 7.} \]

bringe forth his wickednes agayne, \( \alpha \) \( \hat{y} \) shal perfourme \( \alpha \) fyndish his last. And where as thou sawest, that \( \hat{y} \) greate heade appeare no more, it signifieth, that one of them shal dye vp\( \hat{y} \) his bed, \( \alpha \) yet with payne, for the two that remayne, shalbe slayne with the swerde. For the swerde of the one shal denuoure the other, but at the last shal he fall thorow the swerde himself.

And where as thou sawest two vnderwynges vpon the heade that is on the right syde, it signifieth, that it is they, wh\( \hat{y} \) the Hyst hath kepte vnto their ende: this is a small kyngdome, \( \alpha \) full of trouble. The Lyon \( \hat{y} \) which thou sawest ryssinge vp out of the wodd and roaringe, and speakinge vnto the Aegle, and rebukynge him for his vnrighteousnesse, is the wynde, which the Hyst hath kepte for them and for their wickednesse vnto the ende: he shal reprove them, and rente them asunder before them. For he shal sett them lyyyng before the judgment, and shal rebuke them: for the residue of my people shal he deluyer with trouble, those \( \hat{y} \) be preserved ouer myne endes: and he shal make them joyfull vntyl the commynge of the daye of judgment, wherof I haue spoken vnto the from the begynnynge. This is the dreame that thou sawest, and this is the interpretacion. Thou only hast bene mete to knowe the secrete of the Hyst.

Therfore wyryte all these thinges \( \hat{y} \) thou hast sene in a boke, and hyde them, and teach the the wyse in the people, whose hertes thou knowest maye comprehende and kepe these secretes. But wayte thou here \( \hat{y} \) self yet seuen dayes moo, that it maye be shewed the, what so euer it pleaseth the Hyst to declare vnto the, and with that he wente his waye.

And when all the people perceaued, \( \hat{y} \) the seuen dayes were past, \( \alpha \) I not come agaynse into \( \hat{y} \) cite, they gathered them all together from the least vnto the most, \( \alpha \) came vnto me, and sayde: what haue we offended the? and what euell haue we done against the, \( \hat{y} \) thou forsakest vs, \( \alpha \) syyste here in this place? For of all people thou only art left vs, as a grape of the wyne, and as a candel in a dareke place, and as an hauen \( \alpha \) shippes preseruad from \( \hat{y} \) tepest. Haue we not els aduersite ynough, but thou must forsake vs? Were it not better for vs, that we had bene brennt with Sion? For we are no better, then they \( \hat{y} \) dyed there:
and they wepte with loude voyce. Then answered I the ą sayde: Be of good côforte O Israel, ą be not heuy thou house of Iacob: for ą Hyest hath you in remembrance, ą ą Mighty hath not forgotte you in têtacio. As for me, I haue not forsake you, nether am I departed from you: but am come in to this place to praye, because of ą mystery of Israel, that I might seke mercy for ą lowe estate of youre Sactuary. And now go youre waye home euery mã, and after these dayes wyl I come vnto you. So the people wete their waye in to the cite, like as I commandeu them: but I remayned still in the felde seuen dayes, as ą angell bade me, and I ate onely of the floures of the felde, and had my meate of the herbes in those dayes.

The iii. Chapter.

A ND it happened after the seuen dayes, ỳ I dreamed a dreame by night. And beholde, there arose a wynde from the see, that it moued all the floures therof. And I loked, and beholde, the man was strong, and increased with the cloudes of heauen: and when he turned his countenaunce to cosider, all the thinges trembled that were sene under hym: and when the voyce wente out of his mouth, all they bren that herde him, like as the earth when it feleth the fyre.

After these I sawe, ą beholde, there was gathered together a multitude of me out of nombre from the foure wyndes of the heaué, to fight against ỳ man, that came out from ỳ see. And I loked, ą beholde, he graue himself a greate moultayne, and fiew vp vpon it. But I wolde haue sene the border or place, wherout the hill was grauen, ą I coude not.

I sawe after these, ỳ all they which came to fight against him, were sore afraied, and yet durst they fight. Neuertheles when he sawe the fearsnesse and violence of the people, he nether lift vp his hande ner helde swerde, ner eny weapon: but onely (as I sawe) he sent out of his mouth as it had bene a blast of fyre, and out of his lippes ỳ wynde of the flamme: and out of his toge he cast out sparkes and stornes, and they were all myte together: the blast of fyre, the wynde of the flammes, and ỳ greate storne, ą fell with a russen vpon ỳ people, which was prepared to fight ą brêt the vp euerychone: so that of the innumerable multitude there was nothinge sene, but onely dust ą smoke. When I saw this, I was afraied.

Afterwarde sawe I the same man come downe from the mountayne, and callinge vnto him another peaceable people: and there came noch people vnto hym: some were glad some were sorry, some of them were bounde, so that they were caried and brought forth.

Then was I sick thorow greate feare, and I awaked, and sayde: thou hast shewed ỳ servaunt all ỳ wôders fro ỳ begynynge, ą hast counted me worthy, ỳ thou mightest receaue my prayer: shewe me now yet the interpreta- tion of this dreame. For thus I cosïdro in my vnderstandinge: Wo vnto them that shal be left in those dayes, ą moch more wo vnto the that are not left behynde: for they that were not left, were in heunyes.

Now vnderstonde I ỳ thinges that are layed vp in the latter dayes, which shal happen vnto them, and to those that are not left behynde. Therfore are they come in to greate parells, and many necessities, like as these dreames declare. Yet is it easier, ỳ he which suffreth hurte, come in these, then to passe awaye as a cloude out of the worlde, and now to se ỳ thinges ỳ shal happen in ỳ last.

Then answered he me, and sayde: The in- terpretacion of the sight shall I shewe the, and I will open vnto the, the thinge ỳ thou hast requyred. For thou hast spoken of them that are left behynde, and this is the interpreta- tion. He that taketh awaye the parell in that tyne, hath kepte himself. They that be fallen in to harme, are soch as haue workes ą faith vnto the Most mightie. Knowe this therfore, that they which be left behynde, are more blessed, then they that be deed. This is the meanyng of the vision. Where as thou sawest a man commynge vp from the depe of the see, ỳ same is he whom God the Hyest hath kepte a greate season, which by his owne self shal delyuer his creature, ą he shal ordre the that are left behynde. And where as thou sawest, ỳ out of his mouth there came a blast of wynde, fyre and storme, ą how ỳ he lift vp nether swerde ner weapon, but ỳ the russen- inge in of him destroyed the whole multitude, ỳ came to fight against hym: it signifeth, that the dayes come, when God wyll delyuer the ỳ are vpon earth, ą in a trauance of mynde: he shall come vpon thè, ỳ dwell in the earth. And one shal vndertake to fight against
gathered together, he shall defend his people that remaine, and then shall he shew them great wonders.

Then sayde I: O LORDE LORDE, shew me this: wherfore haue I sene the man commynge vp from the depe of the see?

And he sayde vnto me: Like as thou cast nether seke out ner knowe these thinges that are in the depe of the see, euyn so maist thou not se my sonne, or those that be with him, but in the tyme of the daye. This is the interpretacion of the dreame which thou sawest, therforoue thou onely art here lightened: for thou hast forsaken thine owne lawe, and applied thy diligence vnto myne, and sought it. "Thy life hast thou ordred in wyszdome, and hast called vnderstanding thy mother, and therfore haue I shewed the thy treasure of the Hyest. After three dayes I wil shew the more, and talke with the at more large, yee heuy and wonderous thinges wyl I declare vnto the.

Then wente I forth in to the feld, geuyenge prayse and thanks greatly vnto God, because of his wonders which he dyd in tyme, and because he gouerneth the same, and soch as is in tyme, and there I satt thre dayes.

The riiij. Chapter.

Vpon the thirde daye I satt vnder an aoke tre, then came there a voyce vnto me out of the bush, sayde: Eszdras, Eszdras. And I sayde: here I am LORDE, and stode vp vpon my fete. The spake he vnto me: "In the bush dyd I appeare vnto Moses, I talked with him, wha my people serued in Egypte, and I sent him, and led my people out of Egypte, I brought him vp to mount Sion, where I helde him by me a longe season, and tolde him my wonderous workes, and shewed hem thy secretes of the tymes, and the ende, and commaundéd him, sayëge: These wordes shalt thou declare, not hyde thë. And now I saye vnto the, that thou laye vp in thine hert the dreames that thou hast sene, and the interpretacions which I haue shewed the: for thou shalt be receaued of all, thou shalt be turned and remayne with my counsell, and with soch as be like the, vntyll thy tymes be ended. For the worlde hath lost his youth, and the tymes begynne to waxe olde.

For the tyme is deuyded in to twelue partes,
and ten partes of it are gone all ready, and half of the tenth parte: yet remayneth there that, which is after y\textsuperscript{e} half of y\textsuperscript{t} tenth parte.

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Therfore prepare and ordre thy house, and reforrne thy people: comforte soch of them as be in trouble; and tell now of the destruction: let go from the mortall thoughtes: cast awaye the burdenthes of man: put of the weake nature: laye vp in some place y\textsuperscript{t} thoughtes that are most heuy vpnto the, and haist the to flyt from these tymes: for soch seuell x\textsuperscript{t} wickednesse as thou hast now sene happē, shal they do yet moch worse. For the weaker that the worlde and the tyme is, the more shal a synne and wickednesse increase, in them that dwell vp\textsuperscript{o} earth. For the trueth is fled farre awaye, x\textsuperscript{t} lesynge is hard at hande. For now haisteth the vision to come, that thou hast sene.

Then answered I and sayde: Beholde LORDE, I wyl go as thou hast commaunded me, and reforme the people which are present. But they y\textsuperscript{e} shall be borne afterwarde, who wyl exhorte or rebuke the? Thus the worlde is set in darcknes, and they y\textsuperscript{2} dwel therein, are without light: for thy lawe is kyndlyed, because no man knoweth the thinges that are done of the, or that shalbe done. Yf I haue fonde grace before the, sende the holy goost in to me, and I shall wryte all that hath bene done in the worlde sens the begynnynge, which was wrytten in thy lawe, that men maye fynde the path, and that they which wyl lyue in the latter dayes, may lyue.

And he answered me, sayege: Go y\textsuperscript{e} waye, gather thy people together, x\textsuperscript{t} saye vpnto the, that they seke the not for x\textsuperscript{l} dayes, but loke thou gather the many boxe trees, and take with the Sarea, Dabria, Selemia, Echanus and Asial, these fyue, which are ready to wryte swiftly, and come hither, and I shall light a cadle of vnderstondeinge in thine hert, which shal not be put out, tylly the thinges be perfourmed which thou shalt begynne to wryte. And then shalt thou declare some thinges openly vpnto the perfecte, and some thinges shalt thou shew secretly vpnto y\textsuperscript{w} wyse. Tomorrow this houre shalt thou begynne to wryte.

Then wete I forth (as he commaundde me) and gathered all y\textsuperscript{e} people together, and sayde: Heare these wordes o Israel: Oure fathers from the begynnynge were strauners in Egipt, from which they were delyuered, and receauned the lawe of life, \textsuperscript{5} which they kepe not, which ye also haue trasgressed after the. Then was this londe and the londe of Sion parted amōge you by the lot to possesse. But youre fathers and ye youre selues also haue done vnrighteousnes, x\textsuperscript{t} haue not kepe the wayes which the Hyest commaundde you. And for so moch as he is a righteous judge, he toke from you in tyme the thinges that he had genen you. And now are ye here and youre brethren amōge you. Therfore yf so be that ye wil subdue youre owne vnderstandinge, and reforme youre hert, ye shal be kepte alie, x\textsuperscript{t} after death shal ye opteyne mercy. For after death shall the judgment come, whan we shal lyue agayne: and then shall the names of the righteous be manifest, and y\textsuperscript{t} names of the vngodly with their workes shalbe declared. Let no mā therfore come now vnto me, ner axe any question at me these xl. dayes.

So I toke the fyue men (as he commaundde me) and we wente in to the feld, and remayned there. The next daye a voyce caale me sayenge: \textsuperscript{c} Eszdras, Open thy mouth, x\textsuperscript{t} drynke that I gene the. The opened I my mouth, x\textsuperscript{t} beholde, he reached me a full cuppe, which was full of water, but the colour of it was like fyre. And I toke it and dranke.

And whā I had dronken it, my hert had vnderstondeinge, and wyszdome grew in my brest: for my spryte was kepte in remembrance, and my mouth was opened and shut no more. The Hyest gaue vnderstondeinge vnto the fyue men, y\textsuperscript{t} they wrote y\textsuperscript{w} hye thiges of the night, which they vnderstode not. But in the night they ate bred: as for me, I spake in the daye, and belede not my tonge by night. In xl. dayes, they wrote two hundreth x\textsuperscript{t} foure bokes.

And it happened whā the xl. dayes were fulfilled, that the Hyest spake, sayenge: The first that thou hast wrytē, speake openly, y\textsuperscript{t} the worthy and vnworthy maye rede it. But kepe y\textsuperscript{x} lxx. last, y\textsuperscript{t} thou mayest shew it onely to soch as be wyse amongeth thy people. For in them is the sprynte of vnderstondeinge, the fountayne of wyszdome, and the streame of knowleage. And I dyd so.

The xv. Chapter.

BEHOLDE, speake thou in the eares of my people the wordes of prophecie,
which I will put in your mouth, saith the LORDE: and cause them to be written in a letter, for it is the truth. Fear not the imaginacions against thy, let not thine unfaithfulness of them trouble the, that speak against the. For all the unfaithfull shall dye in their unfaithfulness. Behold saith the LORDE, I will bring plagues upon the world: his sword, hunger, death and destruction, for wickednes hath the vpper hande in all thy earth, and their shamefull worke is fulfilled.

Therefore saith the LORDE: I will holde my tongue no more vnto their wickednesse, which they do so vngodly: nether wil I suffer them in the things, that they deal with all so wickedly. Behold, the innocent bloud of the troubled crieth vnto me, and the soules of the righteous complaineth continually: and therefore (saith the LORDE) I will surely auëge, and receive vnto me all the innocent bloud from amonge them.

Behold, my people, is as a flock of sheep to be slayne, I will not suffer them now to dwel in Egypte, but wil bryng them out with a mightie hande and a stretched out arme, and smyte it with plages as afore, and wil destroye all the londe off it. Egypte shall mourne, and the foundacions of it shall be smytten with the plague and punishment, God shall bryng ye vpon it.

They that tyl thy greuede, shall mourne, for their sedes shall be destroyed thorow the blasting and hale, and an horrible starre. Wo worth thy worlde and them that dwell therein, for thy sword their destruction draweth nye: one people shall stode up to fight against another, swordes in their hidas. For the shall be vnstedfast, and some shall do violence vnto other: they shall not regard their kyng and princes, the ways of their doings and hodelinges in their power. A man shall desyre to go in to the cite, shall not be able. For because of their pryde they cities shall brynge forth in feare, houses shall shake, and men shall be afraied. A man shall haue no pitie vpon his neigboure, but one shall prooke another vnto battayll, to spoyle their goodes because of the honger of bred, and because of the great trouble.

Behold, I gather all call together all the kynges of thy earth which are from the vprysinge, from the south, from the east and Liba-

nus to turne vnto them, and restore the thinges that they haue geue them. Like as they do yet this daye vnto my chosen, so wil I do also, and recouenpe the in their bosome. Thus sayeth thy LORDE God: My right hande shall not spare thy synners, and my swerde shall not ceasse over them, that shed the innocet bloud vpon earth. The feare is gone out fro his wrath, and hath consumed the foundacions of the earth, and the synners like the strawe that is kindled. Wo worth them that synne, and kepe not my commandementes, saith the LORDE. I wil not spare them. Go your waye ye children from violence, defyle not my Sanctuary: for the LORDE knoweth all the that synne agaynst him, and therefore deluyere the them vnto death and destruccion: For now are the plagues come vpon the worlde, ye shall remayne in the. For God shall not deluyer you, because ye haue synned agaynst him.

Behold, an horrible vision commeth fro the east, where generacions of Dragons shall come out, and the people of the Arabes with many charrettes, and the multitude of them shallbe as the wynde vpon earth, that all they which heare them ragynge in their wrath, maye feare and be afraied: and as the wylde bores out of thy wod, so shal they go out, and with greate power shal they come, and stonde fightinge with the, and shal waist the portion of the londe of the Assirians.

And then shal the Dragons haue the vpper hande, not remembrire their byrth, and shal turre aboute swearinge together in greate power, to persecute them. But these shalbe afraied, and kepe syence at their power, and shal fle: and one out of the londe of the Assirians shall beseege the, and consume one of the, and in their hoost shal be feare and drede, and strife amonge their kynges.

Behold, cloudes from the east, and from the north vnto the south, and they are very horrible to loke vpon, full of wrath and storme. They shal smyte one vpon another, and they shal smyte at thy great starre vpon earth and their starre, and the bloud shalbe from the swerde vnto the bely, and the smoke of ma vnto thy Camels lytter: And there shalbe greate fearfulness and tremlinge vpon earth, and they that se the wrath, shal be afraied, and a tremblinge shal come vpon them.
And then shal there come greate raynes from y south and from the north, and parte from the west, and from the stormy wynde from the east, and shal shutt them vp agayne, the cloude which he rayshed vp in wrath, and the starre to cause feare toward y east and west wynde, shalbe destroyed, the greate cloudes shalbe lift vp, and mightie cloudes full of wrath, and the starre, that they maye make all the earth afayed and the dwell therin, and that they maye pour out ouer all places an horrible starre, fyre and hale and fylenge swords, they shall breake downe the cities walles, mountayne and hylles, all trees, aod, and the grasse of the medowes, and all their frute. And they shall go stedfast vpnto Babilon, and make her afayed, they shall come to her and besiege her: the starre and all wrath they poure out vpnto her.

Then shal the dust and smoke go vpnto the heauen, and all that be aboute her, shal bewayle her: and they that remayne under her, shal do seruice vpnto them that haue put her in feare. And thou Asia y cõfortest thyself also vpó the hope of Babilon, and art a worship of his persone: Wo be vnto the thou wretch, because thou hast made thyself like vpnto her, hast decte thy daughters i whordome, that they mighte tryumphe and pleasure thy lourers, which haue allwaye desyred to cõmytte whordome with the: thou hast followed the abominaile cite in all hir workes and invencions.

Therfore sayeth God: I wyl sende plages vpon the, wydowhode, pouerty, hõger, warres, and pestilence, to waist thy houses with destrucion and death, and the glory of thy power shalbe dryed vp as a flour, whan heate arysteth y is sent ouer the. Thou shalt be sick as a poore wife that is plaged a beate of women: so mightie and lourers shall not be able to receawe the. Wolde I so hate the saith the LORDE? Ye thou haddest not allwaye slayne my chosen, exaltinge the stroke of thy handes, and sayde ouer their death, whan thou wast dronke: set forth the bewyte of thy countenaunce. The rewarde of thy whordome shalbe recompensed the in thy bosome, therfore shalt thou receawe * rewarde.

*Some rede, no rewarde.

Like as thou hast done vnto my chosen (sayeth the LORDE) eu en so shal God do vnto the, and shal delyuer the in to the plage. Thy chylde shal dye of honger, thou shalt fall thorrow swerde. Thy cities shalbe broken downe, all thine shal perish with the swerde in y felde. They be in y mouüaynes shal dyce of honger, eate their owne flesh, drinke their owne bloude for very hõger of bred and thyrst of water. Thou vnhaappe shal come thorow the see, receawe plages agayne.

In the passage they shal caste downe the slayne cite, shal rote out one parte of y londe, cõsume the portion of thy glory. They shal treade the downe like stubble, they shalbe thy fyre and shal consume the: thy cities and thy londe, thy wod and thy frutefull trees shal they burne vp with the fyre. Thy children shal they carry awaye captuye, and loke what thou hast, they shal spoyle it, and marre the bewtie of thy face.

The rvi. Chapptr.

W O vnto the Babilon i Asia, wo vnto y Egipte i Syria: gyrede youre selues with clothes of sack, hayre, and mourne for youre chylde, be sory, for youre destrucion is at honde. A swerde is sent vpon you, who wil turne it back? A fyre is kyndled amouge you, who wil quench it? Plages are sent vnto you, what is he that wyl dryue them awaye? Maye eny man dryue awaye an hõgric lyon in the wod? Or maye eny ma quench the fyre in the stubble, whan it hath begonne to burne? Maye one turne agayne the arowe, y is shot of a stronge archer? The mightie LORDE sendeth the plages, what is he that wil dryue them awaye? The fyre is kyndled gone forth in his wrath, and what is he that will quench it? He shall cast lightenynges, and who shall not feare? He shall thonder, and who shall not be afayed? The LORDE shal threaten, and who shall not ytterly be beaten to poulder at his presence? The earth quaketh, the foundacions therof: y see arysteth up with wavhes from the depe, and the floudes of it are vnquyete, the fishes therof also before the LORDE, before the glory of his power. For stronge is his right hande that holdeth the bowe, his arowes that he shuteth, are sharpe, shall not mysse, when they begynne to be shot in to y endes of the worlde.
Beholde, thy plagues are sent, that shall not turne agayn, till they come upon earth. The fyr is kyndled, they shall not be put out, till it consume the foundations of the earth. Like as an arrow which is shot of a mightie archer, returneth not bacwardes, euens so thy plagues shall be sent upon earth, shall not turne agayn. Wo is me, wo is me, who wyll deliuer me in these dayes? The begynnynge of sorowes is greate mourninge: the begynnynge of derth is greate death: the begynnynge of warres, the powers shal stonde in feare: the begynnynge of euels, they shall tremble every one. What shal I do in these things, when the plagues come? Beholde, hoger and plage, trouble and anguysh is sent, as scourges for amendement. But for all these things they shal not turne fro their wickednes, ner be allwaye myndedfull of thy scourges.

Beholde, vitayles shalbe so good cheape vpon earth, that they shal think the selues to be in good case: and euens then shall myschefe growe vpon earth, warres, derth and greate disquietnes. For many of them that dwell vpon earth shall perish of hoger, the other that escape the honger, shall the swerde destroye: the dead shalbe cast out as donge, that shalbe no man to contorte them. For ye earth shalbe waist, the cities shalbe cast downe: there shalbe no man left to tyll ye earth to sowe it. The trees shal gene frute, the who shall plucke the of gather them? The grapes shalbe ripe, who shall treade the? For all places shalbe desolate of me, so that one man shal dersyre to se another, or to heare his voyce. For of one whole cite there shalbe ten left, two in the felde, which shall hyde the selues in the thickes buzzhes, in the clyffes of stones: like as when there remayne thre or foure olyues vpon the olyue tre, or as when a vynyarde is gathered, there are left some grapes, of them that diligentely sought thorow the vynyarde.

Euen so in those dayes there shalbe thre or foure left, for the shal seacure their houses with the swerde. And the earth shalbe left waiste, as the feldes theirf shall waxe olde: and their wayses and all their pathes shall growe full of thornes, because no man shal trauayle there thorow. The daughters shal mourn, hauinge no helpe of their brydegome. In the warres they shal be destroyed, their husbands shall perish of honger. O ye seruantes of the LORDE, heare these things, that marck the. Beholde, the worde of the LORDE, O receaue it: beholde, the plages drawe nye, are not slack in tarieng. Like as a traynyunge woman, which after ix. moneth brigheth forth a sonne, than the houre of the byrhth is come, an houre two or thre afore that the paynes come vpon the body, than the childde commeth to the byrhth, they tary not the twinklynge of an eye: Euue so shall not thy plages be slack to come vpon earth, the worlde shal mourn, the sorowes shal come vpon it on euery syde.

O my people, heare my worde, make you ready to the battayll: that in all euell be euens as pylgrems vpon earth. He thy sellyth, let him be as he that thyest his waye: that he thy byeth, as one that wil lese. Who so occupieth marshaucides, as he that wynneth not: as he that buyldeth, as he that shall not dwell therein: he that soweth, as one that shall not reaphe: he that twysteth the vynyarde, as he that shal not gather the grapes: they that mary, as they that shall get no children: and they that mary not, as the wyddowes: they therefore they that mary, they laboure, laboure in vayne. For straungers shall reaphe their frutes, spoyle their goodes, ouer throwe their houses, take their childre captuyne, for in captiuyne that honger shal they get children. And they that occupie their marchaundies with robbery, how longe decke they their citiues, their houses, their possessuons? the more wil I punysh them for their synnes, sayeth the LORDE. Like as an whore enuyeth an honest woman, so shall righteousness hate iniquyte, when she decketh hir self, and shall accuse hir to hir face, when she commeth that defendeth, which shall make inquysition for all synne vpon earth. And therefore be not ye like there vnto, ner to the workes therof: for or euer it be longe, inquyte shalbe taken awaye out of the earth, and righteousness shal rainge amonige you.

Let not the synner saye, that he hath not synned: for coles of fyr shall burne vpon his heade, which saith before the LORDE God his glory: I haue not synned. Beholde, the LORDE knoweth all thy workes of men, their ymagniacions, their thoughtes their
hertes. For he spake but the worde: let the
earth be made, it was made: let the heauén
be made, and it was made. In his worde
were ray starres made, he knoweth the nombre
of them. He searcheth the grounde of the
depe, the treasures thereof: he hath mea-
sured the see, and what it conteyneth. He
hath shut the see in the myydest of the waters,
and with his worde hath he hanged the earth
upon the waters. He spreadeth out the heaven
like a vowte, upon the waters hath he founded
it. In the deserte and drye wyldernes hath
he made sprynges of water, and poles vpó the
toppe of the mountaynes, the floudes might
poure downe from stony rockes to water the
earth. He made man, and put his hert in the
myydest of his body, and gane him breath, life
and understandinge, yee and the sprette of Allmightie God, which made all thinges, and
hath searchéd the grotide of all the secretes
of the earth.

He knoweth youre ymaginacions inuc-
cions, and what ye thynke whan ye synne, he wolde hyde youre synnes. Therfore hath yer LORDE searched and sought out all youre
workes, and he shal bewraye you all. And
whan youre synnes are brought forth, ye shalbe
ashamed before men, and youre owne synnes
shalbe youre accusers in that daye. What wil
ye do? Or how will ye hyde youre synnes
before God and his angels? Beholde, God
himself is the judge, feare him, leave of from

\[\text{Gen. 1. a.}\]

youre synnes, and forget youre vnrighteous-
nesses, and medle nomore with them: so shal
God lede you forth, and delyuer you from all
trouble. For beholde, the heate of a greate
mulctude is kyndled ouer you, and they shal
take awaye certayne of you, and fede the
ynge with Idols: and they that cosent vnto
them, shal be had in derision, laughed to
scorne, a trodden vnder fote.

For vnto the places there shalbe a place,
and in the next cities a greate insurreccion
upon those that feare yer LORDE. They shal
be like mad men, they shall spare no man:
they shall spoyle and wast sauch as feare the
LORDE, their goodes shall they take from
them, and shute them out of their houses.
Then shal it be knowne who are my chosen,
they shalbe tried as the golde in the fyre.

Hear ye my beloued, saith the LORDE: beholde, the dayes of trouble are at honde,
but I wil delyuer you from the same. Be
not ye afraied, dispayre not, for God is youre
captayne.

Who so kepeth my cōmaundementes and
preceptes (sayeth the LORDE God) let not
youre synnes weye you downe, let not youre
vnrighteousnesse bee lift vp. Wo be vnto
the that are subdued vnto their synnes, and
tangled in their wickednesses: like as a felde
is hedged in with buszhes, and the path
therof couered with thornes, no man maye
trauayle thorow: and so is he taken, and cast
in the fyre, and brent.

The ende of the fourth boke of Eṣṭdras.
The boke of Tobias.

What this boke conteyneth.

Chap. I.
Of the kynred, life and godly conversacion of Tobias.

Chap. II.
The louynge compassion that Tobias sheweth in buryinge the deed, for the which cause he is hated and persecuted. God nortoureth him with blyndnes. His wyfe casteth him in the teth.

Chap. III.
Tobias prayeth hertely vnto God, for the trouble and captiuyte of hym selfe and the people. Of Sara the daughter of Raguel.

Chap. IIII.
Tobias teacheth his sonne in the feare of God.

Chap. V.
The sonne obeyeth the father, and goeth his earade. God prouydeth mercifully for hym, and sendeth his angell to be his gyde.

Chap. VI.
In their iourney they take a fish, wherof the angell commandeth hym to kepe the hert, the gall and the leuer, and telleth him wherto it is good.

Chap. VII.
They come to Raguel, which receauneth them louungly, and marieth his daughter Sara vnto Tobias.

Chap. VIII.
Tobias goinge to bed with his wife, ordreth him selfe as the angell bad him, and so both he and his wyfe are preserved from euell.

Chap. IX.
Tobias sendeth the angell vnto Gabelus for the money.

Chap. X.
Tobias father and motherlobe sore for his commyng: And Raguel seyenge that he can kepe him no longer, sendeth him awaie with his wife.

Chap. XI.
They returne home, and are welcommed joyfully. Olde Tobias hath his sight agayne. They reioyse alltogether, and geue thakes vnto God.

Chap. XII.
The father and the sonne wolde fayne rewarde the angell. He wil haue nothinge: but sheweth them what he is.

Chap. XIII.
Tobias the elder prayseth God, and exorteth other men, to be thankfull vnto him.

Chap. XIXII.
Tobias beynge now olde, prophecieth the destruc-cio of Ninie, and the prosperous health of Israel. The sonne forsaketh the sinfull cite, as his father bad hym, goeth to his father in lawe.

The first Chapter.

T OBIAS was of the trybe and cite of Nephtali, which lyeth in the hye countrees of Galile aboue Naason the waye towarde the west, haunyainge the cite of Sephet vpon the left syde.

Though he was taken presonner in the dayes of sSalmanasar kynge of the Assirians, neuertheles beynge in captiuyte, he forsoke not y waye of trueth: In so moch that what so euer he might gett, he parted it dailie with his fellow presonners and brethren, that were of his kynred. And though he were youger the

* 4 Re. 17. a.
all in the trybe of Nephtali, yet dyd not he behave himself childishly in his workes. And  
whan all the other wente to the golde calues,  
which "Ieroobam the kynge of Israel had made,  
he himself alone fled all their companies, and  
gat him to Jerusalem vnto the temple of the  
LORDE, and there worshipped \(^\) LORDE;  
God of Israel, \(^\) faithfully offeringe all his first  
frutes and tithes, so that in the third yeare  
he ministred all the tithes vnto the straungers  
and commerces. These and soch like thinges  
dyd he acordinge to the lawe of God, whan  
he was yet but yonge.  

But whan he was a man, he toke out of his  
owne trybe\(^a\) a wyfe called Anna, and of her he  
begat a sonne, whom he called after his owne  
name, and taught him from his youth vp, to  
feare God, and to refraine from all synne.  

Now whan he with his wife, his sonne and  
with all his kynred was come in captiuite vnto  
Niniue, what tyme as they all ate of the  
meates of the Heith\(c\), he \(^b\)kepte his soule, and  
was neuer defyled in their meates. And for  
so much as he was myndfull of the LORDE  
in all his hert, God gaue him fauoure\(^c\) in the  
presence of Salmanasar the kynge, which gaue  
him power to goe where he wolde, and so had  
he libertie to do what him list.  

So wente Tobias vnto all them that were  
in preson\(^c\) and comforted them, and gaue them  
wholesome exortaciones. And whan he came  
rages a cite of the Medes, bauynge \(^*\) ten  
tal\(c\)tes of syluer (of \(^*\) thinges wherwith the  
kynge had honoured him) and sawe amonge  
a great company of people of his kynred,  
one Gabelus (which was of his owne trybe)  
beynge in necessite, he gaue him the sayde  
weight of syluer vnder an handwritinge.  

After a longe season when Salmanasar the  
kynge was deed, and Sennacherib his sonne  
reigned in his steade, which hated the children  
of Israel, Tobias wente daylie thorow out all  
his kynred, and comforted them, and gaue of  
his goodes to every one of the\(c\), as moch as he  
might: he fed the hongrie, clothed the naked,  
and buried the deed and slaine, and that  
diligently.  

And whan Sennacherib the kynge came  
agayne and fled out of Iewry\(^c\), (what tyme as  
God punished him for his blasphemy) \(^g\) in  

his wrath slew many of the children of Israel,  
Tobias buried their bodies.\(^d\) But whan it was  
tolde the kynge, he commaunded to slaye him,  
and toke awaye all his goodes. Neuertheles  
Tobias with his sonne \(^\) with his wyfe fled his  
wayne, and was hyd naked, for there were  
many that loued him. But after xiv. dayes  
dyde the kynge was slayne of his owne sonnes.  
Then came Tobias agayne to his house, and  
all his goodes were restored vnto him.

The \(\) Chapter.

AFTER these thinges vpon a solenme  
**d**aye of the LORDE Tobias made a  
good feast in his house, \(^\) sayde vnto his sonne:  
Go \(^\) wyfe \(^g\) bryinge bither some of oure trybe,  
such as feare God, that they maye make mery  
with vs. And wha he was gone, he came  
agayne, and tolde his father, that one of the  
children of Israel laye slayne vpon the strete.  
And immediatly he leape from his table, left  
the feast, came fastinge to the deed coarse,  
toke him \(^\) bare him preuely in to his house,  
\(^\) whan the Sonne was downe, he might  
safely burye him. And wha he had hyd the  
coarse, he ate his meate with mournynge and  
feare, remembrynge \(^\) wordes, that the LORDE  
sayeth by the prophet Amos: \(\) youre hye  
feastes shalbe turned to sorowe and heuynes.

But whan \(^\) Sonne was downe, he wente  
his waye \(^\) buryed him. Then all his neigh-  
bours reprooved him, sayenge: It is not loge,  
sens it was commaunded to slaye the\(^d\) because  
of this matter, and hast scarce escaped the  
daunger of death, and buriest thou the deed  
againe? Neuertheles Tobias fearinge God  
more then the kynge, toke the bodies of the  
slayne, hyd them in his house, \(^\) buryed them  
at myndnight.  

It happened \(^\) a daye, that he had buried  
\(^\) deed, \(^\) was weery, came home, \(^\) layed  
im downe by the wall \(^\) slept. And whyle  
he was a sleepe, there fell downe \(^\) his eyes  
warne donge out of the swallowes nest, so  
\(^\) he was blynde. 'This tentacion dyd God  
suffre to happen vnto him, that they which  
came after, might haue an example of his  
pacicke, like as of holy Iob. For in so moch  
as he ever feared God from his youth vp, \(^\) kepte  
his commandementes, he was not heuy

\(^a\) 3 Re. 12. d.  
\(^b\) Exo. 22. d. and 23. c. Deut. 12. a.  
\(^c\) Nu. 36. c.  
\(^d\) Gen. 43. f. Iudit. 12. a.  
\(^e\) Iere. 40. a.  
\(^f\) Matt. 25. c.  
\(^g\) Some reade: ten tal\(c\)tes of golde.  
\(^h\) 4 Re. 19. g.  
\(^i\) 4 Esd. 2. c.  
\(^j\) Amos 8. b. 1 Mac. 1. b.  
\(^k\) Tobi. 1. d.  
against God, that the plague of blindednesch was vnto him, but remayned stedfast in the feare of God, and thauked God all the dayes of his life.

For like as blessed Job was had in derision of kynges, even so was he laughed to sorne of his elders & kynsfolkes, which sayde vnto him: "where is thy hope, for which thou hast done allmes and buried the dead? But Tobias rebuked the, & spake: Saye not so for we are the children of holy men, & loke for the life, which God shal geue vnto them, that nowe turne their beleue from him. Anna his wife wente daylie to the weepyng worke, & loke what lyuinge she coude gete with the laboure of her handes, she brought it. And it happened she toke a kyd and brought it home.

And when hir husband herid it crie, he sayde: loke ye it be not stollen, restore it agayne to the owners: for it is not launfull for vs, to eate or to touch any thinges of theft. Then was his wife angrie, and sayde: "Now is thy hope become vayne openly, & thy allmes dedes are manifest. With these so chide thy wordes dyd she cast him in the tethe.

The iii. Chapter.

THEN Tobias toke it heuely, & with teares beganne to make his prayer, sayinge: O LORDE, thou art righteous, & all thy iudgments are true, yee all thy wayes are mercy, faithfullnes & iudgment. And now O LORDE be myndefull of me, & take no vengeance of my synnes, nether remembre my myszdedes nere, & myszdedes of my elders. For we haue not bene obebied vnto thy comaunderementes, therfore are we spoyled, brought in to captiuyte, in to death, in to derision & shame vnto all naciones, amõge whõ thou hast seartred vs. And now O LORDE, thy iudgmentes are greate, for we haue not done acordige to thy comaunderementes, nether haue we walked innocently before thy: And now O LORDE, deale with me acordinge to thy will, & comaunde my sprete to be reeceaued in peace, for more expediet were it for me to dye, the to lyue.

At the same tyme it happened, that Sara the daughter of Ragnel at Ragie a cite of Medes was slaundred of one of hir fathers handmaydes, namely, that she shulde haue had seuen husbandes, which as soone as they were gone in vnto hir, were slayne of the deceall called Asmodeus. Therfore when she reproved the mayden for hir faute, she anuerde her, sayenge: God let vs neuer se soone ner daughter of the more vpon earth, thou kyller of thy husbandes. Wilt thou slay me also, as thou hast slayne seuen men? At this voyce wete Sara in to an hye chamber of hir house, and thre dayes and thre nightes she nether ate ner drake, but coyntued in prayer, and besought God with teares, that he wole delyuer her from this rebuke.

Upon the thirde daye it chaunce, that when she had made an ende of hir prayer, she praysed the LORDE, sayenge: Blessed be thy name O God of oure fathers, which when thou art wroth, shewest mercy, and in the tyme of trouble thou forgueest the synnes of them, that call vpon the. Vnto the O LORDE turne I my face, vnto the lift I vp myyne eyes. I beseeke O LORDE, lowse me out of the bondes of this rebuke, or els take me vttuely awaye fro of earth. Thou knowest LORDE, that I neuer had desyre vnto man, and that I haue kepte my soule cleane from all vnelenly lust. I haue not kepte company with those that passe their tyme in sporte, nether haue I made my self partaker with them that walke in lighte behounoure. Neuertheles a husbande haue I consented to take, not for my pleasure, but in thy feare.

Now peraduenture either I haue bene worthy of them, or els were they vnmete for me, for thou happily hast kepte me to another husband. For why? thy counsell is not in thy power of man. But who so euer loueth the and serneth the a right, is sure, that yf his life be tempted and proued, it stãdeth in the tryenge: and yf he endure in patience, he shal haue a rewarde and be hylie crowned: and yf he be in trouble, that God (no doute) shal delyuer him: and yf his life be in chastenyng, that he shall haue leue to come vnto thy mercy.

For thou hast no pleasure in our damb-nacion: why? after a storme thou makest y wether fayre and still: after weeping and heuenes thou guesst greate ioye. Thye name O God of Israel, be praysed for euer. At the same tyme were both their prayers herde in

a Job 4. a.  b Tobi. 3. a.  c Ephe. 4. c.  d Deu. 22. a.  e Job 2. b.  f Psal. 24. b.  g Esd. 8. d. and 40. b. and 46. b.
the sight of the majesty of the Hyst God.
And Raphael the holy angel of the LORDE
was sent to helpe the both, whose prayers
came together before God.

The iiiij. Chapter.

S O whi Tobias thought his prayer to be
herde, that he might dye, he called vnto
him his sonne Tobias, & sayde vnto him:
My sonne, heare the wordes of my mouth, and
laye the in thine hert as a foudacion.
When God taketh awaye my soule, burie thou my
body, & holde thy mother in honour all the
dayes of hir life. For thou oughtest to re-
membre, what and how greate parels she
suffered for y in hir woste. And whi she also
hath fulfilled the tyme of his life, bury her
bseyde me. Haue God in thy thought all
the dayes of thy life, & beware, lest at any
tyme thou cōsent vnto synne, and lest thou
let slippe the commaundemētes of the LORDE
oure God.

Geue almes of thy goodes, and turne neuer
thy face from the poore: and so shal it come to
to passe, that the face of the LORDE shal
not be turned awaye from the. Be mercifull
after y power. Yf thou hast moch, geue
pλēteously: yf thou hast litle, do thy diligence,
gladly to geue of that litle. For so gatherest
thou thy self a good rewarde in the daye of
necessite. For allmes deleyuereth frō death,
suffreth not the soule to come in daarknes.
A greate confort is allmes before the hye
God, vnto all them that do it.

My sonne, kepe the well from all whorde,
and (besyde thy wife) se that no faute
be knowne of the. Let neuer pryde hau
rule in thy mynde ner in thy worde, for in
pryde begunne all destrucion.

Who so euer worketh eny thinge for the,
immediatly geue him his hyre, and loke that
thy hyred seruaunte wagies remayne not by
the ouer night. "Loke that thou neuer do
vnto another man, the thinge that thou wold-
est not another mā shulde do vnto the. Eate
thy bred with the hongrie and poore, and
couer the naked with thy clothes. Set thy
bred and wyne vpon the buryall of the righ-
teous, and do not thou eate and drynke
therof with the synners. Axe euer eounsell
at y wyse.

Be allwaye thankfull vnto God, and beseke
him, that he will ordre thy wayes, & that what
so euer thou denuyest or takest in hande, it
maye remayne in him. I certifie the also my
sonne, that (when thou wast yet but a bab)
I deleyuered ten talentes of syluer vnto
Gabelus, at Rages a cite of the Medes, &
his handwritinge haue I by me. And there-
fore seke some meanes, how thou mayest
come by him, & receaue of him y sayde weight
of syluer, and geue him his handwritinge
agayne.

My sonne, be not afraied: trueth it is, we
lede here a poore life: "but greate good shal
we haue, yf we feare God, and departe from
all synne, and do well.

The v. Chapter.

THEN answered Tobias his father, &
sayde: father, all that thou hast com-
maundde me, wil I do, and that diligently.
But how I shal require this money, I can not
tell. Nether doth he knowe me, ner I him.
What token shal I geue him? And as for the
waye thither, I neuer knew it. Then his
father answered him, and sayde: I haue his
handwritinge by me, which whan thou shewest
him, immediatly he shal paye the. But go
thy waye now, & get the some faithfull man to
go with y for an hyre, that thou mayest receaue
y money, whylere I am yet luyynge.

Then wente Tobias out, vpon the strete
he founde a fayre yonge man stondings,
cyrded vp, and as it were one ready to take
his iourney. And he knew not that it was
an angell of God, but saluted him, and sayde:
From whence art thou, thou good yonge man?
He answered: Of the children of Israel.

And Tobias sayde vnto him: knowest thou
the waye, that ledeth vnto the countre of y
Medes? He answered: I knowe it well, and
all those stretes haue I gone oft tymes, and
haue lodged with oure brother Gabelus, that
dwelthis in Rages a cite of y Medes, which
lyeth vpon the mount Egbatanis. Tobias
sayde vnto him: I praye the, tary for me, tyll
I haue tolde my father these thinges. Then
wete Tobias in, and tolde his father all. At
y which his father marueled, & prayed, that
he wolde come in vnto him.

Now whan the angell came in, he saluted
him, and sayde: ioye be with the for euermore. And olde Tobias saide: what ioye can I haue, that sith here in darknes, se not the light of heauen? The yonge man sayde vnto him: Be of good cheare, God shall helpe the shortly. And Tobias sayde vnto him: Canst thou brynge my sonne to Gabelus, vnto the cite of Rages in Media? And when thou commest agayne, I shal paye the thy hyre. And the angell sayde vnto him: I shal lede thy sonne, and brynge him to the agayne. Then Tobias answered him: Tell me I praye the, of what house, or of what trybe art thou?

The angell Raphael sayde vnto him: Axest thou after the kynred of an hyrelinge, or sekest thou a gyde for thy sonne to go with him? But that I make the not carefull, I am Azarias the sonne of great Hananias. And Tobias answered: Thou art come of a grete kynred, but I praye y, be not displeased, that I desyred to knowe thy kynred. The angell sayde vnto him: Thy sonne shal I lede forth safely, and brynge him whole to the agayne.

Then answered Tobias, and sayde: well, go on youre waie, and God be in youre journey, and his angell beare you company. So when they had prepared all thinges, they wolde take with them in their journey, Tobias had his father his mother fare well, and they wente on their waye both together. Now whan they were gone, his mother beganne to wepe, and sayde: "The staff of oure age hast thou taken away, and sent him from vs.

Wolde God that money had neuer bene, for the which thou hast sent him awaie. Yf we had bene content with oure pouerte, this had bene grete riches vnto vs, that we sawe oure sonne here. Then sayde Tobias vnto her: wepe not, oure sonne shall come to vs agayne safe and sounde, thine eyes shall se him. For I trust, that y good angell of God shall beare him company, and ordre well all the thinges that he doth: so that he shall come to vs agayne with ioye. At these wordes his mother left of frô wepynge, helde hir tonge.

The vi. Chapter.

So Tobias wente on his waie, and a dogg followed him, and y first night they abode by the water of Tigris. Then wente he out to wash his fete, and beholde, there came forth an horrible fish to deoure him. Of whom Tobias was afrayed, and cried with a loude voyce, sayenge: LORDE, he commeth vpon me. And the angell sayde vnto him: Take him by the cheke blade, and drawe him to the. And he dyd so, and drew him vpô the londe, and the fish beganne to leape at his fete.

Thê sayde the angell vnto him: Take out the bowels of this fish, and as for the hert, the gall and the leuer, kepe them by the. For these thinges are necessary and good for medycyne. Tobias dyd so, and rosted the fish, and they toke him with them in their journey: the residue they salted, as much as was sufficient for them, till they came to Rages. Then Tobias axed the angell, and sayde vnto him: I praye y brother Azarias, tell me, wher to are these thinges good of the fish, that thou hast bydden me kepe?

The angell answered him and sayde: Yf thou layest a pece of the hert vpon the coales, the smoke therof dryueth awaie all maner of euell spretes, whether it be from man or from woman, so that from thence forth they shall come nomore vnto them. The gall is good to anoynote or to strake y eyes withall, where as there is eny blemish in them, so shall they be whole.

And Tobias sayde vnto him: where wilt thou that we remayne? The angell answered and saide: Here is a nye kinsman of thine, one Raguel by name, which hath a daughter called Sara, hath nether sonne ner daughter but her. All his good belôgeth vnto the, and thou must marie his daughter: and therfore desyre her at her father, and he shal geue her the to wife. Then answered Tobias sayde: As I vnderstone, she hath bene maried vnto seuen husbandes, and they all are deed: and I haue herde saye, that the deuell slewe them. I am afrayed therfore, lest soch thinges happen vnto me also: which yf it came to passe (seinge I am the onely sonne of my father and my mother) I shulde bryng the in their age with sorow to their graues.

Then sayde y angell Raphael vnto him: Heare me, and I will tell the, what they be of whom the deuell hath power. Namely, they that receaue mariage of soch a fashiô, that they shut God out from the and from their

* Tob. 10. a.
* Nu. 36. a.
Tobias and the Angel

Chap. vii.

The boke of Tobias.

The yonge man no answere, the angell sayde vnto hym: Feare not to gene him thy daughter, for vnto this man that feareth God, belongeth thy daughter to wife, therofore might none other have her.

The sayde Raguel: I doute not, but God hath accepted my prayers and tears in his sight: and I trust he caused you to come vnto me for the same intent, that this daughter of myne might be married in hir owne kynred, acordinge to the lawe of Moses. And now dowte thou not, but I wil weue her vnto the:

So he toke the righthe of his daughter, and gaue her in to the right hade of Tobias, and sayde: The God of Abrahā, the God of Isaac and the God of Iacob be with you, ioyne you together, and fulfill his blessynge in you. And they toke a letter and made a wrytynge of the mariage. And then made they mery, and prayed God. And Raguel called Anna his wife vnto him, and had her prepare another chamber, and thither he brought Sara his daughter, and she wepte. Then sayde he vnto her: Be of goode cheare my daughter, the LORDE of heauen geue the ioye, for the heunynesse that thou hast suffred.

The viii. Chapter.

NOW after y they had supped, they brought the yonge man in to her. The thought Tobias vpon the wordes of the angell, and toke oute of his bagge a pece of the leuer of the fish, and layed it vpon the hote coales. So the angell Raphael toke holde of the deuell, and sent him awaye, and bounde him in the wyldernes of the hyer Egipte. Thē spake Tobias vnto the virgin, and sayde: Vp Sara, let vs make oure prayer vnto God to daye, tomorrow, and ouermorow: for these thre nightes wil we reconycle oure selues with God: and when the thirde holy night is past, we shall ioyne together in y deuty of mariage. For we are the children of holy men, and we maye not come together as the Heithen, y knowe not God.

Then stode they vp both together, and besought God earnestly, y he wolde preserue them. And Tobias sayde: O LORDE God of oure fathers, praysed be thou of heauen earth of the see, welles, floudes, of all the creatures that be therin. Thou maydest Adam of the moulde of the earth, gauest

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* 1 Tess. 4. a. Psal. 31. b. 2 Tobi. 8. b. 2 Tobi. 9. b.
4 Nu. 36. c. Tob. 6. c. 1 Cor. 7. a. Tob. 6. d. Gen. 2. b.
him Europa for an helper. And now LORDE, thou knowest that it is not because of voluptuousness, that I take this sister of mine to wyfe, but only for the love of children, in whom thy name be blessed for euer. And Sara sayde: haue mercy vpon vs (O LORDE) haue mercy vpon vs, and let vs both come whole and sounde to a good age.

And aboute the cocke crowe, it happened, that Raguel called his seruauntes, and they wete with him, to make a graue. For he sayde: it is chaunced vnto him peraduenture, as it dyd vnto the other seuen men, that wente in vnto her. Now wha they made the graue, Raguel came agayne to his wyfe, and sayde vnto her: sende one of thy maydes, to loke vff he be deed, that I maye burye him afore it be light daye.

So she sent a mayden to se, which when she came in to the chamber, she founde them whole and sounde, slepyngge togethre. And so she came agayne, she brought good tidinges.

Then Raguel and Anna his wyfe prayes vnto LORDE, and sayde: Prayesed be thou O LORDE God of Israel, For it is not happened vnto vs, as we thought. For thou hast deale mercifully with vs, and put awaye from vs the enemie that persecuted vs, and hast shewed mercy vnto yonder two beloued. O LORDE, cause the to magnifie the more perfectly, and to offre the the sacrifice of thy praye, and of their health: that all people maye knowe, the thou onely art God in all the earth.

And immediately Raguel commanded his seruauntes, to fyll the graue, that they had made, with earth, afore it was light: and bade his wyfe prepare a feast, to make ready all thinges that were necessary for meate, to soch as wente by waye. He caused two fett kyne also and foure wethers to be slayne, meates to be prepared for all his neighbours and frendes.

And Raguel charged Tobias, to remayne with him two wekes. As for all the good he had, he gave Tobias one half of it, and made his wrytinge, that the half which remayned, shulde fall vnto Tobias after their death.

The ir. Chapter.

THEN Tobias called vnto him the angell, whom he thought to haue bene a man, and sayde vnto him. Brother Azarias, I praye the herké vnto my wordes: Yf I shulde geue myself to be seruaunt, I shal not deserne thy prouydence. Neuertheyes I besekte the, that thou wylt take the beastes and the seruauntes, and go vnto Gabelus in Rages the cite of the Medes, and deluyen him his handwrytynge, and receaue the money of him, and praye him to come to my mariage. For thou knowest thyself, that my father telleth the dayes: and yf I tary one daye to longe, he wyl be sory in his mynde. Now seist thou how earnestly Raguel hath required me, so that I can not saye him nay.

Then take Raphael foure of Raguels seruauntes, and two Camels, and wente vnto Rages the cite of the Medes: and when he had founde Gabelus, he gave him his handwrytynge, and receaue all his money. He tolde him also of Tobias sonne of Toby, how all thinges had happened, caused him to come with him to his mariage. Now when he came in to the house of Raguel, he feigned Tobias syttinge at the table: he leape vp, he kyssed one another, and Gabelus wepte, and prayes God, and sayde: the blessynge of the God of Israel haue thou, for thou art the sonne of a right verteuous man, of one thereof God, greate and almes. And blessynge haue thy wyfe, and youre elders, that ye maye se your children, and youre chylde, vnto the thirde and fourth generacion, and that youre sede maye be blessed of the God of Israel, which reigneth worlde without ende. And when they all had sayde Amen, they wente to the feast, but with the feare of the LORDE held the they the feast of the mariage.

The r. Chaptr.

NOW whyle ygoe Tobias made longe tarienghe by reason of his mariage, his father was full of care and heuynes, and thought: what shulde be the cause, that my sonne tarieth so longe? Or why shulde he be kepe so longe there? Peraduenture Gabelus is deed, and no man wyl geue him the money. Thus begane he to be very sorowfull, he Anna his wyfe with him, begane to wepe both together, because their sonne was not come agayne vnto them at the daye appoynted. As for his mother, she wepte with discomfortable teares, and sayde: Wo is me, my sonne: Oh what ayled vs to sende the awaye into a straunge countre, thou
light of our eyes, thou staff of our age, thou comforte of our life, "thou hope of our generacion? Seinge all thinges that we haue are onely in the, we shulde not haue sent the awaye from vs.

Then Tobias comforted her, and sayde: holde thy tonge, and be not discomforted, our sonne is whole and sounde: the man ye we sent him withall, is faithfull yonge. Neuertheles she might in no wyse be conforted: but daylie wente out, loked aboute, and wente aboute all the stretes, whereby she thought he shulde come againe: that (if it were possible) she might se him comminge afarre of.

But Raguel saide vnto his sonne i lawe: O tary here, and I shall sende a messaunger vnto thy father Tobias, to tell him thy thou art in good health. Tobias sayde vnto him: I am sure, that my father and my mother counte everie daye, and that their hertes are sory.

Só when Raguel prayed Tobias with many wordes, sa he wolde in no wyse heare him, he deluyered Sara vnto him, the half parte of all his good: in seruauntes and handymade, in shepe, in camels, and in kyne and mone, and so sent him awaye from him with peace and ioye, and sayde: The holy angell of the LORDE be with you in your iourney, and brynge you forth safe sounde, that ye maye fynde all thinges in good case with youre elders, and that myne eyes maye se youre children, asore I dye.

So the elders embraced their daughter, kyssed her, and let her goe, exorting her to honoure her father and mother in lawe, to love her husbande, to rule well her hussholde, to kepe her house in good ordre, and to shew her selfe faultlesse.

The xi. Chapter.

NOW as they were goinge homewarde againe, vpon ye xi. daye they came to Charras, which lyeth in the half waye towards Nimioe. And the angell sayde: Brother Tobias, thou knowest how thou hast left thy father: therfore ye it please the, we two will goe before, and let the husholde with thy wife and ye catell come soft farly after vs. And when Tobias was content that they shulde goe before, Raphael sayde vnto him: Take of the gall of the fish with the, for it shal be neces-

a Tob. 5. d.

sary. So Tobias toke of the gall, and they wente their waye. But Anna the mother of Tobias sat daylye by the waye syde vpon ye toppe of an hill, from whence she might se farre aboute her.

And whyle she was waynteinge there for his comminge, she loked afarre of, and anone she perceaued his sonne comminge, and ranne and tolde his husbande, sayenge: beholde, thy sonne commeth. And Raphael sayde vnto Tobias: As soone as thou commest in to the house, immediatly worship the LORDE thy God, and geue thanks vnto him: then goe to thy father, and kyse him. And strake his eyes over with the gall of ye fish, that thou hast brought with the. For be sure, that his eyes shal straight waye be opened, and thy father shal se the light of heauen, and shal rejoys in the sight of the. Then the dagg that had bene with them in their iourney, ranne before, and came as a messaunger, and wagged with his tayle for gladnesse.

So ye blinde father arose, and beganne to renne, and stumbled with his fete, and gane a seruaunt his hande, ranne to mete his sonne, receaued him, and kyssed him, he and his wife, and beganne to wepe for ioye.

Now when they had worshipped ye thanked God, they sate downe. Then toke Tobias of the fishes gall, and anoynted his fathers eyes: and taried half an houre, and then beganne the blemyshe to go out of his eyes, like as it had bene the wyte szkynne of an egg: which Tobias toke and drew from his eyes, and immediatly he receaued his sight.

Then they prayed God, he and his wife, and all they that knew him. And Tobias sayde: O LORDE God of Israel, I geue the prayse and thankes, for thou hast chastened me, and made me whole. And lo, now do I se my sonne Tobias. After seuen dayes came Sara his sonnes wife also whole and sounde with all ye houesholde and catell, with camels and mone of his wyues, and with the money that he had receaued of Gabelus: and he tolde his father and his mother all the benefites, which God had done for him, by the man that led him. Achior also and Nabath Tobias sister sonnes came and were glad, ye rejoysed with him, by reason of all the good that God had shewed vnto him.

And so for ye space of seuen dayes they made mery, and were right joyfull euerichone.
The rii. Chapter.

THE Tobias called his sonne vnto him and trembled, and fell downe vpon their faces vnto the grounde. Then sayde the angell: Peace be with you, feare not. Where as I haue bene with you, it is the will of God, gene prayse and thankes vnto him.  

* You thought that I dyd eate and drinke with you, but I vse meate that is invisible, and drynke that can not be sene of men. 

Now thercfor is y tyme that I must turne agayne, vnto him that sente me: but be ye thankfull vnto God, and tell out all his won-derous workes. 

And whan he had spoken these worsdes, he was taken awaye out of their sight, so y they sawe him nomore. Then fell they downe flat vpon their faces by the space of three houres, and prayesed God: and when they rose vp, they tolde all his wodorous workes. 

The rii. Chapter.

T HEN olde Tobias opened his mouth, and prayesed the LORDE and sayde: Greate art thou o LORDE for euermore, and thy kyngdome worlde without ende: for thou scourgest and heolest, thou ledest vnto hell, and bryngest out agayne, and there is none tyme escape thy hande. O gene thankes vnto LORDE ye children of Israel, and prayesem in the sight of the Heithi. For amonge the Heithen which knowe him not hath he scatered you, to the intet that ye shulde shew forth his maruelous workes: a cause them for to knowe, that there is none other God allmightie but he. He hath chast-ened vs for oure myszyedes, and for his owne mercy sake shal he saue vs. 

Considre then, how he hath dealt with you, t prayse him with fearde and drede, and magnifie the everlastinge kyngye in your workes. 

I wil prayse him euin in the londe of my captiuyte, for he hath shewed his majesty vnto a synfulte people. Turne you therfore O ye symeres, and do righteouues before God, and be ye sure, that he wyl shew his mercy vpon you. As for me t my soule, we wil reioyse in God. O prayse the LORDE all ye his chosen, holde the dayes of gladnessse, and be thankfull vnto him. O Jerusalem thou cite of God, the LORDE hath punyshed the for the workes of thine owne handes. O praysse the LORDE in thy good things, 

* Some rede, vnto you. * Tob. 4. b. Dani. 4. d. 
* Tob. 2. a. * Pron. 3. b. 

Deut. 32. f. 1 Reg. 2. b. Sáp. 16. c. f. Para. 6. a.
geue thanks to the euerlastinge God, that he maye builde vp his tabernacle agayn in ÿ, that he maye call agayne vnto the, all soch as be in captiuyte, and that thou mayest haue ioye for euermore. a With a faire light shalt thou shyne, ÿ all ÿ ends of ÿ worlde shal honour the. b The people shal come vnto the from farre, they shal bringe giftes, and worshippe ÿ LORDE in the, and thy londe shal they have for a Sanctuary, for they shal call vpon the greate name in the.

Cursed shal they be that despyse the, ÿ all they that blaspheme the, shall be condempned: but blessed shal they be, ÿ buyld the vp. As for the, thou shalt receyse in ÿ childre, for they all shalbe blessed, and gathered together vnto the LORDE. Blessed are they all ÿ loue ÿ, and be glad of thy peace. Praye thou the LORDE o my soule, for the LORDE our God hath deluyered his cite Jerusalem from all hir troubles. I wil counte my self happie, yf my sede remayne to se ÿ clearnes of Jerusalem.

The gates of Jerusalem shalbe buylded with Saphyre and Smaraged, and all the cõpase of hir walles with precious stones. All hir stretes shalbe paneed with whyte Marble stone, and in all hir stretes shal Alleluia be sung. Prayed be ÿ LORDE, which hath exalted her, ÿ his kyngdome maye be vpon her for euermore, Amen. And so Tobias made an ende of his talkynge.

The riij. Chapter.

AND after that Tobias had gotté his sight agayn, he lyued two and xl. yeares, ÿ sawe his childers children. Now when he was an hundreth and two yeare olde, he dyed, ÿ was buried honorably in Ninie. For when he was sixe and fiftie yeares of age, he lost the sight of his eyes, and wha he was thre score yeare olde, he gat his sight agayne. The residu of his life led he in ioye, and increased well in the feare of God, and depar ted in peace.

But in ÿ houre of his death he called vnto him his sonne Tobias, and seven yonge springaldes his sonnes children, and sayde vnto them: The destruccion of Ninie is at hande, for the word of the LORDE can not fayle, and oure brethren that are searted out of the londe of Israel, shal come thither agayne. And the whole londe of it that hath bene waist, shalbe fylled: if and the house of God that was brent in it, shalbe byylded againe, ÿ all soch as feare God shall returne thither: the Heithen also shal forsake their Idols, ÿ come to Jerusalem, and dwell there, and all the kynges of the earth shalbe glad of her, and worship the LORDE God of Israel.

And therfore my children, heare youre father: Serue the LORDE in faithfulnes, seake after his will, and do the thinges that pleaseth him. Commande youre children ÿ they do right, gene allmes, be myndful of God, and euer to be thankfull vnto him in trueth and with all their power. Heare me therefore my childre, and abyde not here: but in what daye so euer ye haue buried youre mother besyde me, gett you from hence. For I se, that the wickednes of it shal brynge it to destruccion and ende.

After ÿ death of his mother, Tobias departed awaye from Ninie, with his wife and children, and with his childers children, ÿ came agayne to his father and mother in lawe, and founde them whole and in a good age, and toke the care of the. And he closed their eyes, and was heyre vnto all Raguelues goodes, and sawe the fift generacion and childers childre. And whan he was xei. yeare of age, he dyed in the feare of the LORDE, and his kynsfolkes buried hym. And all his posterite continued in a good life, and holy conversacion: so that they were loued ÿ accepted both of God and men, and of all the people of the londe.

The ende of the boke of Tobias.
## The boke of Judith.

### What this boke conteyneth.

<table>
<thead>
<tr>
<th>Chap. I.</th>
<th>Chap. IX.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Of the noble cite Egbathanis. Of Nabuchodonosor the kynge of the Assirians, of his victory and power.</td>
<td>Judith goeth in to hir oratory, and prayeth frequently vnto God, for the deliverance of hir people.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chap. II.</th>
<th>Chap. X.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The vnsciable desyre that Nabuchodonosor had to raigne: of his hoost a tyrânye.</td>
<td>Judith decketh herself of the best fashio, taketh hir mayde with her, a goeth forth by night in to Holofernes tent.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chap. III.</th>
<th>Chap. XI.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dyuere kynges and prynces yelde them selues for feare. The tyranny of Holofernes and pryde of the kyng.</td>
<td>Judith telleth Holofernes the cause of hir comynge, which pleaseth him well.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chap. IV.</th>
<th>Chap. XII.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Iewes are atraied and carefull for Jerusalem and the temple, make their londe strege, prepare them selues to the battayll, call vpon God and Eliachim the prest comforteth them.</td>
<td>Holofernes commaundeth to intreate hir well, and geueth hir liberty to go in and out to hir prayer, maketh a greate supper, byddeth hir to it, and is dronken.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chap. V.</th>
<th>Chap. XIII.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Holofernes taketh indignacion at the children of Israel, because they go aboute to defende them selues. Achior beareth wyntesse to the trueth.</td>
<td>Judith seketh opportunite, prayeth vnto God for strêght, smyteth of the head of drôken Holofernes, and bryngeth it in to the cite, where the people reloyse and prayse God.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chap. VI.</th>
<th>Chap. XIV.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Achior for tellynge the trueth is tâke, and deluyered vnto the people of the Iewes: vnto whom he tellyth all the matter, which moueth the people to crye vpon God.</td>
<td>Holofernes heade is stickte vp vpon the walles, the children of Israel fall vpon their enemies, which take their flight. Achior cometh in to the nombre of the people of God.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chap. VII.</th>
<th>Chap. XV.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Holofernes layeth sege to Bethulia. The children of Israel crye vpon God. Holofernes taketh the water from them, so that they in the cite haue greate thyrst, and are vn pacient. Osias comforteth them, and appoynteth fyue dayes to the grace of God.</td>
<td>Holofernes hoost are out of their wyttes after his death, the Israelites folowe vpô the, the other cities of Israel helpe them, they wynne greate spoyles, a comède Judith.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chap. VIII.</th>
<th>Chap. XVI.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Judith reprofeth the elders that sett a tyme to the mercy of God; she exorteth the people to amedmet à to prayer, rehearseth the benefites of God, and tellyth them hir deuyce.</td>
<td>Judith syngeth prayse vnto the LORDE. The people come together vnto Ierusalē to geue thankes and prayse vnto the LORDE. How Judith made hir ende.</td>
</tr>
</tbody>
</table>
The first Chapter.

ARCHAXAT the kyng of the Medes subdued many people vnto his dominion, and buyled a noble stronge cite, which he called Egballanias. The walles of it made he of fre stone, foure squared, seuestie cubites hie, and thirtie cubites brode. He made towres therevpon of an hundred cubites hye. But vpon the foure corners euery syde was twentie fote brode. He made the portes in the heith, like as the towres. This kyng trusted in his mightie hoost, and in his glorious charrettes.

So in this twelfte yeare of his raigne it happened, that Nabuchodonosor kyng of the Assirians (which raigned in the greate cite of Niniu) fought agaynst Archaxat, and overcame hi in a greate felde called Ragan, by syde Ephrathes and Tigris and Iadason in the felde of Eritho the kinge of the Elikes.

Then was the kyngdome of Nabuchodonosor exalted, and his hert was lift vp: and he sent vnto all them that dwelt in Celicia, in Damaschus, in Libanus, and vnto the Heithen that dwelt in Carmel and Cedar, and to soch as dwelt in Galile in the greate felde of Esedrelo, to all them that were in Samaria, and beyond the water of Iordane vnto Ierusalem and the whole londe of Iesse vnto the mountaynes of Ethiopia. Vnto all these dyd Nabuchodonosor the kyng of the Assirians sende messauengers. But they all with one consent wolde not agree vnto him, and sent the messauengers agayns ephemt and put the awaye without honoure. Then Nabuchodonosor the kyng toke indignacio at all those londes, and sware by his trone that his kyngdome, that he wolde be auenged of all these countrees.

The iiij. Chapter.

IN the xiiij. yeare of kyng Nabuchodonosor, vpon the xxij. daye of his first moneth, it was deuyed in the courte of Nabuchodonosor kyng of the Assirias, that he wolde defende himself. So he called vnto him all his elders, all his capitaynes and men of warre, and shewed them his secrete counsell, and tolde them, that his purpose was, to bryngye the whole earth vnder his domyion. Now when they were all content with this sayenge, Nabuchodonosor the kyng called Holofernes the chefe capitayne of his warres and saide vnto him: Go thy waye forth against all the kyngdomes of the west and specially against those that haue despysed my commandement. Thou shalt spare no realme, all stronge cities shalt thou bryngye in subieccion vnto me.

Then Holofernes called together all the capitaynes and rulers of all the power in Assiria, and mustred the soulyers vnto the hoost (like as the kyng commaundered him) namely, an hundred and twentie thousande fightinge men vpon fote, and twolue thousande archers vpon horsebacke. All his ordunaunce sent he before with an innumerable multitude of camels, so that the hoost was well prouyded for with oxen, and small catell, and wytho without nombre. He caused corne to be prepared out of all Syria for his hoost. Moch golde and syluer also toke he out of the kynges house. So he toke his iourney, he and all his hoost, with charrettes, horsmen, and archers: of whom there were so many, that they covered the grounde of the lande, like the gres-hoppers.

And when he was gone past the borders of the Assirians, he came towarde the greate mountaynes of Ange, which lyte vpon the left syde of Celicia: and so he wente vp in to all their castels, and wanne euery stronge holde. As for the welthie citie of Melothus, he brake it downe, spoyled all the childre of Tharsis and the Ismaelites, which laye towarde the wyldernes and vpon the south syde of the londe of Chelon. He went ouer Ephrathes also, and came in to Mesopotamia, and brake downe all the hye cities that were there, from the broke of Mambre till a man come to the see: and he toke the borders in from Celicia vnto the coastes of Iaphe towarde the south. He caried awaye all the Madianites and spoyled all their goothes: who so euer withstande him, he slewe them with the swerde. After this he wente downe in to the felde of Damascus in the tyme of haruest, and brenp vp all the corne and all the trees, and caused the vynes to be cutt downe. And the feare of him fell vpon all them that dwelt in earth.

The iiij. Chapter.

SO the kynges and prynces of all cities and Londes sent their Embassitours: namely,
they of Syria and Mesopotamia, Syria Sobal & Lybia & Celicia, which came to Holofernes, as said: Let thy wrath cease towards us; it is better for vs to serve the great kyng Nabuchodonosor with our lyues, and to be substicke vnto the, then that we shulde dye and be sleyn, and receaue greater hurte. All oure cities and possessions, all mountaynes and hilles, all feldes, great and small catell, shepe, goates, horses, and camels, all oure goodes and housholdes, be in thy power, vnder thy subieccion be it alltogether. We oure selues also and oure children wylbe thyne owne, come vnto vs a peecable lorde, and vse oure seruyce at thy pleasure.

Then came Holofernes downe from the mountaynes with horsemé & greate power, and conquered all stronge fensed cities, and all that dwelt in the londe. And out of all cities he toke stronge men, soch as were mete for ý warre, to helpe him. There came soch a feare also vpon those countree, that the indwellers of all the cities, the prynces and rulers the people together, wete forth to mete him as he came, receaued him honorably with garlandes & torches, with daunses, tabrettes and pipes.

Neatherthles though they dyd this, yet might they not swage his rigorous stomak: but he destroyed their cities, & hewed downe their woddes. For Nabuchodonosor the kyng had commanded him, that he shulde rote out all the goddes of the londe: to ý intent that he onely might be called and taken for God, of the nacions which Holofernes with his power brought vnder him. So wente he thorow Syria Sobal, and thorow all Appamia, and all Mesopotamia, came to the Idumeans in the lode of Gabaa and Septopol, and toke their cities, and remayned there thirte dayes, wherein he caused all the whole multitude of his host to be gathered together.

The iii. Chapter.

WHAN the children of Israel ý dwelt in Ivery herde this, they were sore afrayed of him. There came soch tremblinge also and feare vpon them, that they sorrowed he shulde do vnto the cite of Jerusalem and the temple of the LORDE, as he had done to other cities & their temples. So they sent in to all Samaria roide aboute vnto Jericho, toke in and occupied all the toppes of the mountaynes, made fast the townes with walles, and prepared forre them agaynst the battayll.

Eliachim also ý prest wrote vnto all the that dwelt towards Esdrelon (which lyeth ouer agaynst ý greate felde by Dotha Im) vnto all those by whom men might haue passage vnto them, that they shulde take in the wayes of the mountaynes, wherby there might be eny waye and passage to Jerusalem, ý they shulde holde diligent watch, where eny strate waye was betwixte ý mountaynes. And the children of Israel dyd, as Eliachim the prest of the LORDE had commanded them. And all the people, cried earnestly, and humbld their soules with fastinges and prayers, they and their wyues. The prestes put on hayrie clothes, and layed the yonge babes before the temple of the LORDE, and covered the aulter of the LORDE with an hayrie clothe. And with one acorde cried they vnto the LORDE God of Israel, that their children shulde not be geuen in to a pray, and their wyues in to a spoyle, ý their cities shulde not be layed waist, ý ý their Sanctuary shulde not be vnhalowed, and so they to be a shame and rebuke vnto the Heithen.

Then Eliachim the hye prest of the LORDE wente rounde aboute all Israel, and spake vnto them, sayenge: Be ye sure, ý the LORDE wil heare youre petitions, ý ye constynue stedfast in fastinges and prayers in ý sight of the LORDE. Remembre Moses the seruaunte of the LORDE, which ouerthrew ý Amalechites (that trusted in their might ý power, in their host, in their shildes, in their charettes ý horsmen) not with weapons, but with holy prayers. Euen so shal all the enemies of Israel be, ý ye constynue in this worke, that ye haue begonne. So vpone this exortacion they contynued in prayer before the LORDE: In so much that they which offred brent sacrificies vnto the LORDE, offred the offeringes vnto ý LORDE, beyng arayed in hayrie clothes, and had aszhes vpon their heads. And they all besought God from their whole hert, ý he wolde vyset his people of Israel.

The vi. Chapter.

AND worde came to Holofernes the prynces of the warres of the Assyrias, ý the
childrē of Israel prepared them selues to make 
resistance, & how they had stopped the wayes betwixte the mountaynes. Then was he ex-
ceeding wroth, & called all the prynces of 
Moab, ζ the captyanes of Ammon, ζ sayde 
unto them: Tell me, what people is this, y kepeth in the moūtaynes? Or what maner of 
cities are they? What is their power? Or 
what maner of hoost haue they? Who is their 
captayne? And why do they despisyse vs (more 
than then all those that dwell in the east) and come 
not forth to mete vs, y they might receaue vs 
with peace?

Then Achior the captayne of all the Am-
onites answered, and sayde: Syr, yf it please 
the to heare me, I wil tell the trueth before the 
concernyng this people that dwell in the mountaynes, and there shal no lye go out of 
my mouth.

This people is of the generacion of the 
Caldees, they dwelt first in Mesopotamia, for 
they wold not folowe y goddes of their fathers 
that were in the londe of the Caldees, ζ so 
forsoke they the customes of their fore fathers 
(which had many goddes) and worshipped one 
God, that made heauē and earth: which also 
commanded them that they shulde go from 
thence, and dwell at Haran. Now whan there 
came a derth in to y whole londe, they wente 
downe to Egipte, ζ there they dwelt foure 
hundred yeares, in y which they multiplied so 
greatly, that their hoost might not be nombred. 
And whan the kyng of Egipte oppresed 
them, And subdue the in byuyldinge of his 
cities with makynge of claye ζ brick, they 
cried vnto God their LORDE, which pun-
ished the whole londe of Egipte with dyuerse 
plages.

Now whan the kyng of Egipte let the go 
their waye, ζ the plage ceasėd, ζ then folowed 
after the, to take the, ζ to bryngē the agayne 
in to his seruyc, whyle they were flyenge 
awaye, the God of heauē opened y see, so y 
the waters stode fast vpon both the sydes as a 
wall, ζ these were thorow the botome of the 
see drye shod, In the which place whan an 
numerable people of the Egipcians folowed 
upon them, they were so ouerwhelmed with 
the waters, that there remayned not one, to 
tell the that came after, how it happenēd.

So whan this people was passed thorow the 
reed see, they came in to the wildernes of the 
mount Synaï, where neuer man might dwell 
afure, ζ where the sonne of mā had neuer 
rested. ζ There were y better waters made 
swete for the, that they might drynyke, ζ xl. 
years had they meate from heauē. Where 
sor euer they wente (without bowe ζ arowe, 
without bukle or swerde) their God fought 
for the, ζ caused the to haue the victory. Yee 
no man was able to hurte this people, ex-
cepte it were so, y they departed vnfaithfully 
from y worshippinge of the LORDE their 
God. But as oft as they worshippēd ζeny other 
besyde their God, he gau their ouer to be 
spoyled, to be slayne, ζ to be put to confusion. 
Neuertheles as oft as they were sory for de-
partyng from the worship of their God, the 
same God of heauen gaue them power ζ 
strength to withthest their enemies.

Mororor they slew the kyngye of the Cana-
mites, Iebusites, Pherezites, Ethites, Euites, ζ ζ 
Amorites, ζ ζ all y mightie in Hesebon, ζ take 
their lodes ζ cities in possession: and so longe 
as they synned not in y sight of their God, it 
were well with them, for their God hateth 
ynrightousenesse. For in tynes past whan they 
went out of y waye, ζ which God had geuen 
them, y they shulde walke in it, they were 
destroyed in dyuerse battayles of many 
nations, ζ many of them shal be caried awaye 
prisoners into a straunge coutre. But now 
lately they haue turned the selues agayne vnto 
the LORDE their God, ζ are come together 
agaynē out of the countrees where they were 
seartred abrode: and thus haue they coyquered 
these mountaynes ζ dwell therin: ζ as for 
Jerusalem where their Sanctuary is, they haue 
it againe in possession.

And therfore my lorde, make diligēt inqui-
sicion, yf this people have done wickednesse 
in the sight of their God, then let vs go vp 
agaynst them, for doubts their God shall de-
lyuer them in to thy handes, ζ subdue them 
vnto y power. But yf this people haue not 
displeased their God, we shall not be able to 
withstande them, for their God shall defende 
the, ζ so shall we be a shame to all y worlde.

Now whan Achior had spoken out these 
worde, all the prynces of Holofernes were
wroth, thought to slaye him, sayde one to another: what is he this, which darre saie, why childre of Israel are able to withstode Nabuchodonosor the kynge his hoost? where as they are an vnwapened people, without streth or vnderstoldinge of fettes of warre? That Achior thercfore maye knowe, he hath diseaced vs, we wil go vp in to thy mouthe: when the mightie men of the are taken, he also shalbe stickte with the swerde, all people maye knowe, that Nabuchodonosor is the God of the eart, and that there is none other without him.

The vi. Chapter.

So when they had left of speakeinge, Holofernes toke sore indignacion, sayde vnto Achior. For so moch as thou hast prophesied vnto us, sayenge: that the people of Israel "shalbe defended of their God, I will shew the, that there is no God but Nabuchodonosor. Yee when we shalbe all as one man, thou also shalbe perish with them thorow the swerde of the Assirians, all Israel shall be destroyed with the, shal thou fele, that Nabuchodonosor is the LORDE of the whole eart. Thal shall the swerde of my knyghthode go thorow thy sydes, thou shalt fall downe stickte amounge the wounded of Israel, shalt not come to thy self agayne, but be vterly destroyed with the. But yf thou thinkest thy prophecye to be true, why dost thou then chaunge thy coloure? why art thou afrayed? Thinkest thou that my wordes are not able to be perfourmed? But that thou mayest knowe, that thou shalt fele these things with the, beholde, from this house forth yll I sende the vnto yonder people, that thou the punishement of my swerde (which they haue witherly undesere) falleth vpon them, thou mayest be punyshed with them.

So Holofernes commaunded his seruauntes to take Achior, to eary him vnto Bethulia, and to deluyer him in to the handes of the children of Israel. Then Holofernes seruauntes toke him, were thorow the playne felde. But when they drew nye vnto the mountayne, the slynge casters came out agaynst them: Neuertheles they gat them awaye by the syde of the mountayne, bounde Achior hand fote to a tre, so left him bounde with wythies, turned agayne vnto their lorde.

Notwithstondinge the children of Israel wente downe fro Bethulia, came vnto him, lowed him, brought him to Bethulia, set him in the myddest of the people, and axed him what the matter was, that the Assirius had left him bounde.

Osius the sonne of Micha of the trybe of Symeon, Charim (which is also called Gothoniel) were the principall rulers at the same tyne. Now when Achior stode in the myddest of the Senatorues, before the all, he tolde them, what answere he gau Holofernes, to the thinges that he axed him, and how Holofernes people wolde haue slaye him for so sayenge, how Holofernes himself was wroth, commaundde him for the same cause to be deluyered vnto Israelites: that when he overcome the childre of Israel he might commaunde Achior also to be put to death with dyvers torments, because he sayde: the God of heauen is their defender.

And wha Achior had playned tolde out all these thinges, all the people fell downe vpon their faces, praysinge the LORDE, and poured out their prayers together vnto the LORDE, with a generall complayne sayde: O LORDE God of heauen eart, beholde their prye, loke vpon oure lowlynes, considre how it standeth with they sayntes, make it to be knowe, thou forsaketh not those, which holde them fast by the, how thou bringest the lowe, presume of the selues, make their boaste in their owne strength. So when the wepyng and prayer of the people (which they had made the whole daye longe) was ended, they coforted Achior, sayenge: the God of oure fathers, whose power strength thou hast praysed, shall so rewarde the, thou shalt rather se their destruccion. Whan thou LORDE of God then shall geue his seruauntes this liberte, God be with the also amongs vs: so it if it please thou with thynye mayest dwell with vs.

Now when Osias had ended the counsell, he toke him in to his house, and made a great supper, called all the elders to it, so they refresshed them selues after the fastinge. And afterwaide was all the people called togethe, which made their prayers all the night
longe in the congregacion, and besought the God of Israel for helpe.

The bij. Chapter.

The next daye Holofernes commanded his hoste, to go vp agaynst Bethulia. There were an. C. xx. thousande fightinge men on fote, a two a twentie thousande horsmē, besyde the prepartyng of them ye were wonne, a came to them on euery syde out of the countreys a cities which he had takē. All these prepared them selues vnto the battayll agaynst the Israelites, and came on by the hyll syde, vnto the topp that loketh ouer agaynst Dothanim, from the place which is called Belma, vnto Chelemon ye lyeth towardes Esdrelon.

Now when the childē of Israel sawe so greate a multitude of the Assirians, they fell downe flat vpon ye grounde, stroewed aszshes vpon their heads, a prayed with one acorde, ye the God of Israel wolde shew his mercy vpon his people. And so they toke their weapons, a sat betwixte the mountaynes in ye narow place, a kepte the waye daye a night. But whyle Holofernes was goinge aboute, he founde the water springe, which from the south syde was conveyed in to the cite by a conyde: this commaunded he to be directe another waye, a to cut their condite in sunder. There were welles also not farre from the walles, which they used secretly, more for pleasure then for necessite.

Then wente the Ammonites a the Moabites vnto Holofernes, and sayde: The children of Israel trust nether in speare ner arowe, but haue taken in, and kepe the mountaynes and hilles. That thou mayest overcomen them therfore without ye strykynge of eny battayll, sett me to kepe the welles, that they drawe no water out of them: so shalt thou destroye the without swerde, or at the least they shall be so feble, that they must be fayne to gene ouer the cite, which they thinke not able to be wone, for so moch as it lieth in the mountaynes. These wordes pleasèd Holofernes well and all his men of warre, and he set an hundrēth men at euery well rounde aboute.

And when this watch had endured twentye dayes, the Cisternes and all that had water, fayled them that dwelt in the cite of Bethulia, so that in ye whole cite they had not drynke ynough for one daye, for the people had water geuen them daylie in a measure. Then came the men and women, yonge personnes and children all vnto Osias, and sayde all with one voyce: God be judge betwixte vs and the, for thou hast dealt euell with vs: thou woldest not speake peaceably with the kyng of the Assirians, therfore hath God solde vs in their handes, and there is no man to helpe vs, where as we are brought downe before their eyes in thriste and greate destruccion. Therfore gather now together all the people that be in the cite, that we maye all yelde our selues willingly vnto ye people of Holofernes: for better it is ye we be captuye and praye the LORDE with oure lyues, then to be slayyne and perishe, and to be laughed to scorne a shamed of euery man when we se oure wyues and children dye before oure eyes. We take heauen a earth this daye to recorde, and the God of oure fathers (which punysheth vs acordinge to the deserynge of oure synnes) and gene you warnynge, ye ye gene vp the cite now in to ye power of Holofernes hoost, that oure ende maye be shorte with the swerde, which els shall endure longe for wante of water and for thirst.

When they had spooke out these wordes, there was a greate wepynge and howlynge in the whole congregacion, and that of euery man, and they cryed an whole houre longe vnto God with one voice, sayenge: we haue synned with oure fathers, a we haue done amysse, we haue dealt wickedly. Thou ye art gracious, haue mercy vpon vs, punysh oure vrrighteousnes with thine owne scourge, and gene not those ouer that knowe the, vnto a people which knoweth the not, lest they saye amonge the Heithen: where is their God?

And when they were so weery with this crieinge and wepynge, that they helde their tunges, Osias stode vp with watrye eyes, and sayde: O take good hertes vnto you (deare brethren) and be of good cheare, and let vs wayte yet these fyue herties vnto you (deare brethren) and be of good cheare, and let vs wayte yet these fyue herties: for mercy of the LORDE: peraduenture he shal cut awaye his indignacion, and gene glory vnto his name. But yf he helpe vs not whan these fyue herties are past, we shall do as ye haue sayde.

a Judit. 2. b. b Judit. 16. a. c Exo. 17. a. d Psal. 103. a. e Psal. 113. b. f Judit. 8. b.
AND it happened when these words came to the eares of Judith a wydow, which was the daughter of Merari, the sonne of Idox, the sonne of Joseph, the sonne of Osias, the sonne of Elaï, the sonne of Iammon, the sonne of Iedon, the sonne of Raphom, the sonne of Achitob, the sonne of Melchias, the sonne of Euam, the sonne of Nathania, the sonne of Salathiel, the sonne of Symon, the sonne of Ruben. And his husbande was called Manasses, which dyed in the daies of the barlye haruest. For whyle he was byndinge sheeucers together in the feld, the heate came vpon his heade, and he dyed at Bethulia his cite, and there was he buried beside his fathers. Now was Judith his desolate wydow thre yeares six monethes. And in the hyer partes of his hir house she made herselfe a prey chambre, where she dwelt, beyng closed in with hir maydés. She were a smock of hayre, and fasted all the daies of his life, escepte the Sabathes, and new moons, the solemnne daies that the people of Israel kepte. She was a very fayre and beutyfull personne. Hyr husbande also had lefte her greate riches, a plenteous householde, greate vnmoveable possessions and many catell. This Judith was a woman of a very good reporte with euery one, for she feared the LORDE greatly, and there was no body that speake an euell worde of her.

Whā this Judith herde, how Osias had promised the people, "that after the fyfte daie he wolde gene vp in the Assirians, she sent for the elders Chambri and Charmin: and whan they came to her, she seide: what thinge is this, wherin Osias hath consented, if that God helpe not within fyve daies, he wil gene ouer the cite to the Assirians? What are ye, that ye tempte the LORDE? This deuyce optayneth no mercy of God, but proouketh him vnto wrath and displeasure. Wyl ye set the mercy of the LORDE a tyme, appoynte him a daie after youre will?"

Neuertheles for so moche as the LORDE is pacient, let vs rather amend oure selues, pouringe out teares, and beseykyng him of grace. "For God threateneth not as a mā, nether will he be prooukod vnto wrath as the children of men. And threfore let vs hertely fall downe before him, and serue him with a meke sprete, and with wepyng eyes saye vnto the LORDE, that he deal with vs accordyng to his owne will and mercy: that like as oure hert is now vexed, brought lowe thorow the pryde of them, it maye so be comforted thorow his grace: in so moche as we folowe not the synnes of oure fathers, which forsoke their God, worshipped other goddes; for the which synne they perished with the swerde, were spoyled brought to shame of all their enemies. As for vs, we knowe none other God but onely him, for whose cōforte let vs tarry with mekenesse. He shall require and make "inquisition for oure bloude, from the vexacions of oure enemies: he shal brynge downe all the Heithen, that rysse vp agaynst vs, and put them to dishonoure, euc the LORDE oure God.

Therfore deare brethren, seinge ye are the honorable and elders in the people of God, vnto whom all ye people haue respecte, and vpon whom the life of the people stondeth, lift vp their hertes with youre exortacion, if that maye call to remembrance, how oure fathers also in tymes past were tempted, if they might be proued, yeft they worshipped their God a right. They ought to remembre, if how oure father Abraham beinge tempted, and tryed thorow many tribulacions, was founde a louer and frende of God. So was Isaac, so was Iacob, so was Moses, and all they that pleased God, beinge tryed thorow many troubles, were fōde stedfast in faith. Agayne, they that receaued not their tentacions with the feare of God, but put the selues forth with vnpatience and murruryng agaynst God, perished of the destroyer, and were slayne of serpentes. And threfore shulde not we vnertake to be auenged, for the thinge that is done vnto vs: but to considre, that all these punishedes are farre lesse then oure synnes of myszydes: Beleuyng also, that this correccion commeth vnto vs (as to the seruauntes of God) for amendment, and not for oure destruccions.

Then sayde Osias the elders vnto Judith: All that thou speakes, is true, and no mā can reproue thy worde. Praise thou for vs now thigere vnto God, for thou art an holy

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\( ^a \) Judit. 7. e.  \( ^b \) Iere. 18. a. and 25. a.  \( ^c \) Judic. 2. b. 4. a. 6. a.  \( ^d \) Deut. 32. e.  \( ^e \) Deu. 8. a. 2 Par. 32. f.

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womā, and fearest God. And Judith sayde vnsto them: Seynge ye knowe, that my words are of God, then proue my counsell and deuice, yt it be of God: and besoke God, that he wil I bryngye my counsell to a good ende.

Thus haue I deuysed: Ye shal stode this night before the porte, and I wil go forth with Abra my mayde: Praye ye therfore vnsto God, that he wyll graciously remembre his people of Israel within fyue daies, as ye haue sayde. As for the thinge that I go in hande withall, axe ye no questions of it, tyll I open it vnsto you my selfe: do ye nothing els, but praye vnsto the LORDE youre God for me. Then Osias the prync of the people of Juda sayde vnsto her: Go thy waye in peace, the LORDE be with the, that we maye be auenged of our enemies, And so they wente from her agayne.

The ix. Chapter.

NOW whā they were gone their way, Judith wente in to hir oratory, put on an hayre smock, strowed asazhes vpon hir heade, fell downe before the LORDE, and cryed vnsto hym, sayenge: O LORDE God of my father Symeon, which gauest him a swerde for a defence agaynst the enemies, that vsed violence and wilfulnes, and that raueshed y vyrgin and put her to dishonesty. Thou that gauest their wives in to a praye, and their daughters in to captiuyte, and all their praye for a spoyle vnsto thy seruaantes, which bare a zele vnsto the, helpe me wyddow, O LORDE my God, I besoke y. For thou hast done all thinges from the begynnynge, and loke what thou hast taken in hande and deuysed, it came euer to passe. For all thy wayes are prepared, thy judgmentes are done in thy everlastinge fore knowlege. O loke now vpon the arrayes of the Assirians, like as it was thy pleasure somtyme to loke vpon the hoost of the Egyptians, when they beynge weaped, persectuyd thy seruauntes, put their trust in their charettes, horsmen, and in the multitude of their men of warre. But thou lokedest vpon their hoost, castinge a thick darcknes before them: and when they came in to the depe, the waters ouerwhelmed them.

Euē so LORDE let it go with these, that trust in the power and multitude of their men of warre, in their charettes, arowes g speares, and knowe not, that thou onely art oure God, which destroyest warres from the begynnynge, and that thou art the LORDE. O lift vp thine arme now like as euer from the begynnynge, and in thy power bryngye their power to naught, cause their might to fall in thy wrath. They make their boast, they they wyll halowe and defyle thy Sanctuary, and to waist the tabernacle of thy name, and to cast downe the horne of thine aultur with their swerde. Brynge to passe (O LORDE) the pryde of the enemye maye be cut downe with his owne swerde: that he maie be taken with the snare of his eyes in me, and thou mayest smyte him with the lippes of my loun. O geue me a stedfast mynde, that I maye despyse him and his strength, and that I maye destroye him.

This shal bryngye thy name an euermore remembrance, yt the hande of a woman ouerthowe him. For thy power (O LORDE) stondeth not in thy power of men, nether hast thou eny pleasure in the streth of horses. There was neuer proude persone that pleased the, but in the prayer of the humble and meke hath thy pleasure bene euermore.

O thou God of the heavenes, thou maker of the waters, and LORDE of all creatures, heare me poore woman, calryinge vpon the, and puttynge my trust in thy mercy. Remembre thy saneanaut O LORDE, and mynister wordes in my mouth, stabylsh this deuyce in my hert, that thy house maye contynue still in holynes, and that all the Heithen maye knowe and vnderstode, that thou art God, and that there is none other but thou.

The y. Chapter.

AND when she had left of cryenge vnsto the LORDE, she rose vp from the place, where she had lyen flat before the LORDE, and called hir mayde, wente downe in to hir house, layd y hayrie cloth from her, put of the garmentes of hir wyddowhode, waszshed hir body, anoyned hir self with precious thinges of sweate sauour, broyded and platted hir hayre, sett an hooze vpon hir

1 Cor. 14. d. 1 Joh. 4. a. 1 Tess. 5. c. b Judit. 10. b. Gen. 34. d. d Exo. 14. c. e Psalm. 45. b. 146. b. e Eccli. 36. a. f Judit. 16. b.
head, and put on such apparel as belongeth vnto gladnesse, slippers vpon hir fete, arnemettes, spanges, earynges, fyngere rynges, and deckte herself with all hir best araye.

The LORDE gaue her also a speciall beutye and fayrenesse (for all this deckinge of hir self was not done for eny voluptuousnesse and pleasure of the flesh, but of a right discretion and vertue, therefore dyd the LORDE increase hir bewtye) so that she was excedinge amiable and wellauoured in all mens eyes. She gaue hir mayde also a bottell of wyne, a pot with oyle, pottage, cakes, bred of chee, and wente hir waye.

Now when she came to the porte of the cite, she founde Osias and the elders of the cite waitinge there. Which when they sawe her, they were astonnyed, she marueled greatly at her bewty, nevertheles they axed no question at her, but let her go, sayenge: The God of our fathers geue his grace, and with his power perfourme all the deuyce of thy hert: that Ierusalem maye reioyse over the, and that thy name maye be in the nombre of the holy righteous. And all they were there, sayde with one voyce: so be it, so be it. Judith made hir prayer vnto the LORDE, she wente out at the porte, she her mayde.

And as she was goinge downe the mountayne, it happeneth that aboute the spryng of the daye, the spyes of the Assirians met with her, and toke her, sayenge: whence commest thou? Or whither goest thou? She answered: I am a daughter of Hebrues, and am fled from them, for I knowe, that they shalbe geue vnto you to be spoyled: because they thought soorne to yelde the selues vnto you, that they might fynde mercy in youre sight. Therfore haue I deuyed by my self after this maner: I wyll go before the prynce Holofernes, and tell him all their secretes, and wyll shew him, how he maye come by them, and wynde them, so that not one man of his hoost shall perish.

And when these men had herde hir wordes, they considered hir fayre face, they were astonnyed (for they wondred at hir excellent bewtye) she sayde vnto her: Thou hast sauued thye thie by fyndinge oute this deuyce, thou woldest come downe to oure lorde: be thou sure, that whan thou commest vnto him, he shall intreate the well, thou shalt please him at hert. So they brought her in to Holofernes paulyon, and tolde him of her. Now when she came in before him, immediatly he was ouercome and taken with hir bewtye. Then saide his seruauntes: who wolde despyse people of Iews, haue so fayre wemen? Shulde we not by reason fight against the for these? So wha Judith sawe Holofernes sytinge in a canape, was wrought of purple, sylke, golde, Smaragde and precious stones, she loked fast vp hir, fell downe vp the earth. And Holofernes seruauntes toke hir vp agayne, at their lorde commandement.

The ri. Chapter.

THEN sayde Holofernes vnto her: Be of good chere, and feare not in thine hert, for I neuer hurte man, that wolde serue Nabuchodonosor the kyng. As for thy people, if they had not despyed me, I shulde not haue lift vp a speare agaynst the. But tell me now, what is the cause thou art departed from them, and wherfore art thou come vnto vs?

And Judith sayde vnto him: Syr, vnderstone the wordes of thy handmayden: for if thou wilt do after wordes of thy handmayden, the LORDE shall bryng thy matter to a prosperous effecte. As truly as Nabuchodonosor a lorde of the londe lyueth, as truly as his power lyueth, which is in the to the punishement of all men that goe wronge, all men shall not onely be subdued vnto him thorow the, but all the beasts also of felde. For all people speake of thy prudet actiuyte, and it hath euuer bene reported, how thou onely art good and mightie in all his kyngdome, and thy discretion is commended in all londes.

The thinges is manifest also, that Achior spake, and it is well knoune, what thou commandest to do vnto him. For this is plaine and of a suretye, that oure God is so wroth with vs (by the reason of oure synnes) that he hath shewed by his prophetes vnto the people, how that for their synnes he wyl deluyer them ouer vnto the enemie. And for so moch as the children of Israel knoue that they haue so displeased their God, they are sore afrayed of the. They suffre great honger also, for want of water, they are deed now in a maner. Morover, they are appoynted to slaye all their catell, that they

* Judit. 5. a.
maye drynk the bloude of them: and are purposed to spende all the holy ornamentes of their God (which he hath forbyddē the to touch) for corne, wyne and oyle. Seinge now that they do these things, it is a playne case, ſey they must nedes be destroyed. Whiche when I thy handmayden perceaued, I fled from them, and the LORDE hath sent me vnto 2, to shew the these things. For I thy handmayden worshipe God euen here now besyde the, and thy honde mayden shal go forthe, and I wil make my prater vnto God, and he shal tell me, when he wyl rewarde the their synne: then shal I come and shew the, 3 brynge the thorow the myndest of Ierusaleym, so that thou shalt hawe all 2 people of Israel, as the shepe without a shepheard: there shal not so moke as one dogg barck against the, for these things are shewed me by the prouynedence of God: and for so much as God is displeased with them, he hath sent me to tell the the same.

These wordez pleased Holofernes and all his seruauntes, which marueled at the wysdome of her, and sayde one to another: there is not soch a woman vpon earth, in bewtye and discrecion of wordes. And Holofernes sayde vnto her: God hath done well, that he hath sent the hither before thy people, that thou mayest geue them in to oure handes. And for so moch as thy promysye is good, 4 thy God perfourme it vnto me, he shal be my God also, and thou shalt be excellent and great in the courte of Nabuchodonosor, and thy name shalbe spoken of in all the londe.

The rij. Chapter.

THEN commanded he her to go in, where his preciouse laye, and charged that she shulde haue hyr dwellyng ther, and appoynted, what shulde be geuen frō his table. Judith answered him, and sayde: "As for the meate that thou hast commanded to geue me, I maye not eate of it as now (lest I displease my God) but wyl eate of such as I haue brought with me. Then sayde Holofernes vnto her: Yf these things that thou hast brought with the payle, what shal we do vnto the? And Judith sayde: As truly as thou lyest my lorde, thy hande mayden shal

not spende all this, tyll God haue brought to passe in my hande, the things that I haue deuyed.

So his seruauntes brought her in to the tent, where as he had appointed. And as she was goinge in, she desyred that she might haue leue to go forth by night 3 before daye, to hir prayer and to make intercession vnto the LORDE. Then commanded Holofernes his chamberlaynes, that she shulde go out and in at hir pleasure, to praye vnto hir God those thre dayes.

And so in the night season she wete forth in to the valley of Bethulia, and wassshed himself in the well water. Then wente she vp, and besought the LORDE God of Israel that he wolde prosper hir waye, for the deluyeraunce of his people. And so she wente in, and remayned cleane in hir tent, till she toke hir meate in the enenyng.

Vpon 4 fourth daye it happened, 5 Holofernes made a costly supper vnto his seruauntes, and sayde vnto Vagao his chamberlayne: Go thy waye, and councell this Hebruesse, that she maye be wylynyge to consent to kepe company with me. For it were a shame vnto all the Assirians, that a woman shulde so laugh a man to scorne, that she were come from him vnmeddel withall.

Then wente Vagao vnto Judith, and sayde: Let not the good daughter be afrayed, to come in to my lorde, that she maye be honoure before him, that she maye eate and drylke wyne, and be mery with him. Vnto whom Judith answered: Who am I, that I shulde saye my lorde naye? what so euer is good before his eyes, I shal do it: and loke what is his pleasure, that shal I thinke well done, as long as I lyue.

So she stode vp, and deckte hirself with hir apparell, and wente in, and stode before him. And Holofernes hert was whole moued, so that he brent in desyre toward her. And Holofernes sayde vnto her: drylke now and sytt downe, and be mery, for thou hast founde favoure before me. Then sayde Judith: Syr, I wil drylke, for my mynde is meryer to daye, than euer it was in all my life. And she toke and ate and dranke before him, the things that hir mayden had prepared for her. And Holofernes was mery with her, and dranke more wyne, then euer he dyd afore in his life.

* Gen. 34. f.
The Lord hath performed his word, and shewn his might in the eyes of the heathen: the Lord hath performed his word, and shewn his might in the eyes of the heathen. Therefore shall the heathen know that thou, O Lord, didst it; and the children of Israel shall know that I am the Lord their God, from that time forth.

And the children of Israel served the Lord forty years.

And their clothes did wax old upon them in the wilderness.

And the children of Israel came into the wilderness of Zin unto Kadesh. And Miriam died there, and was buried in Kadesh. And Aaron served in the wilderness forty years among the children of Israel. And they took up arms, and fought against Amalek, and smote them.

And they came to Mount Hor: and the Lord said unto Aaron, my servant, take this man Moses my servant, and thou shalt come up in the mount unto me: and Aaron shall come up, and Moses shall be not die: only take this Caleb the son of Jephunneh, who was yet in my sight, and shall come up with thee, and shall give theeas an outline of the text:

1. The Lord hath performed his word, and shewn his might in the eyes of the heathen: the Lord hath performed his word, and shewn his might in the eyes of the heathen. Therefore shall the heathen know that thou, O Lord, didst it; and the children of Israel shall know that I am the Lord their God, from that time forth.

2. And the children of Israel served the Lord forty years.

3. And their clothes did wax old upon them in the wilderness.

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threatened with destruction, sayenge: "when the people of Israel is take, I shall cause the also to be stickte with the swerde. When Achior sawe Holofernes heade, he fell downe vp on his face to the grounde for very anguish fear, so y’ he swooned withall. But after that he was come agayne to himself, he fell downe before her y’ prayed her, sayenge: Blessed art thou of thy God in all the tabernacles of Iacob: for all the people that heare of thy name, shall prays the God of Israel because of the.

The xxxii. Chapter.

IUDITH saieth vnto all the people: Brethren heare me, Styeke vp this heade vpon oure walles, and when the Sonne aryseth, take euery man his weape, and fall out violently: not as though ye wolde go besyde them, but to renne vp on them with violence. When the spies in the têttes se this, they shall of necessite be copelled to fle bacwarde, and to rayse vp their captayne to the battyll. So wha their captaynes come in to Holofernes paylion, and fynde the deed body wrapped in the bloude, fearfulnes shall fall vp on them: and when ye perceau that they fle, folowe them without all care, for God shall delyuer them vnto you, to be destroyed.

Then Achior seyng the power of God which he had shewed vnto the people of Israel, fell of from his Heithenish beleue, and put his trust in God, and let him selfe be circumcicde: and so was he nombred amonge the people of Israel, and he all his posterite vnto this daye.

Now as soone as it was daye, they stickete vp Holofernes heade vpon the walles, and euery man take his weape, and so they vnto out with an horrible crye. Whan the spies sawe that, they ranne vnto Holofernes tent. And they that were within the têt, came before his chamber, and made a greate russzinge to wake him vp, because they thought with the noyse to haue raised him. For there durst not one of the Assirians knocke, go in, ner to open.

But whan the captaynes and pryncees and all the chefe in the kyng of the Assirians hoost came together, they saieth vnto the chamberlaynes: Go youre waye in, and wake him vp, for the myse are crepte out of their holes, and darre prouoke vs vnto battayll.

Then wente Vagao in to his chamber, stode before the bed, and clapped with his handes, for he thought he had bene slepyng with Iudith.

But wha he had herkened perfectly with his eares, and coude perceau no sterynge, he wente nyer to the bed, and lift it vp, and then sawe he the deed body of Holofernes lyenge there without a heade, weltrid in his bloude vpon the earth. Then cried he with loude voyce, and with wepyngent rent his clothes, and wente in to Iudith’s tent, and founde her not: And so he leppte out vnto the people, and sayde: one woman of y’ Iewes, hath brought all Nabuchodonosors people to shame.

For lo, Holofernes lyeth vpon the grounde, and hath no heade.

Whan the chefe of the assirians hoost herde that, they rennte their clothes, and there fell an intollerable feare and tremblinge vpon them, so y’ theyr myndes were sore afayed. And there was an excedadnyge greate crye in the whole hoost.

The xxx. Chapter.

NOW whan all the hoost herde that Holofernes was headed, their mynde and counsell fell from them: and soch a feare came vpon them, that they vndertoke to defende them selues by flyenge awaye: one spake not to another, but hanged downe their heads, left all behynde them, and made haist to escape from the Hebrues: for they herde, that they were haistinge to come after with their weape, and so they fled by the wayes of the feldes, and thorow all the fote pathes of the dales.

And whan y’ children of Israel sawe that they fled, they folowde vpon them, and wente downe with tröpettes, blowinge and makynge a greate crye after the. As for the Assirians, they had no ordre, and keppee not the selues together, but fled their waye. Neuerthelesse the children of Israel fell vpon them with one company and ordre, and discomfited as many as they might gett. And Osias sent messaungers vnto all the cities and coûtrees of Israel.

So all the regions and euery cite sent out
their best men after them in harness, smote them with the sword, till they came to the utmost part of their borders. And the other that were in Bethulia came in to the têtes of the Assirians, and toke all that they which were fled, had left behinde them, and so they founde great good. And they that came agayne to Bethulia from the battayll, toke with them soch thinges as had bene theirs: there was no nòbre of the catell, and of all costly Jewels, so that from the lowest vnto the hyest, they were all made riche of the spoyles of them. And Ioachim the Hye prest at Ierusale, came to Bethulia with all the elders, that they might se Iudith.

Now whan she came out vnto them, they begane all to prayshe her with one voyce, sayenge: thou worshiphe of the cite of Ierusale, thou ioye of Israel, thou honour of oure people, thou hast done manly, and thy hert is comforted, because thou hast loued elenlynes and chastitye, hast knowne no man but thine owne husbande: therfore hath the hôte of the LORDE comforted the, and blessed shal the be for euer. And all people sayde: so be it, so be it.

In thirtie dayes coude the people of Israel scare gather vp the spoyles of the Assirians. But all that belonged vnto Holofernes, and had bene his specially, (whether it were of golde, of syluer, precious stones, clothinge and all ornamentes) they gane it vp Iudith. And all the people rejoysed, both women, maydens, and yonge people, with pipes and harpes.

The 16th Chapter.

THEN sange Iudith this songe vnto the LORDE: Begynne vnto the LORDE vpon the tabrettes, singe vnto the LORDE vpon the cymbals. O syngne vnto him a new songe of thankesgivinge, be joyfull and call vpon his name. It is the LORDE that destroyeth warres, euyn the LORDE is his name. Which hath pitchted his tentes in the mynddest of his people, that he might deluyer vs from the hande of all oure enemies. Assur came out of the mountaynes in the multitude of his strength. His people stopped the water brokes, and their horses couered the valleys.

He purposed to haue brêt vp my londe, and to slaye my yonge men with the sword.

He wolde haue caried awaye my children and virgins in to captiuyte, but the allmightie LORDE hurte him, and deleyuered him in to the handes of a woman, which brought him to confucion. For their mightie was not destroyed of the yonge men. It was not the sonnes of Titan that slew him, nether haueth the greate gauntes set them selues agaynst him: but Iudith the daughter of Merari with her fayre bewythe hath descomfite him, and brought him to naught. For she layed awaie her widdowes garment, and put on the apparell of gladnesse in the reioysinge of the children of Israel. She anoynted hir face, and bounde vp hir hayre in an hooue, to begyle hime. Hir slippers rauished his eyes, hir bewythe capituated his mynde, with the sworde smote she of his neck. The Persians were astonnyed at hir stedfastnesse, and the Medes at hir boldnes. Then howled the armyes of Assirians, when hys symple appeared, drye of thyrst. The sonnes of the daughters haue pearsed them thorow, and slayne them as fugitive childre: they pershyed in the battayll, for the very feare of the LORDE my God. Let us syng a songe of thakesgeuynge vnto the LORDE, a new songe of prayshe wyl we syng vnto our God. LORDE, LORDE, thou art a greate God, mightie in power, whom no man maye ouercome. All thy creatures shulde serue the, for thou spakest but the word, they were made: thou sente thy sprete, they were created, and no man maye withstande thy voyce. The mountaynes shal moue from the foundacions with the waters, the stony rockes shal melt before the like waxe. But they that feare the, shal be greate with the in all thinges. Wo vnto the people that ryse vp against my generacion, for the allmightie LORDE wyl Iueneg he selfe of them, in the dayes of iudging wyl he vsyt them. For he shal geue fyre and worms in to their flesh, that they maye burne and fele it for euermore.

After this it happened, that after the victory all the people came to Ierusale, to geue prayshe and thankes vnto the LORDE. And wha they were purifid, they offred all their brelt sacrificies and their promysed offerynges.

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*a* Psal. 45. b  
*b* Iudit. 7. c  
*c* Iudit. 10. a  
*d* Iudit. 10. d  
*e* Gen. 1. a. Psal. 32. a. Psal. 103. d.
And Judith offerd all Holofernes weapons, and all the Jewels, that ye people had geue her, "and the canapy that she toke from his bed, and hanged them vp vnto the LORDE. The people was ioyfull, as the vse is: a this ioye by reason of the victory, with Judith, endureth thre monethes.

So after these dayes euery man wente home agayne, and Judith was in greate reputacion at Bethulia, and right honorably taken in all the londe of Israel. Vnto hir vertue also was chastite ioyed, so y after hir husbonde Manasses dyed, she neuer knew man all the dayes of hir life. Vpon the hye solempne dayes she wente out with greate worshipe. She dwelt in hir husbandes house an hundreth and fyne yeare, a left hir honde mayden fre, and dyed, and was buried beside hir husbande in Bethulia. And all the people mourned for her seuen dayes.  b So longe as she lyued, there was none that troubled Israel, and many yeares also after hir death.

The daye wherein this victory was gotten, was solemnly holden, and rekened of the Iewes in the nombre of the holy dayes, and is yet greatly holden of the Iewes enuer sence, vnto this daye.

The ende of the boke of Judith.

The chapters in the boke of Hester,

Which are not founde in the vert of the Hebrue, but in the Greke and Latyn.

The xi. Chapter after the Latyn.

In this chapter is descriyde the dreame of Mardocheus.

A Mardocheus the sonne of Iair, the sonne of Semei, c y sonne of Cisei of y trybe of Ben Iamin a Jew: which had his dwellynge in Susis, a man of greate reputacion, a excellent amonge all them that were in the kynges courte (Neuerthelesse he was one of the presoners, whom Nabuchodonosor the kyng of Babilon had caried awaye from Jerusalem vnto Babilon with Iechonias the kyng of Iuda.) In the seconde yeare of the raigne of greate Artaxerses in the first daye of y moneth Nisan, had this Mardocheus soch a dreame: He thought he herde a greate tepest, horrible thondereclappes, erthquakes, a greate vprour in y londe: a y he sawe two greate dragos, ready to fight one agaist another. Their crye was greate. At the which roaringe and crye all Heithen were vp, to fight agaynst y righteous people. And y same daye was full of darknes a very vncleare, full of trouble a anguysh, yee a greate fearfulnes was there in all the londe. The righteous were amased, for they feared y plage a euell y was deuyed ouer the, a were at a poynte with them selues to dye. So they cried vnto God, and while they were cryenge, the little well grew in to a greate ryuer a in to many waters. And with y it was daye, a the sonne rose vp agayne. And y lowly were exalted, and deuoured the glorious and proude.

Now whan Mardocheus had sene this dreame, he awoke, and mused stedfastly in his hert, what God wolde do: and so he desyred to knowe all the matter, and his mynde was there vpon vntyll the night.

The xij. Chapter.

In this chapter is declared, how Mardocheus vttreth the treason of the two seruauntes agaynst the kynge, and therfore doth the kynge rewarde him.

At the same tymne dwelt Mardocheus with Bagatha and Thares the kynge chamberlaynes and porters of the palace. But when he herde their deuyce, and had diligently considered their ymaginationes, he perceaued that they wente aboute, to laye their cruell randes vpon the kynge Artaxerses: and so he certified the kynge therof. Then cause the kynge to examen y two gelded with tormentes. And when they had granted it, they were put to death.

This the kynge caused to be put in y Cronicles for an euerylasting remembrace, and Mardocheus wrote vp the same matter. So the kynge commanded, that Mardocheus shulde do seruyce in the courte, and for this faithfulnessse of his, he gaue him a rewarde. But Aman the sonne of Amadahu the Agagite, which was holde in great honour and reputacion in the kynes courte, vnder-toke to hurte Mardocheus in his people, because of the two chamberlaynes that were put to death.

The xiiij. Chapter

The copie of the commandement, which kige Artaxerses (by the entisinge of Amâ) sent out in to all countrie, for the destruction of the Iewes. The prayer of Mardocheus.

The greate kynge Artaxerses which reigned from India vnto Ethiopia, ouer an hundredthe and seuen and twentie londes, sendeth his friendly saluation vnto all the prynces and debytes of the countrees, which be subiecte vnto his dominion. When I was made lorde ouer many people, and had subdued the whole earth vnto my dominion, my mynde was not with cruelte and wronge to exile myself by the reason of my power: but purposed with equyte allwaye and gentynles, to gouerne those that be vnder my iurisdiction, and wholly to set them in a peaceable life, and therby to brynyge my kyngdome vnto tranquylite, that men might safely go thorow on euer syde, and to renue peace agayne, which all men desyre. Now when I axed my councelers, how these thinges might be brought to a good ende, there was one by vs, excellët in wysdome, whose good wyll, trueth x faithfulness hath oft bene shewed x proued (which was also x princippal x next vnto x kige) Amâ by name, which certified vs, how x in all lodes there was crepente in a rebellious folk, x made statutes x lawes agaynst all other people, x haue allwaye despyes the proclaimed commandementes of kynge: and how that for this cause it were not to be suffed, that soch rule shulde contynue by you x not to be put downe. Seinge nowe we perceau the same, that this people alone are contrary vnto euer man, vseynge straunge and other manner of lawes, x withstondeoure statutes and doinges, and go aboute to stablish shrewd matters, that oure kyngdome shulde never come to good estate and stedfastnes: Therfore haue we commanded, that all they that are appoynted in wyrtinge and shewed vnto you by Aman (which is ordened and set ouer all oure busynes, and the most princippall next vnto the kynge, and in maner as a father) shal with their wyues x children be destroyed and roted out with the swerde of their enemies and aduersaries: x x there shalbe no mercy shewed, x no man spared. And this shalbe done x xijij daye of the moneth called Adar) of this yeare, that they which of olde (and now al.so) haue euer bene rebellious, maye in one daye with violence be thrust downe in to the hell, to the intët that after this maner, oure empyre maye haue peace and tranquylite.

But Mardocheus thought vpon all the workes and noble actes of x LORDE, x made his prayer vnto him, sayenge: O LORDE LORDE, thou valeaunt and allmichtie kynge (for all thinges are in thy power, and ye thou wilt helpe and deluyer Israel, there is no man that can withstode ner lett the: for thou hast made heauen x earth, and what wonderous thinges so euer is vnder the heauen: thou art LORDE of all thinges, and there is no man, ye can resist the O LORDE) Thou knowest all thinges, thou wotest LORDE, that it was nether of malyce, ner presumpcion, ner for eny desyre of glory, that I wolde not bowe downe myself ner worship yeonder proude presumptuous Aman (for I wolde haue bene cõtent, and ye with good wyll, ye it might haue

* Hest. 2. d. and 6. a.  
* I'est. 1. a. and 16. a.
done Israel eny good, to haue kyst euë his fotesteppe) but that I dyd it, because I wolde not sett the honoure of a mâ in the steade of the glorye of God, and because I wolde worshippe none but onely ÿ my LORDE. And this haue I done in no pyder ne pre-
sumpcon.

And thereafter O LORDE thou God and kinge, haue mercye vpon thy people for theyymagyn how they maye bringe vs to naught, yee their mynde and desyre is to destroye and to ouerthrowe the people, that hath euere bene thine inheritaunce of olde. O despyse not thy porcio, which thou hast deluyered brought out of Egipte for thine owne self. Heare my prayer, and be mercifull vnto thy people, who thou hast chosen for an heritage vnto thyself. Turne oure complaynte and sorow in to ioye, that we maye lyue O LORDE, and praysye thy name. O LORDE, suffer not ÿ mouthes of them that praise the, to be destroyed.

All ÿ people of Israel in like maner cried as earnestly as they coude vnto the LORDE, for their death and destruction stode before their eyes.

The viiiij. Chapter.

Of the sorowe, complaynte and prayer of queue Hester.

QUENE Hester also beyenge in the battayll
of death, resorted vnto the LORDE, layed awaye hir glorious apparell, and put on the garmetes that sereued for sighinge and mournyng. In the steade of precious oymant, she scatred ashes and doge vpon hir heade: and as for hir body, she humbled it, and brought it very lowe, All the places where she was vste to haue ioye afore, those fyllad she with ÿ hayre, ÿ she ploxte out hirself. She prayed also vnto the LORDE God of Israel with these wordes:

O my LORDE, thou onely art oure kyenge, helpe me desolate woman, which haue no helper but ÿ, for my miserye and destruction is harde at my hande. Fro my youth vp I haue herde "out of the kynred of my father, that thou toxeste Israel from amôge all people (and so haue oure fathers of their fore elders) that they shulde be thy perpetuall inheritaunce, and loke what thou didest promise ðe, thou hast made it good vnto ðe.

Now well LORDE, we haue synned before
the, therefore hast thou geuen vs in to the hâdes of oure enemies, because we worshipped their goddes. LORDE thou art righteous. Neuertheles it satisfieth ðe not, that we are in bytter and heuy captiuyte and oppressed amongethe, but thou hast layed their hondes vpon the hondes of their goddes: so that they begynne to take awaie, the thinge that thou with thy mouth hast ordened and appoynted: to destroye thyne inheritaunce, to shut and to stoppe ÿ mouthes of them that praysye the, to quech the glory and worship of thy house and thine altar, and to open the mouthes of the Heithen, ÿ they maye praysye the power ð vertue of the goddes, and to magnifie the fleschly kyngge for euere.

O LORDE, geue not thy ccepter vnto the
that be nothinge, lest they laugh vs to scorne in oure misery and fall: but turne their de-
yuce vpo them selues, and punysh him, that hath begonne the same ouer vs, and set him to an example. Thinke vpon vs O LORDE, and shew thy self in ÿ tyme of oure distres and of oure trouble. Strengthe me O thou kyngge of goddes, thou LORDE of all power, geue me an eloquêc and pleaunaut speach in my mouth before the Lyon. Turne his hert in to ÿ hate of oure enemie, to destroye him, and all soch as consent vnto hym. But de-
luyer vs with thy hande, and helpe me deso-
late woman, which haue no defence ner helper but onely ÿ. LORDE thou knowest all things, thou wotest that I loue not the glory and worshipse of the vnrighteous, and that I hate and abhorre the bed of the vnircyceded and of all Heithen.

Thou knowest and wotest my necessite, ÿ
I hate the token of my preemynence ð wor-
shippe, which I beare vpon my heade, what tyme as I must shew my self and be sene, ð that I abhorre it as an vnclene cloth, and that I were it not whi I am quyete and alone by my self. Thou knowest also that I thy honde mayden haue not eaten at Amas table, and that I haue had no pleasure ner deleyte in the kynges feast, that I haue not dronke the drynkofferinges, and that I thy honde mayden haue had no ioye sens ÿ daie that I was brought hither vnto this daye: but onely in the O LORDE. O thou God of Abrahum, O thou mightie God aboue all,

a Deut. 4. c. and 7. d. b Iere. 32. c. c Exo. 4. c. Iere. 1. a.
heare the voyce of them, that haue none other hope, and delyuer vs out of the hande of y wicked, α delyuer me out of my feare.

The 17th Chapter.

Quene Hester appareth before the kyng, with an heuy hert for the trouble of hir people, and God turneth the kynges hert.

AND vpon y thirde daye it happened, that Hester layed awaye y mournyng garmetes, and put on hir glorious apparell, and dexte hirself gladly (after that she had called vpon God, which is the beholder of all things) toke two maydes with her: upon the one she leaned hir self, as one y was tender: the other followed her, and bare the trayne of hir vesture. The shyne of hir bewtyle made hir face rose coloured. The similitude of hir face was chearful and amayle, but hir hert was sorouful for great feare. She wente in thorow all the dores, and stode before the kyng. The kyng sat vpon the trone of his kyngdome, and was clothed in his goodly arraye, all of golde, and sett with precious stones, and he was very terryble. He lift vp his face, that shone in the clearnes, and loaked grumly vpon her. Then fell the Quene downe, was pale and fastyn, leaned hir self vpone the heade of the mayde that wente with her.

Neuertheles God turned y kynges mynde, that he was gentle, that he leape out of his seate for feare, and gat hir in his armes, α helde hir vp tylly she came to herself agayne. He gaue her louynge wordes also, α sayde vnto her: Hester, what is the matter? I am thy brother, be of good cheare, thou shalt not dye: for oure commandement toucheth the comons, not the. Come nyc. And with that he helde vp his golden wande, and layed it vpon hir neck, and embraced her hirself, and sayde: talke with me. Thē sayde she: I sawe the (O lorde) as an angell of God, α my hert was troubled for feare of thy masyestie and clearmesse. For excellent and wonderfull art thou (O lorde) and thy face is full of anyte. But as she was thus speakynge vnto him, she fell downe agayne for fayntnes: for the which cause the kyng was afrayed, and all his seruauntes comforted her.


The 18th Chapter.

A copye of the commandement, which kinge Artaxerxes caused to be proclaimed in all the countreys of his domynion, for the wealth of the Iews.

THE greate kyng Artaxerxes, which a raigneth fro India vnto Ethiopia, ouer an hundreth and xxvij. londes, sendeth vnto the pryynces α rulers of the same londes, such as loute him, his frendly salutation. There be many, that for the sondry frendshipes and benefits which are diuersely done vnto them for their worship, be euer y more proude and hye mynded, and vndertake not only to hurte oure subjectes (for plentuous benefits maye they not suffre, and beygne to ymagyn some thing agaynst those that do them good, and take not onely all vnthankfulnes awaye fro men) but in pryde and presumpcion (as they that be vmynedefull and vnthakfull for the good dedes) they go aboute to escape the judgment of God, y seyth all things, which (judgment) hateth α punysheith all wickednes. It happeneth oft also, y they which be set in office by the hyer power, and vnto whom the busynes and causes of the subjectes are comytted to be handled, waxe proude, and defyle the selues with sheddynge of innocent bloude, which bryngeth them to intollerable hurte. Which also with false and disceatfull wordes and with lyenge tales, diseaue and betraye the innocent goodnes of prynces.

Now is it profitable and good, that we take hede, make search therafter, and consider, not onely what hath happened vnto vs of old, but the shamefull, vnhoneste, and noysome things, that the debites haue now taken in hande before oure eyes: and therby to bewarre in tyne to come, that we maye make the kyngdome quyete α peaceable for all men, and that we might some tyne drawe it to a change: and as for y things that now is present before oure eyes, to withstande it, and to put it downe, after the most frendly maner.

What tyne now as Aman the sonne of Amadathu y Macedonian (a stranger verely of the Persians bloude, and farre from oure goodnes) was come in amođe vs as an aleaunt, and had optayne the frendshiphe that we

*c. Gen. 33. b. 2 Re. 19. c.  d Hester 5. a.*
beare towarde all people, so that he was called oure father, and had in hys honoure of euery man, as the next and pryncipall vnto the kyngye, he coude not forbeare him self from his pryde, hath vndertaken not onely to robe vs of the kyngdome, but of oure life.

With manyfolde discate also hath he de-
yred to destroye Mardocheus oure helper and preseruer, which hath done vs good in all things: and innocent Hester the like par-
taker of oure kyngdome, with all hir people. For his mynde was (whan he had takè them out of the waye, and robed vs of them) by this meanes to translate the kyngdome of the Persians vnto thè of Macedon. But we fynde, that the Iewes (which were accused of y wicked, y they might be destroyed) are no euell doers, but vs reasonable y right lawes, and that they be the children of the most Hye lyuyng God, by whom the kyngdome of vs and oure progenitours hath bene well orde red hither to. Wherfore, as for the letters and comaundementes, that were put forth by Aman the sonne of Amadathu, ye shal do well, yf ye holde them of none efficte: for he that set them vp and inuented thè, hangeth at Susis before the porte, with all his kinred, and God (which hath all thinges in his power) hath rewarded him after his deseruyng.

And vpon this ye shal publish and set vp the copy of this letter in all places, that the Iewes maye frely and without hinderance holde them selues after their owne statutes, and that they maye be helped, and that vpò y xiiij. daye of y xiiij. moneth Adar they maye be auenged of them, which in the tyme of their anguysh and trouble wolde haue oppressed thè. For the God that gourmeth all thinges, hath turned to ioye, the daye wherein y chosen people shulde haue perished.

Mouer, amòge the hys solemne dayes that ye haue, ye shal holde this daye also with all gladnesse: that now and in tyme to come, this daye maye be a remembranc to good, for all soch as loue the prosperite of the Persians: but a remembranc of destruccion to those that be sedicious vnto vs.

All cities and lôdes that do not this, shal horribly perish and be destroyed with the swerde and fyre, and shall not onely be no more inhabited of men, but be abhorred also of y Wilde beasts y foules.
The boke of Wyszdome.

What this boke conteyneth.

Chap. I.
An exortacio for judges and rulers to loue wyszdome. The sprete of wyszdome hateth falsede, dissimulacion and Ypocrystie, rebuketh vnrighteousnesse and abborreth wicked doers.

Chap. II.
The ymaginaciō and thoughtes of the vngodly, how they geue the selues ouer vnto synne, and persecute all vertue and trueth.

Chap. III.
The felicite and health of godly people, though they be put here to trouble and heuynesse: Agayne, what sorowe shall happen to the vngodly and their children.

Chap. IIII.
To lyue chaist a godly withall, is cômendable. A dispraye of the wicked. The honoure of vertue age. The shamefull death of the vngodly.

Chap. V.
How the iust men shal stode against the wicked, that haue put them here to trouble a what sorowe shall come vpon the vngodly. Agayne, what ioye shal happen to the righteous, which haue God himselfe for their defece.

Chap. VI.
An exortacion vnto soich as he in rule and auctorite, to receaue wyszdome. A commudacion of wyszdome.

Chap. VII.
All men haue like intrauce in to the worlde: yet who so calleth vpon God for wyszdome, shal haue his desyre. The profit that cômeth by wyszdome passeth all other thinges.

Chap. VIII.
Wiszdome shulde be receaued in youth. He that marieth himselfe vnto her, shal optayne loue of God and men.

Chap. IX.
A prayer vnto God for the gift of wyszdome.

Chap. X.
What profit and good came by wyszdome in the olde tyme.

Chap. XI.
How wiszdome ledeth the righteous, a how the vngodly are punyshed thorow the mightie hande of God.

Chap. XII.
God is mercifull and suffreth longe, to the intent that synners shulde amende.

Chap. XIII.
Vayne are they that haue not the knowlge of the lyuyngge God, but turne vnto the creatures: vnhappie are they that honoure ymages.

Chap. XIIIII.
The worshippinge of ymages. The power of God. Punishment of them that make ymages, and of soch as worshipe them. How ymages came vp first. The honouringe of ymages is the cause, begynnynge, and ende of all myschefe.

Chap. XV.
The faithfull haue respecte vnto God and not vnto ymages.

Chap. XVI.
God punisheth the wicked, but defendeth the godly, a that by great wondres.

Chap. XVII.
Of the greate darknesse in Egipte, and blyndnesse of the vngodly.

Chap. XVIII.
How God destroyed the firstborne of Egipte. Gods people eate the easter lambe joyfully, the Egiptians mounre. God punysheth the synners in the wilderness. Moses intreateth for the people.

Chap. XIX.
Like as the wicked are ever synnynge more and more, so doth the wrath of God neuer ceasse, tyll they be destroyed. Of them that were punyshed in the tyme of Loth.
O SET youre affection vpô wyszdome, ye that be idues of the earth: Threfore Deut. 1. seke him in the synglenesse of hert. For he will be foud of them that tempte him not, and appareth vnto soch as put their trust in him. As for frowarde thoughtes, they separate from God, but vertue (yf it be allowed,) refourmeth y vnwyse. And why? wyszdome shalborn entre in to a frowarde soule, ner dwell in the body that is subdued vnto synne. For the holy goost abhorreth fayned nurtoure, withdraweth himself from thoughtes that are without vnderstandinge: where wickednes hath the vpper hade, he flieth from thence. For the sprete of wyszdome is louinge, gentle and gracious, and wil haue no pleasure in him that speaketh euell with his lippes. For God is a wittis of his reynes, a true searcher out of his hert, and an heers of his tonge. For the sprete of the LORDE fylleth the rounde compasse of the world, and y same that vpholdeth all thinges, hath knolwge also of the voyce. Therfore he that speaketh vnrighteous thinges, can not be hydd, nether maye he escape the judget of reprofe. And why? inquysicion shalbe made for the thoughtes of the vngodly, and the reporte of his wordes shal come vnto God, so that his wickednes shalbe punished. For the eare of gelousy heareth all thinges, and the noyse of the grudginges shal not be hydd. Therfore beware of murmuringe, which is nothinge worth, and refrayne youre tonge from slaunder. For there is no worde so dace and secrete, that it shall go for naught: and the mouth that speaketh lynes, slayeth the soule. O seke not youre owne death in errore of youre life, destroye not youre selues thorow the workes of youre owne handes. For God hath not made death, nether hath he pleasure in the destruccion of the lyuynge. For he created all thinges, that they might haue their beyJge: yee all the people of the earth hath he made that they shulde haue health, that there shulde be no destruction in them, and that the kyngdome of hell shulde not be vpon earth (for righteousnesse is euerlastinge and immortall, but vnrighteousnes bringeth death.) Neuerthlessse, the vngodly call her vnto them both with wordes & worke, & whyle they thinke to haue a frend of her, they come to naught: for the vngodly that are confedarete with her and take her parte, are worthy of death.

FOR y vngodly talke y imagin thus amongeth them selues (but not right:) The tyme ofoure life is but short y tedious, & when a man is once gone, he hath nomore joye ner pleasure, nether knowe we eny man that turneth agayne from death: for we are borne of naught, & we shall be hereafter as though we had neuer bene. For our breth is as a smoke in our nostrils, y wordes as a sparc to moue our herte. As for our body, it shalbe very assshes y are queched, y soule shal vanish as y soft ayre. Our life shall passe awaye as y trace of a oule, y come to naught as y myst y is dryne awaye with the beames of y Sunne, y put downe with the heate thereof. Oure name also shall be forgotten by litle litle, & no man shal hame oure worke in remembrance.

For oure tyme is a very shadow y passeth awaye, & after oure ende there is no retourynge, for it is fast sealed, so y no mame cometh agayne. Come on therfore, let vs enjoye y pleasures y there are, & let vs soone vse y creature like as in youth. We will fyll oure selues with good wyne & oyntment, there shall no floure of the tyme go by vs. We will crowne oure selues with roses afore they be wythered. There shall be no fayre medowe, but oure lust shal go thorow it. Let euery one of you be partaker of oure volupteouses.

For opresse the poore righteous, let vs not spare the wyddowe ner olde man, let vs not regard y heads y are gray for age. Let y lave of vnrighteousnesse be oure auctorite, for y thinges y is feble is nothinge worth. Therfore let vs defraude the righteous, & why? he is not for oure profit, yee he is cleane cötry to oure doings. He checketh vs for offendinge agaynst y lave, a

**Notes:**

- [Reg. 3. a. Psal. 2. b. 2Par. 15. a. Galat. 5. b.]
- [Esaie 6. a. Iere. 23. d. Acto. 7. c. 3 Ro. 2. g. Matt. 6. a. Heb. 4. b. 2 Luc. 12. a. Deut. 4. c.]
- [Iob 7. a. Mat. 22. b. 1 Cor. 15. d. 1 Par. 30. c. Ess. 22. b. and 56. c. Sap. 5. b.]
The righteous shall shine as the sparks by renne thorow the rede bushe. They shall judge the nations, and dominion over the people, their LORDE shall reign for ever. They put their trust in him, shall understand the truth, and so shall be faithful, will agree unto him in loue: for his chosen shall haue gifts of peace. But the vngodly shall be punished accordyng to their aweyne imaginations, for they haue despysed the righteous, forsaken the LORDE.

Who so despyseth wyszdome and nortoure, he is vn happie, and as for the hope of soch, it is but vayne, their labours vnprofitable, and their workes vnprofitable. Their wyues are vn discrete, and their childre most vngodly. Their creature is cursed. Blessed is rather the baren, vndefyled, which hath not known the synfull bedde: she shall haue frute in the rewarde of the holy soules. And blessed is the gelded, which with his handes hath wrought no vnrighteousnesse, nor ymagned wicked things against God. For vnto him shall he be geuen a speciall gift of faith, and the most acceptable porcion in his temple of God. For glorious is the frute of good labour, the rote of wyszdome shall never fade away. As for the childre of aduoturers, they shall come to an ende and the seeds of an vnrighteous bedd shall be roted out. And though they lyue lõge, yet shall they be nothing regarded, their last age shalbe without honoure. Yf they dye hastily, they haue no hope, neither shal they be spoken to in the daye of knowledge. For horrible is the death and ende of the vnrigh-

eous.

The iiiij. Chapter.

O HOW fayre is a chaist generacion with a vertue? The memorialis thereof is immortal, for it is knowne with God and men. When it is present, me take ex ample thereat: and yf it go awaye, yet they desyre it. It is alwaies crowned holden in honoure, wynned the reward of the vndefyled battayll. But the multitude of vngodly childre is unprofitable, and the thinges are planted with whor dome, shal take no depe rote, ner laye eny fast foundation: Though they be grene in the braunches for a tyme, yet shal they be shake with the wynde: for they stonde not fast, 

Rom. 8. c. 2 Cor. 5. a. 4 Matt. 13. c. 1 Cor. 15. c. Matt. 19. e. 1 Cor. 6. a. 1 Matt. 25. d. a. 2 Esd. 56. b. 1 Iere. 17. b. Mal. 1. a. Mat. 7. c.
or the vehemence of the wynde they shalbe roted out. For the vnparfecte bran-
ches shalbe broken, their frute shalbe vnpro-
fitable & sower to eate, yee mete for nothinge.
And why? all the children y are borne of the
wicked, must beare recorder of the wickednesse
agaynst their fathers mothers, when they be
axed. But though the righteous be overtaken
with death, yet shal he be in rest.

Age is an honorable thing: neuertheless it
standeth not only in the lenth of tyme, ner
in the multitude of yeares: but a mans wysz-
dome is the graye hayre, and an vndefyled
life is the olde age. He pleased God, & was
beloued of him: so that where as he lyued
amóge synnes, he trislated him. Yee sodely
was he taken awaye, to the intent y wicked-
nesse shuld not alter his vnderstödinge, & y
y pocrisye shuld not begyle his soule. For y
craftie bewitchinge of lyes make good things
darek, & vnsetedfastnesse also wickednes of
voluptuous desire, turne asyde vnderston-
dinge of y symple. Though he was soone
deed, yet fulfilled hee monch tyme. For his
soule pleased God, therfore haisted he to take
him awaye frô amóng y wicked. This the
people se, & vnderstondid it not: they laye not
yf soch thinges in their hertes, how yf y
louyngge favoure in mercy of God is vpô his saintes,
yf y he hath respecte vnto his choosen.

Thus yf righteous y is deed, códemneth the
vngodly which are lyuinge: & yf youth y is
soone brought to an ende, yf lóge life of yf
vngodly. For they se yf ende of yf wyse,
but they vnderstöde not what God hath de-
uyed for him, & wherfore yf LORDE hath
taken him a waie. And why? they se him
yf despisy he, therfore shall God also laugh
the to scarce: So yf they the selues shall dye
here after (but without honoure) yee in shame
amonge yf deed for euermore. For without
enoy voyce sha he burst those yf be puf at vp,
yf remoue the fro yf foundacions, so yf they shalbe
laied waist vnto the hyest. They shal mourne,
and their memoriaill shall perisse. So they
beynguy afrayed shall remembre their synnes,
and their owne wickednesse shal bewayre the.

The b. Chapter.

THEN shal yf righteous stondue in greate
stedfastnesse agaynst soch as haue dealt
extremely with the, & také awaye their labours.
When they se it, they shalbe vexed with hor-
rble feare, & shall wonder at the haistynes
of yf sodane health: groning for very dis-
tresse of mynde, & shal saye within them
selues (hauyngue inwarde sorow, and mour-
yng for very anuyaghsh of mynde):

These are they, whom we somtyme had
in derision, & iested vpô. We foole thought
their life very madnesse, & their ende to be with-
out honoure. But lo, how they are counted
amonge the children of God, & their porcion
is amonge the sayntes. Therfore we haue
erred from the waye of truthe, & light of
righteousnesse hath not shyned vnto vs, and
the Sone of vnderstödinge rose not vp vpô
vs. We haue weereid oure selues in yf waye
of wickednesse & destrucccion. Tedious wayes
haue we gone: but as for the waye of the
LORDE, we haue not knowne it.

What good hath oure pryde done vnto vs? Or,
what profit hath the pompe of riches
brought vs? All those things are passed
awaye like a shadowe, & as a messaunger reu-
nynge before: as a shippe yf passeth ouer the
wawes of the water, which when it is gone by,
the trace therof can not be founde, nether yf
path of it in the floudes. Or as a byrde yf
flyeth thowre yf ayre, & no man can se eny
token where she is flouen, but only heareth
the noyse of hir wynges, beatinge the light
wynde, partinge the ayre thorow the vehemee
de hir goinge, & flyeth on shakyngir hir wynges,
where as afterwaide no toké of hir wynee can
be fonde. Or like as whé an arowe is shott at
a marck, it parteth the ayre, which immediatly
cometh together agayne, so that a man can
not knowe where it wente thorow. Even so
we in like maner as soone as we were borne,
beganne immediatly to dwawe to oure ende:
& haue shewed no token of vertue, but are
consumed in oure owne wickednesse.

Soch wordes sha they that haue synned,
speak in the hell: for the hope of the vngodly
is like a drye thistill floure (or dust) that is
blowne awaye with the wynde: like as thynne
scornme yf is scatred abrode with the storme:
like as yf smoke which is dispersed here the
there with the wynde, & as yf remembranuce of a
stranger yf tarieth for a daie, the departeth.

But yf righteous shal luye for euermore:

a Heb. 11. a.  b Matt. 19. c.  c Sap. 3. a
  d 1 Par. 30. c. Sap. 2. b.  e Pro. 30. b.
  f Psal. 39. a.
their reward also is with the LORDE, their remembrance with the Hyest. Therefore shall they receive a glorious kyngdome a beutiful crown of the LORDES hande: for with his right hande shall he couer thē, with his owne armes shall he defende thē. His gelousy also shall take awaye the harnesse, and he shall wape thē creature to be aneged of thē enemies. He shall put on rightounses for a brest plate, take sure judgament in stede of an helmett. The invyncible shylde of equite shall take his, his cruell wrath shall he sharpe for a speare, thē whole compele of the worlde shall fight with him agaynst thē. 

Thē shall the thonder boltes go out of thē lighteninges, come out of the rayne bowe of the clouds to the place apoynted: out of the hard stony indignacion there shall fall thick hales, thē water of thē see shall be wroth agaynst thē, thē the floudes shall renne roughly together. Yee a mightie wynde shall stode vp agaynst them, a storme shall seater thē abrode. Thus the vnrighteous dealinge of thē shall bringe all the lode to a wyldernes, wickednes shall overthrowe the dwellings of the mightie.

The 27. Chapter.

WYSZDOME is better then strenght, a made of vnderstandinge is more worth thē one y strēge. Heare therefoure (O ye kings) vnderstonde: O lerne ye y be judges of the endes of the earth. Genee eare ye y rule y multitudes, delite in much people. For the power is genē you of the LORDE, a the strēght from the Hyest: which shall trie youre workes and search out youre ymaginationes: How that ye beyne officers of his kyngdome, haue not executed true judgament, haue not kepeth the lawes of righteousnes, ner walked after his will. Horribly thē that right soone shall he appare vnto you: for an harde iudgment shal they haue y beare rule. Mercy is graunted vnto the symple, but they that be in auntorite shalbe sore punyshed. For God which is LORDE ouer all, shal excepte no mās personne, nether shall he stande in awe of eny mans greatnes: for he hath made thē small and greate, careth for all alyke. But the mightie shal haue y sorer punyshmeth. 

Vnto you therefoure (oye kings) do I speake, y ye maye lerne wyszdome and not go amyse: for they y kepe rightounses shalbe rightounsly judged: and they y are lerned in rightounse things, shal finde to make answere. Wherefore set youre lust vpon my wordes, lone thē, so shal ye come by nurtoure. Wyszdome is a noble thinge, thē neuer faydeth awaie: yee she is easily senē of thē that loue her, thē founde of soch as seke her. She preuethem y desire y her, y she maye first shewe herself vnto thē. Who so awaketh vnto her by tymes, shal haue no greate trauayle, for he shal fynde her sittinge ready at hym dores. To thinke vpon her, is perfecte vnderstandinge: thē who so watcheth for her, shalbe safe, thē that soone. For she goeth aboute, sekynge asch as are mete for her, sheweth her selfe cherfully vnto them in their goynes, meteth them with all dilligēe. For y vnfained desire of reformacion is hir begynnyng: to care for nurtoure is lone, and thē lone is the kepynge of hir lawes. Now the kepynge of y lawes is perfection thē an vn corrupte life, thē an vn corrupte life maketh a man familiari with God. And so the desire of wyszdome ledeth to thē kyngdome euerlastinge. If yone delyte be thē in royall seates thē cepters (oye kynges of the people) set youre lust vpō wyszdome, y ye maye raigne for euer more. O lone the light of wyszdome, all ye y be rulers of the people. As for wyszdome, what she is, and how she came vp, I wil tell you, and will not hyde the misteries of God from you: but wil seke her out from y begynnyng of the natuyte, and brynge the knowlege of her in to light, and wil not kepe back the trueth. Nether will I haue to do with cosumynyng envye, for soch a man shal not be partaker of wiszdome. But the multitude of the wyse is the welfare of the worlde, and a wyse kynge is the vholding of the people. O receaunecourtoure then thorow my wordes, and it shal do you good.

The 28. Chapter.

I MYSELF also am a mortall man, like as all other, am come of y earthly generacio of him y was first made, in my mothers wōbe was I fashioned to be flesh: In the tymes of ten monethes was I brought together in bloude thorow the sede of man, the comodious appetitie of slepe. When I was borne, I receauned like aye as other men,
WYSZDOME reacheth frō one ende to another mightily, α longly doth she ordre all thinges. I haue loued her and laboured for her euē frō my youth vp: I dyd my diligēce to mary my self with her, soch loue had I vnto her beutey. Who so hath αexpérience of God, cōmēdeth hir nobilitye, yee the LORDE of all thinges himselfe loueth her. For she is αsolemnasse of αnorture of God, α yOther out of his worikes. Yf a man wolde desire riches in this life, what is richer then wiszdome, yf worketh all thinges? (Thou wilt saye:) vnderstādinge worketh. What is it amōge all thinges, yf worketh more the wiszdome? Yf a man loue vertue αrighteousnes, let him laboure for wyszdome, for she hath great vertues. And why? she teacheth soverneres αprudence, righteousnes αstrēgh, which are soch thinges as αme may haue nothinge more profitable in their life. Yf a mā desire moch knowleghe, she cā tell yf thinges yf are past, αdiscerne thinges for to come: she knoweth α soltities of worde, α cā expondē darke sentēces. She can tell of tokēs αwōderous thinges, or euer they come to passe, α the
endes of all tymes a ages. So I purposed after this maner: I will take her vnto my copany, a comó lougly with her: no doute she shal geue me good coecell, a speake confortably vnto me in my carefulnes a grefe. For hir sake shal I be well and honestly taken amóge the comós a lordes of ý counsell. Though I be yonge, yet shal I haue sharpe vnderstondinge: so ý I shal be marvelous in ý sight of greate mc, a ý faces of prynces shal woder at me. Whà I holde my toge, they shal byde my leysure: whà I speake, they shal loke vpó me: ý if I talke moch, they shal laye their handes vpó their mouth. Morover, by the meanes of hir I shal optayne immortalite, and leaque behinde me an euerlastinge memoriall, amóge the ý come after me. I shal set ý people in ordre, and the nacions shalbe subdued vnto me. Horrible tyranautes shal be afrayed, when they do but heare of me: a the multitude I ame to be counted good, ý mightie in battayll. Whà I come home, I shal fynde rest with her: for hir copany hath no bytternes, a hir felashipe hath no tediousnesse, but myrth a loye.

Now when I cosidered these thinges by myself, a pondered them in my hert, how ý to be ioyned vnto wyszdome is immortalite, a greate pleasure to haue hir frendshiphe: how ý in the worke of hir handes are infinite riches: how that, who so kepeth compny with her shalbe wyse: and that which talketh with her, shal come to honoure: I wente aboute sekynge, to getther vnto me. For I was a ladd of a rype wyt, and had a good vnderstondinge.

But when I grewe to more vnderstádinge, I came to an vndefyled body. Nevertheles when I perceived that I coude not kepe myself chaist, excepte God gaue it me (a ý was a poynte of wyszdome also, to knowe whose gift it was) I stepte vnto the LORDE, and besough him, and with my whole hert I sayde after this maner:

The 7th Chapter.

GOD of my fathers, a LORDE of mercies, (thou ý hat made all thiges with thy worde, a ordeyned ma thorow thy wyszdome, ý he shulde hathe dominó over ý creature, which thou hast made: ý he shulde

ordre ý workde acordinge to equite a righteousnes, a execute judgmet with a true hert) geue me wyszdome, which is euer aboute thy seate,a put me not out fro amóge thy children; for I thy seruant a sonne of thy handymayde, a am a feble persone, of a shorte tyme, and to yóge to the vnderstondinge of judgment and ý lawes. And though a man be neuer so perfacte amongst the children of men, yet ýf thy wyszdome be not with him, he shal be nothinge regarded. ''But thou hast chosen me to be a kynge vnto thy people, and the judge of thy sonnes and daughters.

Thou hast cômaund me to byylde a tempel vpon thy holy mount, a an auler in the cite wherein thou dwelllest: a licknesse of thy holy tabernacle which thou hast prepared fro the beginnynge, and thy wyszdome with ý, which knoweth thy worke: which also was with ý when thou maydest ý worle, a knew what was acceptable in thy sight, a right in thy commandementes. Ô sende her out of thy holy heauens and from the trone of thy majesty, that she maye be with me, a laboure with me: that I maye knowe, what is acceptable in thy sight. For she knoweth and vnderstondeth all thinges: and she shal lede me soberly in my workes, and preserue me in hir power. So shal my workes be acceptable, a then shal I gouerne thy people righteously, a be worthy to syt in my fathers seate. 'For what man is he, that maye knowe the coun cel of God? Or, who can thinke what the will of God is? For the thoughtes of mortall men are miserable, a oure forecastes are but vncertayne. 'And why? a a mortall and corruptible body is heuy vnto the soule, and the earthie manshon kepeth downe the vnderstondinge ý museth vpon many thinges. Very hardly can we discerne the thinges that are vpon earth, and greate laboure haue we, or we can fynde the thinges which are before oure eyes: Who will then seke out the gróude of the thinges that are done in heaué? Oh LORDE, who ca haue knowlege of thy vnderstondinge and meaninge, excepte thou geue wyszdome and sende thy holy goost fro aboue? that the wayes of them which are vpon earth maye be réfourned: ý men maye lerne ý thinges that are pleasanta vnto the, and be preserued thorow wyszdome.

* 1ob 29. c.  3 Reg. 3. b. Gen. 1.  a Psalm. 115. b.  1 Par. 29. b.  2 Par. 1. a.

*  Pro. 8. c. Job. 1. a.  f Esu. 40. b. Rom. 11. d.  1 Cor. 2. b.  2 Cor. 5. a.
Chap. xi.  The boke of Wyszdome.

WYSZDOME preserved ý first mā, who God made a father of the worlde, whā he was created alone, brought him out of his offence, toke him out of the moulde of ý earth, ñ gau e him power to rule all things. When the vurighteous wente awaye in his wrath from this wyszdome, ý brotherheade perished: û thorow ý wrath of murthur. A-gayne, whā ý water destroyed ý whole worlde, wyszdome preserved the righteous thorow a poore tre, wherof she was gouernesse herself. Morouer whā wickednes had gotten ý upper-hande, so ý the nacions were puff vp with pryde, ñ she knewe ý righteous, preserved him faultlesse vnto God, and layed vp sure mercy for his children. ñ She preserved the righteous, when he fled from the vnfaithfull vnto God, and layed vp sure mercy for his children. ñShe preserved the righteous, when he fled from the vngodly ý perished, what tyne as ý fyre fell dowe vpon ý v. cities: Like as yet this daye the vnfruitful, waist and smokynge lyde geneth testimony of their wickednesse: yee the vuripe and vntymely frutes that growe vpon the trees.

And for a tokë of a remembraunce of the vnfaithfull soule, there standeth a plier of salt. For all soch as regarded not wyszdome, gat not only this hurte, that they knewe not the things which were good, but also left behinde them vpó mō, a memoriaall of their foolishnes: so ý in the things wherein they synned, they coude not be hydd. But as for soch as take hede vnto wyszdome, she shal deluyer them from sorowe.

When the righteous fled because of his brothers wrath, wyszdome led him the right waye, shewed him ý kyngdome of God, gau e him knowlege of holy thinges, made him rich in his labours, and brought to passe the things that he wente aboute. In ý discatfulness of soch as defrauded him, she stode by him, ñ made him ryche. She saued him from the enemies, and defended him from ý diseaneurs. She made him stronge in battayll, and gau e him the victorie, ý he might knewe, how that wyszdome is stronger then all thinges.

When the righteous was solde, she forsoke him not, but deluyer him fro synners. She wente dowe with him in to the doungeon, and fayled him not in the bandes: tyll she had brought him the cepter of ý realme, and power agaynst those that oppressed him. As for them that had accused him, she declared them to be lyers, ñ brought him to perpetuall worship.

She deluyer the righteous people and faultlesse sede, from the nacions that oppressed them. She entred in to the soule of the seruant of God, and stode by him in wonders and tokens agaynst the horrible kyngye. She gau e ý righteous the rewarde of their labours, ñ led them forth a maruayle waye: on the daye tyne she was a shadowe vnto them, and a light of starres in the night season. ñ She brought them thorow the reed see, and caried them thorow the greate water. She drowned their enemies in the see, and brought them out of the depe. So the righteous toke the spoyles of the vngodly, and ñ prayed thy holy name (o LORDE) and magnified thy victorious hād with one acorde. For wyszdome openeth the mouth of ý domme, ñ maketh ý tonges of babes to speake.

SHE ordeed their worke in the hādes of the holy prophet: so ý they wente thorow ý wyldernes ý was not inhabited, ñ pitched their tētes in ý waist deserte. They stode agaynst their enemies, ñ were auenged of their adversaries. ñ Whā they were thirstie, they called vpo ý, ñ water was gēcē them out of ý rok, ñ their thirst slēckēned out of ý harde stone. For by ý thinges, where thorow their enemies were punished, were they helped in their nede. For vnto the enemies thou gauest mās bloude in steade of lyuynge water. And where as they had scarcenesse in ý rebuke when the children were slaye, thou gauest vnto thine awne a plenteous water vnloked for: declaringe by the thyst ý was at that tyne, how thou woldest bringe thine awne vnto honoure, ñ slaye their adversaries.

For when they were tryed ñ nourtured with fatherly mercy, ñ they knowledg how the vngodly were judged, and punished thorow ý wrath of God. These hast thou exorted as a father, ñ proued thē: but vnto ý other thou hast bene a boysteous kyngye, layed hard to

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Acto. 7. b.
The boke of Wysdome.

Chap. rj.

their charge, & condemned the. Whether they were absent or present, their punyshmēt was alyke. For their grefe was dubble: namely, mournynge, and ye remembranc of things past. But wha they perceaved ye their punishmetes dyd the good, they thought vpon the LORDE, & wondered at ye ende. For at the last they helde moch of him, of who in ye outcastinge they thought scornee, as of an abiecte. Neuerthelesse ye righteous dyd not so when they were thirstie: but euyn like as ye thoughtes of ye foolish were, so was also their wickednes.

Where as certayne me now (thorow erreoure) dyd worshippe domme "serpentes ye vayne beastes, thou sendest a multitude of domme beastes vpon them for a vengeance: ye they might knowe, that loke where withal a ma synymeth, by the same also shal he be punyshed. For vnto thy allmighty hande, that made the worlde of naught, it was not vnpossible, to sende amonge them an heape of "Beeres, or woode lyōs, or cruel beastes of a strange kynde, soch as are vnknowne, or spoute fyre, or cast out a smoking breth, or shote horrible sparkes out of their eyes: which might not only destroye them with hurtinge, but also kyll them with their horrible sight. Yee without these beastes might they have bene slayne with one winde, byenge persecuted of their aynw workes, and scattered abrode thorow the breth of thy power.

Neuertheles thou hast ordred all things in measure, nobre ye weight. For thou hast euere had greate stregh ye might, e who maye withstode ye power of thine arme? And why like as ye small thynge ye ye balancce weyeth, so is ye worlde before ye: yee as a droope of ye morninge dew, that falleth downe vpon the earth. Thou hast mercy vpon all, for thou hast power of all thynges: and makest the as though thou sawest not the sinnes of me, because they shulde amend. For thou louest all the things that are, and hatest none of the who thou hast made: neither didest thou ordene or make any thinge of euell will.

How might eny thinge endure, ye it wer not thy will? Or how coude eny thinge be preserved, excepte it were called of ye? But thou sparest all, for all are thine, o LORDE, thou louer of soules.

The rj. Chapter.

LORDE, how gracious ye swete is thy sprete in all things? Therfor chastenest thou the meaurerly that goe wroge, and warnest them, concernynge the things wherin they offende: thou speakest vnto them (o LORDE) and exertest the to leuie their wickednes, and to put their trust in the. As for those olde "inhabiters of thy holy londe, thou mightest not awaye with them, for they committed abominable worke against the: as wytchcraft, sorcery and Idolatry: they slew their owne children without mercy: they ate vp mens bowels, and deuoured the bloude: Yee because of soch abominationis, myszybles ye offeringes, thou slewest the fathers of the desolate soules by the hands of oure fathers: that ye londe which thou louest aboue all other, might be a dwellinge for the childre of God.

Neuertheles thou sparedest the also (as me) ye sendest ye forerunners of thyne hoost, euch hornettes to destroye the out by lytle ye little. Not ye thou wast vnable to subdue ye vngodly vnto ye righteous in battayll, or with cruell beastes, or with one rough worde to destroye the togetherto: But thy mynde was to dryue the out by lytle ye little, yeeinge the time ye place to amend: knowinge well, ye it was an vnrighteous nacion ye wicked of nature, ye ye their thought might neuer be altered. For it was a cursed seade from ye begynynge, ye feared no ma: Yet hast thou pardoned their synnes. For who wyl saye vnto the: why hast thou done ye? Or who wyl stode against thy judgmet? Or who will come before thy face an auëger of vnrighteous me? Or who wil blame ye, ye ye people perish, who thou hast made? For there is none other /God but thou, ye carest for all things: ye thou mayest declare how ye thy judgmet is not vnright. There dare nether kige, ner tyræut in thy sight requyre accōptes of them, who thou hast destroyed.

For so much the as thou art righteous thy self, thou ordrest all thiages righteously, ye punishest euch hi ye hath not deserved to be punyshed, ye takest him for a stranguer ye an alleuyn in ye lofe of thy power. For thy power is ye beginnyng of righteounes: and because

Chap. riiij. The boke of Wysdome.

thou art LORDE of all things, therfore art thou gracious vnto all. Whan men thinke þy not to be of a full strenght, thou declarest thy power: þe boldly deluyest thou them ouer þy knowe þy not. But thou LORDE of power judgest quyntely, and ordrest us with great swape, for thou mayest do as thou wilt.

By socch workes now hast thou taught thy people, that a man also shulde be iust and louynge: and hast made thy chylde to be of a goode hope: for euyn when thou judgest, thou guenst rowme to amende from synnes. For in so much as thou hast punyshed, and with socch diligence deluyed þy enemies of thy seruauntes, which were warthy to dye (where thorow thou gauest þe thyne þa place of amendeþ þy they might turne fro their wickednes) with howe great dilegence they punyshest thou thine awne chylde, vnto whose fathers thou hast sworn þe made conuenaites of good promises? So where as thou doest but chasten vs, thou punyshest oure enemies dyuerse wyues: to þy intet þe war we punysh, we shulde remembre thy goodnesse: þa when we oure selues are punyshed, to put oure trust in thy mercy.

Wherefore where as men haue lyued igno-rautly æ vanrighteously, thou hast punyshed the sore, euè thorow þy same things that they worshipped. For they wente astraye very lyge in þy waye of errore, æ helde þy beestes (which euè their enemies despysed) for goddes, lyuyng as children of no vnderstandinge. Therefore hast thou sent a scornful punishment amongst them, as amongst the chylde of ignoraunce. As for socch as wolde not be reforme by those scornes æ rebukes, they felt the worthy punishment of God. For þy things þy they suffred, they bare þe vnpacietly, begin not contéct in them but vn wyllinge. And when they peryshed þy same things that they toke for goddes, they knowelged then, that there was but one true God, whom aforo they wolde not knowe: therefore came þy ende of their dampnacion vpon them.

The riiij. Chapter.

VAYNE are all men, which haue not þy knowleage of God: as were they that out of the good things which are sene, knewe not hym, that of himself is everlastinge.

Nether toke they so muche regarde of the workes that are made, as to knowe, who was the crafteaman of them: but some toke the fyre, some the wynde or ayre, some þy course of þy stars, some þy water, some toke Sonne and Moone, or the lightes of heaven which rule þy earth, for goddes. But though they had socch pleasure in their beuty, that they thought them to haue bene goddes: yet shulde they haue knowne, how much more fayrer he is that made them. For the maker of beuty hath ordened all these things. Or þy they maruede at the power and worke of the, they shulde haue perceaued the, þe he which made these things, is mightier then they.

For by the greatnesse æ beuty of the creature, þy maker therof maye playnely be knowen. Notwithstandinge they are the lesse to be blamed, that sought God æ wolde haue founde hym, and yet myssed. And why? for so much as they were aboute in his worcke and sought after them, it is a tokè, that they regarded and helde mocch of his worke ðy are sene: howbeit they are not wholly to be excused. For þy their vnderstandinge and knowledge was so great, þy they coude discerne the worlde and þy creatures, why dyd they not rather fynde out þy LORDE therof?

But vnhappie are they, and amonge the deed is their hope, that call þe God which are but the worke of mens handes: golde, syluer and the thinge, that is found out by connynge, the similitude of beastes, or eny vayne stone that hath bene made by hande of olde. æ Or as whan a carpenter cutteth downe a tre out of the wodd, and parent of the barck of it connyngle: and so with the one parte maketh a vessell to be vsed, and dighteth meate with the residue. As for the other parte that is left, which is profitable for no thinge (for it is a coked pece of wodd and full of knobbes) he carueth it diligently thorow his vanite, and (acordinge to the knowleage of his connyng) he gueithe it somme proportion, fashioneth it after the similitude of a man, or maketh it like some beest, straketh it ouer with reede and paynteth it, and loke what foule spot is in it, he casteth some coloure vpon it. Then maketh he a conueniënt tabernacle for it, setteth it in the wall and maketh it fast with yron, prouydinge

a Sap. 11. c. Rom. 1. c. b Rom. 1. b. c Deut. 4. c. and 17. b. d Esa. 44. b. Iere. 10. a.
The boke of Wysdome.

Chap. vij.

so for it, lest it happē to fall: for it is well knowne, that it can not helpe it self: And why? it is but an ymage, and must of necestsite be helped.

Then goeth he and offereth of his goodes vnto it for his children and for his wife: he seeketh helpe at it, he axeth counsell at it: he is not ashamed to speake vnto it ſy hath no soule: for health, he maketh his peticion vnto him that is sicke: for life, he prayeth vnto him that is deed: he calleth vpon him for helpe, that is not able to helpe him self: ſe sendeth a good iourneye, he prayeth him that maye not go. And in all the thinges ſy he taketh in hande (whether it be to optayne any thinge or to worke) he prayeth vnto him that can do no maner of good.

The viij. Chapter.

A GAYNE, another mā purposinge to sayle ſe beginnynghe to take his iourney thorow ſy ragenge see, calleth for helpe vnto a stock, ſy is farre weaker, the ſy tre ſy beareth him. For as for it, courteousnesse of moneye hath founde it out, ſy ſy craftesmā made it with his connyng. But thy prouynce (O father) gourneth all thinges frō ſy begynnynge, for thou hast made a waye in ſy see, ſe a sure path in the myddest of ſy wawes: deelaringe therby, ſy thou hast power to helpe in all thinges, yee though a man wente to the see without shippe. Neuerthelesse, ſy ſy worke of thy wysdome shulde not be vaine, thou hast caused an arke to be made: ſe therefore do men commynte their lyenes to a small pece of wood passinge ouer the see in a shyppe, ſe are saued.

For in the olde tymē also whā the proude giauntes perished, he (in whō the hope was left to increase ſy worlde) werte in to the shippe, which was gouerned thorow thy hande, and so left sede behinde him vnto ſy worlde. For happie is ſy tre where thorow righteousness cometh: but cursed is the ymage of wod, ſy is made with hades, yee both it ſe he ſy made it: He, because he made it: ſe it, because it was called God, where as it is but a frayle thinge. For the vngodly ſe his vngodlynes are both like abhominable vnto God. Even so ſy worke ſe he ſy made it also shal be punyshed together. Therfore shal there a plage come vpon the ymages of the Heithen: for out of the crea-

ture of God they are become an abhominacion, a temptacion vnto the soules of men, and a snare for the fete of the vnwyse. And why? the sekinge out of ymages is the beginnynghe of whordome, and the bringinge vp of them is the destruction of life. For they were not from the begynnynge, nether shall they cōtinue for euere. The welthy ydylines of men hath founde them out vpon earth, therefore shal they come shortly to an ende. Whē a father mourning for his sonne ſy was taken awaye frō him, he made him an ymage (in all ſy haist) of his deed sonne: ſe so begane to worshiphe him as God, which was but a deed mā ſe ordered his seruauntes to offre vnto him. Thus by processe of tymē ſe thorow loge custome, this erroure was kepte as a lawe, ſe tyrantēs copelled mē by violēce to honoure ymages. As for those ſy were so farre of, ſe mē might not worshippe them presentely, their picture was brought frō farre (like the ymage of a kyngge who they wolde honoure) to the intent that with greate diligence they might worshiphe him which was farre of, as though he had bene present.

Agayne, the syngynl connynghe of the craftesman gaue the ignoraunce also a great occasiō to worshippe ymages. For the workman wyllinge to do him a pleasure that sett him a worke, laboured with all his connynghe to make the ymage of the best fashion. And so (thorow the beuty of the worke) the comon people was diseaune, in so much that they toke him now for a God, which a little afore was but honored as a man. And this was the erroure of mans life, whan men (ether for to serue their owne affeccon, or to do some pleasure vnto kinges) ascyrbe vnto stones and stockes the name of God, which ought to be geuen vnto no man. Moroner, this was not ynoogh for them that they erred in the knowlge of God: but where as they lyued in the great warres of ignoraunce, those many and great plages called they peace. For either they slawe their awne children and offered them, or dyd sacrifice in the night season, or els helde vnreasonable watches: so that they kepe neither life nor mariaghe cleane: but ether one slawe another to death maliciously, or els greued his hegnibour with aduotrie. And thus were all thinges myxte together: bloude, manslaughtur,
Chap. rvi. The boke of Wysdome. Jo. lxxviii.

The rvi. Chapter.

BUT thou (Ooure God) art swete, longe sufferinge and true, and in mercey ordrest thou all thinges. Though we syne, yet are we thine, for we knowe thy strength. Yf we syne not, then are we sure, that thou regardest vs. For to knowe the, is parrfecte righteousnes: Yee to knowe thy righteousnes and power, is the rote of immortallitie. As for the thinges that men haue found out thorow theyr euell science, it hath not diseauned vs: as the payntinge of the picture (an unprofitable laboure) and carved ymage, with diuerse colours, whose sight entiseth the ignoraunt: so that he honoureth and loueth the picture of a deed ymage, that hath no soule.

Neuertheles, they that loute soche euell thinges, are worthy of death: they that trust in them, they that make them, they that loute them, and they that honour them. The potter also taketh a tempereth soft earth, laboureth it, and geueth it the fashion of a vessell, what so euer serueth for oure vse: and so of one pece of claye he maketh some cleane vessell for seruice, and some contrary. But where to euer vessell serueth, that knoweth a potter himself. So with his yvne laboure he maketh a god of the same claye: this doth euen he, which a little afore was made of earth himself, and within a little whyle after (whan he dyeth) turneth to earth agayne.

Notwithstandinge, he careth not y more because he shall laboure ner because his life is shorte: but stryue to excelle gold-smythes, y syluer smythes a copper smithes, and taketh it for an honour to makewayne thinges. For his hert is ashes, his hope is but vaine earth a his life is more yyle then claye: for so moche as he knoweth not his awne maker, that gaue him his soule to worke, and brethed in him the breth of life. They counte oure life but a pastyne, and oure conversacion to be butt a market, and that men shulde euer be gettinge, yee and that by euell meanes. Now he y of earth maketh frayle vessell and ymages, knoweth himself to offende aboue all other.

All the enemies of thy people and y holde them in subieccion, are vnwyse, vnhappie and exceedinge proude vnto their owne soules: for they judge all the Idols of the Heith to be goddes, which nether haue eyesight to se, ner noses to smell, ner eares to heare, ner fingers of handes for to grope: a as for their fete, they are to slowe to go. For man made them, and he that hath but a borrowed sprete, fashioned them. But no man can make a God like vnto him: for seinge he is but mortall himself, it is but mortall that he maketh with vrighteous handes. He himself is better then they whom he worshippeth, for he lyued though he was mortall, but so dyd neuer they. Yee they worshipppe beestes also, which are most miserable: for compare thinges that can not fele vnto them, a they are worse then those. Yet is there not one of these beestes, that with his sight a beholde any good thinge, nether haue they geuen prayse ner thanks vnto God.

The rvi. Chapter.

FOR these and soch other thinges haue they suffered worthy punishment, a thorow a multitude of beestes are they ruted out. In stead of the which punishmentes thou hast graciously ordred thine awne people, a geuen them their desyre that they loked for: a new a strange taist, preparinge them a qualles to be their meate: to the intent y (by the thinges which were shewed and sent vnto them) they y were so greedy of meate, might be with-

a Psal. 114. b.

b Num. 11. g.
drawen euene from the desyre that was necessary. But these within shorte tyme were brought vnto pouerte, and taistet a new meate. For it was requisite ſ without any excuse) destruction shulde come vpon those which used tyrany, ſ to shewe onely vnto the other, how their enemies were destroyed. For when the cruel woodnesses of the beastes came vpon them, they persayed thorow the stinges of the cruel serpentes.

Notwithstanding thy wrath endured not perpetually, but they were put in feare for a little season, ſ they might be reformed, haungyn a token of saluation, to remembre the committed of thy lawe. For he ſ counsel, was not healed by the thinge ſ he sawe, but by THE, O sauioure of all. So in this thou shewest thine enemies, ſ it is thou, which deluieres fro all euell. As for the thow were bitten with greshoppers and flies, ſ they died, for they were worthy to perish by soch: But nether the teth of dragons nor of vnomous wormes overcame thy children, for thy mercy was euere by them ſ帮助 the. Therefore were they punyshed to remembre thy wordes, but hastyly were they healed agayne: lest they shulde fall in to so depe forgetfulness, that they might not vse thy helpe.

It was nether herbe nor plaster ſ restored the to health, but thy worde (o LORDE) which healte all thinges. It is thou (o LORDE) ſ hast the power of life ſ death; ſ thou leseth vnto deathes dore, ſ bringest vp agayne. But man thorow wickednes slayeth his owne soule, ſ when his sperete goeth forth, it turneth not agayne, nether maye he call agayne ſ soule ſ is take awaie: It is not possible to escape thy hande. For ſ vngodly wolde not knowe ſ, were punyshed by ſ streth of thine arme: with straunge waters, bales and raynes were they persecuted, ſ thorow fyrre were they disposed. For it was a wonderous thinge that fyrre might do more then water which quencheth all thinges: but ſ worlde is ſ auger of the righteous. Some tyme was ſ fyrre so tame, ſ the beastes which were sent to punysh ſ vngodly, brenet not: ſ because they shulde se ſ knowe, ſ they were persecuted with the punyshme of God. And somtyme brenet the fyrre in the water on euery syde, ſ it might destroye ſ vngodly.

naciō of the earth. Againe, thou hast fed thine awne people with angels fade, ſ sent the bred ready from heauen (without their labour) byunge very pleasant ſ well gusted. And to shewe thy riches ſ sweetesnesse vnto thy childrē, thou gauest every one their desyre, so ſ euery man might take what liked him best. But the snowe ſ yse abode the violence of the fyrre, ſ melted not: ſ they might knowe, ſ the fyrre burninge in the hale ſ rayne, destroied ſ frute of ſ enemies: ſ fyrre also forgott his streth agayn, ſ ſ righteous might be norished. For ſ creature ſ serueth ſ (which art ſ maker) is feare in punyshinge ſ vngodly, but it is easy ſ gothe to do good, vnto soch as put their trust in the. Therefore dyd all thinges alter at the same tyme, ſ were all obiedent vnto thy grace, which is ſ nere of all thinges, accordinge to ſ desyre of the ſ had nede thereof: ſ thy childrē (O LORDE) who thou louest, ſ might knowe, ſ it is not nature ſ the growinge of frutes ſ fedeth me, but ſ it is thy worde, which preserueth ſ put their trust in the. For loke what might not be destroyed with the fyrre, as soone as it was warmed with a little Sonne beame, it melted: ſ all men might knowe, ſ thankes ought to be gonne vnto ſ before ſ Sonne ryse, ſ ſ thou oughtest to be worshipped before ſ daye springe. For ſ hope of ſ unthankfull shal melt awaie as the wynter ryse, ſ perishe as water, ſ is not necessary.

The rui. Chapter.

GREATE are thy judgments (o LORDE) ſ thy counseles can not be expressed: therfore men do erre, ſ wil not be reformed with thy wysdom. For whan the vngodly thought to haue thy holy people in subjection, ſ they were bounde with the bandes of darknes ſ longe night, shutt vnder ſ rofe, thinkinge to escape ſ eueralasting wisdom. And whyle they thought to be hyd in ſ darknesse of their synnes, they were scattered abroad in ſ very mydellest of the dark coveringe of forgetfulness, put to horrible feare ſ wonderously vexed. For the corner where they were, might not kepe them from feare: because ſ sounde came downe and vexed them: yee many terryble and straunge visions made them averyred.

a Num. 21. a.  b Exo. 10. d.  c Deut. 32. f.  l Re. 2. b.  d Exo. 9. c.  e Exo. 16. a.  

f Deut. 8. a. Matt. 4. a.  g Rom. 11. d.  h Exo. 10. c.
The boke of Wysdome. 

The rbiij. Chapter.

NEUERTHELES thy saynetes had a very greate light (and the enemies herde their voyce, but they sawe not the figure of them.) And because they suffred not thy same thynge, they magnified the: and they were vexed afore (because they were not hurte now) thanked the, and besought thy (o God) there might be a difference. Therfore had they a burnyng pilere of fyre to lede them in the vnknowne waye, thou gauest them the Sonne for a fire gift without eny hurte. Reason it was, that they shulde want light to be put in the preson of darknes, which kepeth thy chylde in captiuyte, by whom the vnconrpyte light of the lawe of the world was for to be geuen. When they thought to slaye the babes of the righteous (one beinge laied out, and yet preserued to be leder vnto the other) thou broughtest out the whole multitude of the children, and destroysted these in the mightie water. Of that night were oure fathers certified a fore, that they knowynge vnto what oothes they had geuen credence, might bee of good cheare. Thus thy people receaued thy health of the righteous, but the vngodly were destroied. For like as thou bast hurte oure enemies, so bast thou promove then whom thou calledest a fore. For the righteous children of the good men offered secretly, and ordred the lawe of righteousnes vnto vniite: this good and euell in like maner, singinge prayses vnto thy father of all men. Agayne, there was herde an vnconvenient voyce of the enemies, a piteous cri for chylde that was bewayled.

The master and the seruailet were punished alike, the meane man and the kyng sufitted in like maner. For they all together had innumerble that dyed one death.

Nether were thy lyuinge sufficient to bury thy deed, for in thy twinklinge of an eye, the noblest nacion of the was destroyed. As oft as God helped the afore, yet wolde it not make the beleue: but in thy destruccion of thy first borne they knowledged, that it was thy people of God. For whyl all things were still, wha thy night was in thy mydest of hir
course, thy Allmightie worde (o LORDE) leapt downe fro heauë out of thy royall trone, as a rough mæ of warre, in \( y \) myddest of \( y \) londe \( y \) was destroyed: \( y \) sharpe swerde perferred thy straite commaundement, standinge \( y \) fyllinge all thinges with death: yee it stode vpo \( y \) earth \( y \) reached vnto the heauen. Then the sight of the euell dreames vexed them sodenly, and fearfulnesse came vpon them vnawarres.

Then laye there one here, another there half deed half quyck, and shewed the cause of his death. For the visions that vexed the, shewed the these thinges afore: so that they were not ignoraunt, wherfore they perished.

The tentacion of death touched the righteous also, and amonge the multitude in the wyldernesse there was insurreccion, but thy wrath endured not longe. For the faultlesse man wente in all the haist, and toke the battayll vpon him, brought forth the weaph of his ministracion: euen prayer and \( y \) cesours of recocolinge, set himself against \( y \) wrath, and so brought the misery to an ende: declaringe therby, that he was thy seruaunt. For he ouercame not the multitude with bodely power, ner with weaphës of might: but with the worde he subued him that vexed him, puttinge the in remembrance of the ooth \( x \) couenauët made vnto the fathers. For when the deed were fallen downe by heapes one vpon another, he stode in the myddest, pacified the wrath, and parted \( y \) waye vnto the lyuyng. And why? in his longe garnët was all the beautie, and in the foure rowes of the stones was the glory of the fathers grauc, and thy majesty was written in the crowne of his heade. Vnto these the destroyer gaue place, and was afraied of them: for it was onely a tentacion worthy of wrath.

The rix. Chapter.

As for the ungodly, the wrath came vpo them without mercy vnto the ende. For he knew before what shulde happë vnto them: how that (when they had coesented to lett them go, and had sent them out with greate diligence) they wolde repente, folowe vpon them. For when they were yeu mourninge and makinge lametacion by the graves of the deed, they deuyed another foolishnes: so that they persecuted them in their fliege, whom they had cast out afore with prayer. Worthy necessite also brought them vnto this ende, for they had cleane forgotten the thinges \( y \) happened vnto them afore. But the thinges that was wantynge of their punishiment, was requisite so to be fulfilled vpon them with tornëtes: that thy people might have a marvelous passage thorow, and that these might fynde a strange death.

Thë was euery creature fashioned agayne of the new accordinge to the wyll of their maker, obeyenge thy commaundementes, \( y \) thy children might be kepë without hurte. For the cloude ouershadowed their tentes, \( y \) thy drye earth appeared, where afore was water: so \( y \) in the reed see there was a waye without impediment, and the greate depe became a grene felde: where thorow all \( y \) people wente that were defended with thy hande, seinge thy wonderous \( y \) marvelous workes. For as \( y \) horses, so were they fedd, \( y \) leapt like labes, praying the (o LORDE) which haddest deluyed them. And why? they were yet myndfull of the thinges, that happened wyhle they dwelt in the londe: how the grounde brought forth flyes in stead of catell, and how \( y \) ryuer scrauled with the multitude of fropges in stead of luysshes.

But at the last they sawe a new creacion of byrdes, what tyme as they were *disceaued with lust, and deysed delicate meates. For when they were speakeinge of their appetite, the quaules came vp vnto them from the see, and punishementes came vpon \( y \) synners, not without the tokës which came to passe afore by the vehement of \( y \) streams: for they suffered worthely accordinge to their wickednesse, they dealt so abominably \( y \) churlishly with strangers. Some receaued no vt-knowne gestes, some brought the strauengers in to bondage that dyd them good. Besyde all these thinges there were some, that not only receaued no strangers with their wylles, but persucceted those also, and dyd the moë euell, that receaued \( y \) gladly. Therfore were they punyshed with bylynnesse, like as they that were couered with sodane darkenesse at the dores of the righteoues: so \( y \) euery one sought \( y \) intrauce of his dore.

Thus the elementes turned in to them selues, like as when one tune is chanuaged vpon an instrument of musick, and yet all
The residue kepe their melody: which maye easely be perceaued, by the sight of the thinges that are come to passe. The drye lode was turned in to a waterye, & suche thinge that afore swamme in the water, wente now upon the drye grounde. The fyre had power in the water (contrary to his awne vertue) and the water forgott his awne kynde to quench.

Agayne, the flammes of the nysome beastes hurte not the flesh of them that wete with them, nether melted theye the yse, which els melteth lightly. In all thinges hast thou pro\n\mod thy people (o LORDE) and brought them to honoure: thou hast not despyed them, but allwaye and in all places hast thou stonde by them.

The ende of the boke of wisdome.

Ecclesiasticus called Jesus Syrac.
The prologue of Jesus the some of Syrac
\nto his boke.

MANY and greate may haue declared wysdome vtnto vs out of y lawe, out of y prophets: out of other that folowed the. In the which thinges Israel ought to be commended, by the reason of doctrine and wisdome: Therfore they that haue it y reade it, shulde not onely the selues be wyse there thorow, but serue other also with teachinge and wrytinge.

After that my grandoather Jesus had gemy diligence labouroure to reade the lawe, the prophets and other bokes that were left vs of oure fathers, and had wel exercised himself therein: he purposed also to wryte some thinge of wysdome and good maners, to the intet that they which were wyllinge to lerne and to be wyse, might haue the more understandinge, and be the more apte to lede a good conversacion.

Wherfore I exorte you to receaue it louungly, to reade it with diligence, and to take it in good worth: though oure wordes be not so eloquent as the famous oratours. For the thinge that is wryttin in the Hebrue tonge, soundeth not so well when it is traslated in to another speache. Not only this boke of myne, but also the lawe, the prophets, and other bokes sounde farre other wyse, than they do, when they are spoken in their awne language.

Now in the XXXVIII. yeare whan I came in to Egipte in the tyme of Ptolomy Euerges, and continued there all my life, I gat libertie to reade and wryte many good thinges. Wherfore I thought it good and necessary, to bestowe my diligence and travauelle to interprete this boke. And consideringe that I had tyme, I laboured and dyd my best to perfourme this boke, and to brynge it vnto light: that the straungers also which are disposed to lerne, might applye them selues vnto good maners, y lye according to y lawe of y LORDE.
What this boke conteyneth.

Chap. I.
All wyszdome commeth of God, for he onely is wyse. The frute of Gods feare.

Chap. II.
An exortacion vnto pacience of the feare of God.

Chap. III.
A doctryne for children, how they shulde honour father and mother: how men ought to be gentle and lowly.

Chap. IIII.
Wyszdome lerneth to be mercifull and louynge vnto every man. What rewarde wyszdome geueth, to them that loue her and seke her.

Chap. V.
Let no man trust in his riches, let no man leane vpon his owne power, let no man despyse the mercy of longe sufferynge of God.

Chap. VI.
Of true and false frendship. An exortacion to herken vnto wyszdome.

Chap. VII.
Many goodly lessons and documētes.

Chap. VIII.
He teacheth to beware of strife, to thincke scorne of no ma, to avoyde suertysshipp, to beware of branelesse and cruell people.

Chap. IX.
How mē shulde behaue them selves with their wyues, how olde frendshiphe ought not to be broken, &c. with many other good lessons.

Chap. X.
Of judges and rulers of the people. How pryde ought to be eschued.

Chap. XI.
Many good instruccions.

Chap. XII.
How and to whom a mā shulde do good.

Chap. XIII.
How the poore shulde kepe himself from the riche.
Chap. XXV.
Theis nothing better, then an honest verteous woman. Agayne, there is nothing worse then an euell, vsgodly, Ci&ap. ciaper the human, and how noysome an euell wyfe is.

Chap. XXVI.
A commendacion and prayse of a good honest woman, and how noysome an euell wyfe is.

Chap. XXVII.
Many goodly sentences.

Chap. XXVIII.
Men ought not to take vengeance, but euery man to forgeue his neibour, Ci&ap. Ci&ap. To beare euell will ner to stryue. What harme commeth of false tongues Ci&ap. ciauerers.

Chap. XXIX.
How me shulde haue compassion and lende vnto their neibours: and how they that borowe, ought to behaue them selues agayne. Of vn-advysed suertieshipe. How euery man ought to be content with that he hath, and not to be chargeable vnto other.

Chap. XXX.
Who so loueth his children, teacheth them, nurtoreth them and chasteneth the. Health is a noble gift.

Chap. XXXI.
The misery of the cuvetous. How one shulde behaue him self at the table, and be measureable in meate and drynke. What harme commeth of drynkinge to moch wyue.

Chap. XXXII.
To be set in rule Ci&ap. dignite, shulde not make a man proude and hye minded, but to feare, to be diligent and faithful vnto them, that are committed vnto him Ci&ap. Ci&ap. with other good lessons.

Chap. XXXIII.
How God ought to be feared, Ci&ap. his lawe kepeth. The difference of dayes and of men. The ordringe of children and housholde.

Chap. XXXIIII.
The hope of the vngodly is vayne: the righteous shalbe preserued, for he putteth his trust in God, which wil not be reconciled with offeringes, but with an innocent life.

Chap. XXXV.
The offringe that pleaseth God is to kepe his commaundementes, to be thankful, mercifull, and to ceasse from synne. God is the defender of wyddowes, fatherlesse, and oppressed, and heareth their prayer.

Chap. XXXVI.
An earnest prayer vnto God for helpe agaynst the enemies. The prayse of an honest woman.

Chap. XXXVII.
Of true Ci&ap. false frideishpe. Good counsell ought to be sought at them, which are verteous and feare God, but first at God himself. Of wyszdome and sobernesse.

Chap. XXXVIII.
Physicians and medicyns ought not to be despysed, but vset as a gift of God: neuertheles God himself is first to be sought in all sicknese. Men shulde be measurable in mourninge for the deed, Ci&ap. prepare them selues also vnto death. Euery workman ought to be diligent in his labour, and to please God with kepinge his commaundementes.

Chap. XXXIX.
Wyszdom and the feare of God excell all other things. All things are made to serue the faithfull.

Chap. XL.
The life of man is a battayll. All thinges passe awaie, but the truth a brydeth for euere. The liberall and lounge condicions of the righteous. The vnfaithfullnes and nigardnesse of the vngodly.

Chap. XLI.
Death is fearfull vnto the wicked, but a ioye vnto the righteous. The cursinge of the vngodly. A good name is a noble thinge. What the thinges be, wherof a man ought to be ashamed.

Chap. XLII.
Where one ought not to be ashamed. The care and bringinge vp of childre. The power and wyszdome of God.

Chap. XLIUI.
The beuty of the firmamet, wherby the power and wyszdome of God is knowne, Ci&ap. shulde by right be praysed.

Chap. XLIII.
A commendacion and prayse of the olde fathers.

Chap. XLV.
Of the faithfull worthies, and their noble actes. Of the presthode and offeringes. The punishmement of the sedicous.
Chap. XLVI.
The manynesse of Isuie & Caleb. Of the rulers in Israel, vnto the tyme of faithfull Samuel.

Chap. XLVII.
Of Nathan, David and Salomon.

Chap. XLVIII.
Of Elyas, Ezechias and Esay.

Chap. XLIX.
The actes of good Iosias. The decaye of Jerusalem. Of the prophetes and patriarckes.

Chap. L.
A commedacion of Simeon the sonne of Onias.

Chap. LI.
A prayer of Iesus Sync. Wyszdom calleth the ignoraunt vnto her.

The first Chapter.

ALL wyszdom cōmeth of God" the LORDE, & hath bene euer with him, and is before all tyme. Who hath nombred thy soule of the see, thy droppes of the rayne & the dayes of tyme? Who hath measured the heyth of heauē, thy breth of the earth & the depenesse of the see? Who hath sought out the grounde of Gods wyszdom, which hath bene before all thinges? Wyszdom hath bene before all thinges, and the vnderstandinge of prudence from euerlastinge. (Gods wortes in the heyth is the well of wyszdom, and the euerlastinge comandementes are the intranunce of her.) Vnto whom hath thy rote of wyszdom bene declared? Or who hath knowne hir wyt? Vnto whom hath the doctrine of wyszdom bene discovered and shewed? And who hath vnderstande the manyfolde entrancie of her?

There is one: euē the Hyest, the maker of all thinges, & Allmightie, kyngye of power (of whom men ought to stonde greatly in awe) which sytteth vpon his trone, beinge a God of dominion: He hath created her thorow thy holy goost: he hath sene her, nombred her, and measured her: He hath poured her out vpon all his worke, and vpon all flesh accordinge to his gift: he geueth her richely vnto them that love him. The feare of the LORDE is worshipe and triumphe, gladnesse & a joyfull crowne. The feare of the LORDE maketh a mery hert, geueth gladnesse, ioye and longe life. Who so feareth the LORDE, it shal go well with him at the last, & in the daye of his death he shal be blessed.

3 Re. 3, b, and 4, c. Iob 28, c. Iacobi 1, a.

Rom. 11, d. Psal. 110, b. Pro. 9, b.
Chap. iii.  

Ecclesiasticus.  

Jo. rei.

thou desyre wiszdome, kepe the commandement, and God shal geue her vnto the: for the feare of the LORDE is wiszdome, & nuture, he hath pleasure in faith and lounge meneckese, and he shal fyll the treasures thereof. Be not obstinate and vnaughtfull of the feare of the LORDE, and come not vnto him with a double hert. Be not an ypocrates in the sight of men, and take good hede what thou speakest. Marck well these things, lest thou happen to fall and brynte thy soule to dishonoure, and so God discover thy secretes, and cast the downe in the myddest of the congregacion: because thou woldest not receaue the feare of God, and because thy hert is full of faynednes and disceate.

The iiij. Chapter.

M
ty sone, ye thou wilt come in to thy seruyce of God, stonde fast in righteousnes and feare, arme thy soule to tentacion: sattle thine hert, and be paciët: bowe downe thine eare, receaue the wordes of vnderstondinge, and shreencke not awaye, whan thou art entysed. Holde the fast vpon God, ioyne thy self vnto him sufter, that thy life maye encrease at the last. What so euer happeneth vnto the, receaue it: suffer in heuynesse, and be pacient in thy trouble. For like as golde and syluer are tredy in the fyre, euene so are acceptable men in the fornece of aduersite. Beleue in God, and he shal helpe the: ordre thy waie a right, and put thy trust in him. Holde fast his feare, and growe therin. O ye ye feare the LORDE, take sure holde of his mercy: shreencke not awaye fro him, that ye fall not. O ye ye feare ye LORDE, beleue him, and youre rewarde shall not be emptye. O ye ye feare ye LORDE, put youre trust in him, merci shall come vnto you for pleasure. O ye ye feare ye LORDE, set youre loue vpó him, youre hertes shall be lightene.

Consider the olde generacions of men (o ye children) and marck them well: was there euer eny one confounded, that put his trust in the LORDE? Who euer continued in his feare, and was forsaken? Or whom dyd he euer despuye, that called faithfully vpó him? For God is gracious and mercifull, he forgeuen synnes in thy tyme of trouble, and is a defender for all them ye seke him in trueth. Wo be vnto him that hath a doubll hert, wicked lippes and euell occupied handes, to the synner goeth two maner of waies. Wo be vnto them that are lowse of hert, which put not their trust in God, and therefore shal they not be defended of him. Wo be vnto them that haue lost pacience, forsaken the right waies, and are turned back in to frowarde waies. What wyly they do, whan the LORDE shal beginne to vystem the?

They that feare ye LORDE, wil not mistrust his worde: and they that loue him, ye kepe his commandement. They that feare the LORDE, wyly seke out ye things that are pleasant vnto him: and they that loue him, shal fulfill his lawe. They that feare ye LORDE wil prepare their hertes, and humble their soules in his sight. (They that feare the LORDE, kepe his commandementes, and wil be pacient, tylly they se himself) sayenge: better it is for vs to fall in to the handes of ye LORDE, then in to the hades of men: for his mercy is as greate as himself.

The iiij. Chapter.

THE children of wiszdome are a congrecacion of the righteous, and their exercice is obedience and loyce. Heare me youre father (o my deare children) and do ther after, that ye mae be safe. For the LORDE wil haue the father honoured of the children, and loke what a mother commandeth her children to do, he wil haue it kepte. Who so honoureth his father, his synnes shall be forgyue him: and he that honoureth his mother, is like one that gathereth treasure together. Who so honoureth his father, shal haue iooye of his owne children: when he maketh his prayer, he shal be herde. He that honoureth his father, shall haue a longe life: he that is obedient for ye LORDES sake, his mother shall haue iooye of him.

He that feareth the LORDE, honoureth his father and mother, and doth them seruyce, as it were vnto the LORDE himself. Honoure thy father in deede, in word and in all pacience, that thou mayest haue his blessing: for the blessing of ye father buyldeth vp the houses of the children, but the mothers curse roseth out the foundacions. Rewyse not

\* Matt. 4. a. 2 Tim. 3. b. 2 Pet. 4. b.  b Sap. 3. a. Pro. 17. a.  
\* Ephe. 6. a.  b. Gen. 27. d. and 49. a. Deut. 33. a.
whan thy father is reproved, for it is no honoure vnto the, but a shame. For the wor-
shippe of a mans father is his awne worshippe, and where the father is without honoure, it is
the dishonesty of the soone. My sonne, make
moch of thy father in his age, and greue him
not as longe as he lyueth. And yt his unders-
standinge fayle, haue pacience with him, \( \sigma \)
despyse him not in thy strength. For the
good deede that thou shewest vnto thy father,
shall not be forgotten: and when thou thy
self wantest, it shall be rewarded the (and for
thy mothers offence thou shalt be recompensed
with good, yee it shall be founded for the in
righteousnes) and in the daye of trouble thou
shall he remembered: thy synnes also shall
melt awaye, like as the yse in \( \tilde{y} \) fayre warme
wether.

C
He \( \tilde{y} \) forsaketh his father, shall come to
shame: and he that defyeth his mother, is
cursed of God. My sonne, perfourme thy
worke with louynge mekenesse, so shalt thou
be loned aboue other men. \( * \) The greater thou
art, the more hũble thy self (in all things)
and thou shalt fynde favoure in the sight of
God. For greate power belongeth onely vnto
God, \( \tau \) he is honoured of the lowly.

\( \alpha \) Seke not out the things that are aboue
thy capacite, and search not the grounde of
soch things as are to mightie for the: but
loke what God hath commaunded the, \( ^{7} \) thinke
vpon that allwaye, and be not curios in many
of \( * \) his worke. For it is not nedefull for the, to
se with thine eyes, \( \tilde{y} \) things \( \tilde{y} \) are secrete.
Make not thou to moch search in superfuous
things, and be not curios in many of his
worke: for many things are shewed vnto the,
allready, which be aboue \( \tilde{y} \) capacite of men.
The medlinge with soch hath begyled many a
man, and tangled their wyttes in vanite.
Now he that loueth parell, shal perish therin.

D
An harde herte shal fyare euell at \( \tilde{y} \) last
(an hert that goeth two wayes, shal not pro-
sper): \( \alpha \) he that is frowarde of hert, wyll euer
be the worse and worse.) A wicked hert shall
be ladẽ with sorowes, and \( \tilde{y} \) vngodly sinner,
wyl heape one synne vpon another. The
controuell of the proude hath no health, for \( \tilde{y} \)
plante of synne shal be rotted out in thẽ.
The hert of him \( \tilde{y} \) hath vnderstandinge, shal perceau hye things, and a good eare wil gladly
herken vnto wyszdome. An hert that is wyse:
\( \tau \) hath vnderstâdinge, wyl abstayne from
synnes, and increase in the worke of righte-
ousnes. \( \ast \) Water quencth burnynge fyre, \( \tau \)
mercy reconcyleth synnes. God hath respecte
vnto him \( \tilde{y} \) is thankfull: he thinketh vpon
him agaynst the tyme to come: so that whan
he falleth, he shal fynde a stronge holde.

The iiiij. Chapter.

M
Y sonne, defraude not the poore of his
ahmes, and turne not awaye thine
eyes from him that hath neede. Despiete not
an hongrie soule, and defye not the poore in
his necessite: greue not the hert of him that
is helplesse, and withdrawe not the gift from
\( \tilde{y} \) nedefull. Refuse not the prayer of one that
is in trouble, and turne not awaye thy face
from the nedy. Cast not thine eyes asyde
dro \( \tilde{y} \) poore, \( \tilde{y} \) thou geue him not occasion
to speake euell of the. For \( \tilde{y} \) he complayne of
\( \tilde{y} \) in the byternes of his soule, his prayer shal
be herde: eue \( \tilde{y} \) made him, shal heare him.
Be curteous vnto \( \tilde{y} \) company of the
poore, humble thy soule vnto the elder, \( \alpha 
)
bowe downe thy heade to a man of worshipe.
Let it not greue the to bowe downe thine eare
vnto the poore, but paye thy dett, and geue
him a friendly answere, and \( \tilde{y} \) with mekenesse.

Delyuer him \( \tilde{y} \) sufreet wroge fro \( \tilde{y} \) hade of
\( \tilde{y} \) oppressoure, \( \tau \) be not faint harted wha thou
sittest in iudgment. Be merciful vnto \( \tilde{y} \) father-
es as a father, \( \alpha \) be in steade of an husbâde
vnto their mother: so shal thou be as an
obedient sonne of \( \tilde{y} \) Hyest, and he shal loue the
more thee thy mother doth. Wiszdome bretheth
life in to hir children, receaueth the \( \tilde{y} \) seke
her, \( \alpha \) wyll go before thẽ in \( \tilde{y} \) waye of righteu-
sousnes. \( \tilde{y} \) lothur her, lothur life: \( \alpha \) they
\( \tilde{y} \) seke her diligetly, shal haue greate ioye.
They \( \tilde{y} \) kepe her, shal haue the heretage of
life: for where she entreth in, there is the
blessinge of God. They that honour her,
shal be \( \tilde{y} \) seruantes of the holy one: and
they that loue her, are beloued of God.
Who so gueueth care vnto her, shal judge the
Heithẽ: and he that hath respecte vnto her,
shall dwell safely.

He that beleueth her, shal haue her in pos-
session, and his generacion shall endure: for
whan he falleth, she shal go with him before

\( ^{a} \) Phil. 2. a. \( ^{b} \) Pro. 25. d. Rom. 12. a. \( ^{c} \) Deut. 4. a.
\( ^{*} \) Some rede, thy worke.
all. Feare, drede and tentacion shal she bringe vpon him, and trye him in hir doctrine: yll she haue so proued him in his thoughtes, that he comitit his soule vnto her. Thel she stablish him, bringe the right wyye vnto him, make hi a glad ma, shewe him hir secretes, and heape vpon him the treasures of knowledge, vnderstandinge and rightenousnes. But yl he go wronge, she shall forsaie him, and geue him ouer in to the handes of his enemie.

"My sonne, make mouch of the tyme, eschuie the thinge y is euell, and for thy life shame not to saye y trueth. For there is a shame y bringeth synne, and there is a shame that bringeth worshipe and fauoure. Accepte no person after thine owne will, that thou be not confounded to thine owne deceaye. Be not ashamed of thy neibour in his aduersite, kepe not back thy counsell whai it maye do good, nether hyde thy wyszdome in hir beuty. For in the toge is wyszdome knowne, so is vnderstandinge, knowlege and lernynge in the talkinge of the wyse, stedfastnesse in y workes of rightenousnes. In no wise speake agaynst the worde of treuth, but be ashamed of the lyes of thine owne ignoraunce. Shame not to confesse thine errore, and submitt not thyself vnto euery man because of synne. Withstande not y face of the mightie, and stryue not agaynst the streame. But for the treuth streue thou vnto death, and God shal fight for the agaynst thine enemies. Be not haystie in thine tonge, nether slack and negligent in thy workes. Be not as a lyon in thine owne house, destroyinge thy housholde folkes, and oppressinge them y are vnder the. Let not thine haunde be stretched out to receaue, and shutt whan thou shuldest geue.

The b. Chapter.

TRUST not vnto thy riches, and saye not: tush, I haue ynowe for my life. (For it shall not helpe in the tyme of vengeauce and temptacjon.) Folowe not the lust of thine owne hert in thy strength, and saye not: tush, how shulde I, or who wal cast me downe because of my workes? for doultles God shal auenge it. And saye not: I haue committed me synnes, but what euell hath happened me? For the Allmightie is a pacient rewarder. Because thy synne is forgone y, be not therfore without feare, nether heape one synne vpo another. And saye not: tush, the mercy of the LORDE is greate, he shal forgeue my synnes, be they neuer so many. For like as he is mercifull, so goeth wrath from him also, and his indignacion cometh downe vpon synners.

Make no tariège to tume vnto y LORDE, put not of fro daye to daie: for sodenly shal his wrath come, in the tyme of vengeauce he shal desstreie y. Trust not in wicked riches for they shal not helpe in the daye of punishment and wrath. Be not caried aboute to euery wynde, and go not in to euery wyve: for so doth the synner that hath a dubble tonge (Stonde fast in y wyve of y LORDE) be stedfast in thy vnderstandinge, abhye by thy worde, and folowe the worde of peace and rightenousnes. Be gete to heare y worde of God, that thou mayest vnderstande it, and make a true answere with wyszdome. Be swift to heare, but slowe and pacient in geuinge answere. Yf thou hast vnderstandinge, shappe thy neibour an answere: Yf no, laye thine hede vpo thy mouth: lest thou be trapped in an vnacausate worde, y so stoppewed. Honour y worshippe is in a mas wyse talkinge, but y toge of y vnacausate is his owne distrucio. Be not a preuy accuser as long as thou lyuest, and vse no slaughter with thy tonge. For shame and sorow goeth ouer the thefe, and an euell name ouer him that is dubble tonged: but he that is a preuy accuser of other men, shalbe hated envied and confounded. Se that thou justifie the small and great alyke.

The vi. Chapter.

B Be not thy neibours enemye for thy fredes sake: for who so is euel shal be y heyre of rebuke y dishonoure, who so euer beareth enyve and a dubble toge, offendeth. Be not proude in the deuye of thyne owne vnderstandinge, lest thy leaues wyther, and thy frute be destroyed, so thou be left as a drye tre. For a wicked soule destroyeth him that hath it, maketh him to be laughed to scorn of his enemies, (and bringeth him to
C 29. "A swete word multiplieth frendes, and pacifeth the y be at variaunce, and a thankfull tonge will be plenteous in a good man. Holde frendishe with many, neuere theles haue but one counseeler of a thousand.

B 30. "Yf thou gettest a frende, proue him first, and be not haistie to geue him credense. For some man is a frende but for a tyme, and wyf not abyde in the daye of trouble. And there is some frende that turneth to enemyte, and taketh parte agaynst the: and yf he knowe eny hurte by the, he telleth it out. Agayne, some frendes is but a companyon at the table, and in the daye of nede he contynueth not. But a sure frende wil be vnto y even as thyne owne self, and deale faithfully with thy householde folke. Yf thou suffere trouble and adversite, he is with the, and hydeth not him self from the. Departe fro thine enemies, yee and beware of thy frendes.

C 31. "A faithful frende is a stronge defence: who so findeth soch one, findeth a noble treasure. A faithfull frende hath no peare, the weight of golde and sylver is not to be compared to the goodnesse of his faith. A faithfull frende is a medycyne of life, a they feare the LORDE, shal fynde hym. Who so feareth the LORDE, shal prosper with frendes: and as he is himself, soshal his frende be also. My sonne, receaue doctrine fró thy youth vp, so shal thou fynde wyszdome tyll thou be olde. Go to her as one that ploweth, and soweth, and wayte pacietyl for hir good frutes. For thou shalt haue but little laboure in hir worke, but thou shalt cate of hir frutes right soone. O how excedeinge shapere is wyszdome to underned men? an vnstediasd body wyf not remayne in her. Vnto soch she is as it were a twichstone, he casteth her from him in all the haist: for wyszdome is with him but in name, there be but few y haue knowelge of her. (But with them that knowe her, she abydeth eué vnto y appearinge of God.)

D 32. "Geue eare (my sonne) receaue my doctrine, and refuse not my counsell. Put thy fote in to hir lynches, and take hir yock vpon thy necke: bowe downe thy shulder vnder her, beare hir paciently, and be not weery of hir bandes. Come vnto hir with thy whole hert, and kepe hir wayes with all thy power.

Seke after her, and she shalbe shewed the: and whā thou hast her, forsake her not. For at the last thou shalt fynde rest in her, and that shal be turned to thy greate ioye. Then shal hir fitters be a stronge defence for the, a hir yock a glorious rayment. For the bawte of life is in her, and hir bandes are the coupleinge together of saluation. Yee a glorious rayment is it, thou shalt put it on, and the same crowne of ioye shalt thou weere.

My sonne, yf thou wilt take hede, thou shalt haue vnderstadinge: and yf thou wilt applye thy mynde, thou shalt be wyse. Yf thou wilt bowe downe thine eare, thou shalt receaue doctrine: and yf thou delyte in hearinge, thou shalt be wyse. Stonde with y multitude of soch elders as haue vnderstandinge, and consente vnto their wyszdome with thine hert: that thou mayest heare all godly sermons, and that the worthy sentences escape the not. And yf thou seist a man of discrete vnderstandinge, gett the soone vnto him, and let thy fote treade vpon the steppes of his dores. Let thy mynde be vpon the commaundementes of God, and be earnestly occupied in his lawes: so shall he stablish thy hert, and gene y wyszdome at thine owne desyre.

The vij. Chaptr.

D 33. "O no euell, so shall there no harme happen vnto the. Departe awaye from the thinges that is wicked, and no mysfortune shal medle with the. My sonne, sowe no euell things in the forowes of vnrighteousnes, so shal thou not repe the sevenfolde. Laboure not vnto man for any lordishpe, nether vnto the kyngye for the saete of honoure. Justifie not thy selfe before God (for he knoweth the hert) and desyre not to be reputed wyse in the presence of the kyngye. Make no laboure to be made a jude, excepte it so were, y thou coudest mightely put downe wickednes: for yf thou shuldost stode in aoe of y presence of the mighte, thou shuldest faile in geuyngye sentence. Offende not in y multitude of the cite, and put not thyself amonge the people. Bynde not two synnes together, for in one synne shaldest thou not be vnpunished. Saye not: rash, God wil loke vpon the multitude of my oblaciones, and whan I offre to the hyest God, he wyll accepte it.

* Eccl. 20. b. 5 Deut. 13. b and 33. b. Mich. 7. a. 5 Mat. 10. c. 6 Eccl. 37. a. 7 Eccl. 51. d.
Be not saynt hartaed when thou makest thy prayer, neither slack in geuinge of allmesse. Laugh no man to scorne in the heyneness of his soule, for God (which seyth all things) is he that can bringe downe, and set vp agayne. Accepte no lesyne agaynst thy brother, nether do the same agaynst thy frende. Vse not to make any maner of lye, for the custome thereof is not good. Make not many wordes, whan thou art amonge the elders: and whan thou prayest, make not moch babblinge. Let no laborious worke be tedious vnto the, nether the husbandrie which the Allmightie hath created. Make not thy boast in the multitude of thy wickednes, but humble thy self even from thine hert: and remembre that the wrath shall not be longe in tarieenge, and that the vengeaunce of the flesh of \( \frac{1}{2} \) ungodly is a very fyre and worme. Gene ouer thy frende for eny good, ner thy faithfull brother for the best golde.

Depart not from a discrete and good woman, that is fallen vnto the for thy porcion in the feare of the LORDE, for \( \frac{1}{2} \) gift of hir honesty is aboue golde. Where as thy seruaunt worketh truly, intreate him not euell, ner the Hyrelinge that is faithfull vnto the. Loue a discrete seruaunte as thine owne soule, defraade him not of his libertie, nether leaue him a poore man. Yf thou haue catell, loke well to them: and yf they be for thy profit, kepe them. Yf thou haue sones, brynge them vp in nurtoure and lernynge, \( \frac{1}{2} \) holde the in awe from their youth vp. Yf thou haue daughters, kepe their body, \( \frac{1}{2} \) shew not thy face cherefull to warde the. Marye thy daughter, and so shalt thou perfourme a weightie matter: but geue her to a man of vnderstandinge. Yf thou haue a wife after thine owne mynde, forsake her not: (but comitte not thy self to the hatefull.)

\( \frac{1}{2} \)honoure thy father from thy whole herte, and forgett not the sorowfull traualie that thy mother had with the: remembre that thou wast borne thorow them, and how east thou recopesse them the thinges that they have done for the? Feare the LORDE with all thy soule, \( \frac{1}{2} \) honoure his ministers. \( \frac{1}{2} \)Loue thy maker with all thy streng, and forsake not his seruauntes. Feare the LORDE with all thy soule, \( \frac{1}{2} \)honoure his prestes. Gene the their porcion of the first frutes and increase of \( \frac{1}{2} \) earth, like as it is commaunded the: geue the \( \frac{1}{2} \) shulders, and their appoynted offeringes, and firstlinges. Reache thine hande vnto the poore, that God maye blesse the with plenteousnes. Be liberall vnto all men luyynge, yet let not but do good euene to them that are deed.

Let not them that wepe be without comfort, but mourne with soch as mourne. Let it not greue the to vyste the sick, \( \frac{1}{2} \)for that shall make the to be loued. What so euer thou takest in hande, remembre the ende, and thou shalt neuer do amysse.

The viii. Chapter.

STRYUE not with a mightie man, lest thou charne to fall in to his hades. Make no variaunce with a riche m\( \frac{1}{2} \), lest he happen to bryng vp an harde quarell agaynst \( \frac{1}{2} \). For golde \( \frac{1}{2} \) siluer hath vndone many a man, yee eu\( \frac{1}{2} \) hertes of kynges hath it made to fall. STRYUE not with a m\( \frac{1}{2} \) that is full of wordes, \( \frac{1}{2} \) laye no stickes vpon his fyre. Kepe no company with the vnlerned, lest he geue thy kynred an euell reporte. Despyse not a man that turneth himself awaye from synne, and cast him not in the teth withall: but remembre \( \frac{1}{2} \) we are freezly everychone. Thyne scorne of no m\( \frac{1}{2} \) in his olde age, for we waxe olde also. Be not glad of the death of thine enemie, but remembre that we must dye all the sorte of vs (and fayne wolde we come in to ioye.) Despyse not the sermons of soch elders as haue vnderstandinge, but acquaunte thy self with the wyse sentences of them: for of them thou shalt lerne wyszdom and the doctrine of vnderstandinge, and how to serue greate men without complaynte.

Go not from \( \frac{1}{2} \) doctrine of the elders, for they have lerned it of their fathers. For of them thou shalt lerne vnderstandinge, so \( \frac{1}{2} \) thou mayest make answere in \( \frac{1}{2} \) tyme of nede. Kyndle not \( \frac{1}{2} \) coales of synners, lest thou be brent in the fyrie flammes of their synnes. Resist not the face of the blasphemer, that he laye not wayte for thy mouth. Lende not vnto him that is mightier then thyself. \( \frac{1}{2} \) Yf thou lendest him, counte it but lost. Be not
suertie aboue thy power: yf thou be, then thynke surely to paye it. Go not to lawe with the judge, for he wyl judge acordinge to his owne honour. Trauyale not by the waye with him y is a branelesse, lest he do the cuell: for he foloweth his awne wilfulnes, y so shalt thou perish thorow his foly.

C Stryue not with him that is angrie and cuell, and go not with him in to y wyldernes: for bloude is nothing in his sight, and where there is no helpe, he shal murthyr y. Take no counsell at fools, for they loue nothing but the thinges that please themself. Make no coiincell before a straungers, for thou canst not tell what wyll come of it. Opé not thine hert vnto every man, lest he be vnthâfull to the, and put the to reprofe.

B E not gelous ouer y wyfe of thy bosome, y she shew not some shrewed poynte of wicked doctrine vpö the. Geue not the power of thy lyfe vnto a woman, lest she come in thy strength, and so thou be confounded. Lyke not vpon a womâ that is desyrous of many men, lest thou fall in to his snares. Vse not the company of a womâ that is a player and daûser, y hère hir not, lest thou perish thorow hir entysinge. Beholde not a mayde, that thou be not hurt in hir bewyte. Cast not thy mynde vpon harlottes in any maner of thinge, lest thou destroye both thy self and thine heretage. Go not aboute gasinge in euery layne of the cite, nether wâdre thou abrode in the stretes thereof. Turne awaye thy face from a beautyfull woman, and lyke not vpon the fayernes of other.

Many a man hath perished thorow the bewty of women, for thorow it the desyre is kyndled as it were a fyre. (An aduotous woman shalbe trodden vnder fote as myre, of euery one that goeth by the waie. Many a man wonderinge the bewtye of a straunge woman, haue bene cast out, for hir wordes kyndle as a fyre.) Sytt not with another mans wyfe by eny meanes, lyke not with her vpon the bedd, make no wordes with her at y wyne: lest thine hert consent vnto her, y so thou with thy bloude fall in to destruccion.

Forsake not an olde frende, for the new shal not be like him.

A new frende is new wine: let him be olde, y thou shalt drynke him with pleasure. Desyre not y honoure and riches of a synner, for thou knowest not what destruccion is for to come vpon him. Delyte not thou in the thinges that the vnGodly haue pleasure in: beinge sure, that the vnGodly shall not be accepted vntyll their graue.

Kepe the from the man that hath power to slaye, so nedest thou not to be afrayed of death. And yf thou commest vnto him, make no fawte, lest he happen to take awaye thy life. Remembre that thou goest in the mynddest of snares, and vpon the bulworke of y cite. Bewarre of thy neibour as nye as thou canst, and mmedle with soche as wyse and haue vnderstandinge. Let just men be thy gestes, let thy myrth be in the feare of God, let the remembraunce of God be in thy mynde, and let all thy talkynge be in the commandementes of the Hyest. In the handes of craftesmen shall the worke be commended, so shal the princes of the people in the wysdome of their talkynge. A man full of wordes is perlous in his cite: and he that is temerarious and past shame in his talkinge, is to be abhorred.

A WYSE judge wil ordre his people with a discretion, and where a man of vnderstandinge beareth rule, there goeth it well. As the judge of the people is himselfe, eué so are his officers: and lyke what maner of man the ruler of the cite is, soche are they that dwell therin also. An vnwise kinde destroyeth his people, but where they that be in auctorite are men of vnderstandinge, there the cite prospereth.

The power of the earth is in the hande of God, and whan his tyme is, he shal set a profittable rulr vpon it. In the hande of God is the power of man, and vpö the scrybes shal he laye his honour. Remembre nó wronge of thy neibour, and 'medle thou with no vnrighteous worke. Pryde is hatefull before God and men, and all wickednes of the
Heathen is to be abhorred. "Because of vnrighteous dealinge, wronge, blasphemies and diverse dissease, a realme shal be traslated fro one people to another.

There is nothinge worse then a cuvetous man. What prydest thou the, o thou earth and aszhes? There is not a more wicked thinge, then to loue moneye. And why? soch one hath his soule to sell: yet is he but fylthie doge whyle he lyueth.

And though the phisician shewe his helpe neuer so longe, yet in conclusio it goeth after this maner: to daye a kynge, to morrow deed. For whan a man dyeth, he is the heyre of serpentes, beasts and wormes. The begynnynge of mans pryde, is to fall awaye from God: and why? his hert is gone from his maker, for pryde is the origenall of all synne. Who so taketh holde therof, shalbe fyllde with cursinges, and at y last it shal ouer throwe him. Therfore hath the LORDE brought the cregogacions of the wicked to dishonoure, and destroyed them vnto the ende.

God hath destroyed the seates of proude prynces, and set vp the meke in their stede. God hath wythered the rotes of the proude Heithen, and planted the lowly amonge them. God hath ouerthrowne the londes of the Heithen, and destroyed them out of the gronde. He hath caused them to wyther awaye, he hath brought them to naught, and made the memoriall of them to cease from out of the earth. (God hath destroyed the name of the proude, and left the name of y humble of mynde.) Pryde was not made for man, nether wrothfulness for mens children. The sede of men that feareth God, shalbe brought to honoure: but y sede which transgresseth the commandementes of y LORDE shalbe shamed. He y is the ruller amonge brethren, is holde in honoure amouge them, and he regardeth soch as feare the LORDE.

The glory of the riche, of the honorable and of the poore is the feare of God.

Despyse not thou the lust poore man, and magnifie not y rich vngodly. Greate is the judge and mightie in honoure, yet is there none greater, then he y feareth God. Vnto y y seruaunt that is discreete, shall the fre do seruoye. He that is wyse and well nur-
some man is slouthfull, hath none of helpe, wāteteth streth, and hath greate pouerete, and Gods eye loketh vpon him to good, setteth him vp from his lowe estate, and lifteth vp his heade; so that many men maruell at him, and geue honoure vnto God.

Prosperite and aduersite, life and death, pouerete and riches come all by the LORDE. (Wyssdome, nourtoure and knowlge of lawe are with God: loue and ways of good are with him. Erroure and darcknes are made for synners: and they that exalte them selues in euell, waxe olde in euell.) The gift of God remayneth for the rightoues, and his good wyl shal geue prosperite for euer, Some man is rich by lyuyng nygardyly, and is the porcioun of his worde, in that he sayeth: now haue I gotten rest, and now wyl I cate and drynke of my goodes myself e alone. And yet he considereth not, that the tyme draweth nye, he must leaue all these thinges vnto other men, and dyde himself. Stonde thou fast in thy covenaut, and exercise thy selue therin, and remayne in the worke vnto thy age. Continuue not in the worke of synners, but put thy trust in God, and byde in thine estate: for it is but an easy thicke in your sight of God, to make a poore man riche, and that sodenly. The blessinge of God haisteth to vour rewarde of the rightoues, and maketh his frutes soone to flourish and prosper. Saye not: what helpeth it me? and what shal I haue whyle? Agayne, saye not: I haue yough, how can I wante? When thou art in welfare, forget not aduersite: and whan it goeth not well with the, haue a good hope, that it shal be better. For it is but a small thicke vnto God, in the daye of death to rewarde euery man accordin to his wayes. The aduersite of an houre maketh one to forgett all pleasure, and whan a man dyeth, his worke are discovered. Prayse no body before his death, for a man shalbe knowne in his children.

Bringe not every man in to thine house, for the disceatfull layeth wayte dyuersely. Like as a partrich in a maude, so is the hert of the proude: and like as a spye, that loketh vp on the fall of his neigneour. For he turneth good vnto euell, and slandreth the chosen. Of one sparck is made a greate fyre, an vnghodly ma layeth wayte for bloude. Be-

warre of the disceatfull, for he ymagnieth wicked things, to bringe y in to a perpetuall shame. Yf thou takest an alecta vnto y, he shal destroye the in vnquietnes, and dryue the from thine owne wayes.

The rj. Chapter.

WHAN thou wylt do good, knowe to whom thou doest it, a so shalt thou be greatly thanked for thy benefites. *Do good vnto the rightoues, and thou shalt fynde greate rewarde: though not of him, yet (no doute) the LORDE him self shal rewarde the. He stodeth not in a good case, that is allwaye occupied in euell, a geueth no almes: for the Hyest hateth the synners, and hath mercy vpon them that shew the works of repentance. Geue thou vnto such as feare God, and receaue not a synner: As for the vnghodly and synners, he shall recompense vengeance vnto them, and kepe them to the daye of wrath. Geue thou vnto the good, and receaue not the synner: do well vnto him that is lowly, but geue not to the vnghodly. Let not the bred be geuen him, that he be not mightier then thy self therin. For so shalt thou receaue twayne as moch euell, in all the good that thou doest vnto him: And why? the Hyest hateth synners, and shal rewarde vengeance to the vnghodly.

In prosperite a frende shal not be knowne, a in aduersite an enemy shal not be hyd. For when a ma is in wealth, it greueth his enemies: but in heuynes and trouble a man shal knowe his frende. Trust neuer thine enemy, for like as an yron rusteth, so doth his wickednes. And though he make moch crouchinge and knelinge, yet kepe well thy mynde, and beware of him. Sett him not by y, nether let him sytt at thy right hade: lest he turne him, gett in to thy place, take thy rowme and seke thy seate, and so thou at the last remembre my wordes, and be pricked at my sayenges.

Bynde not two synnes together, for there shal not one be vnpunyshed? Who wil haue pite of the charmer, that is stinged of y serpēt, or of all soch as come nyc y beasts? Eue so is it with him y kepeth cópany with a wicked ma, a lappeth him self in his synnes. For a season wil he byde with the, but yf thou stumbles, he tarieth not. An enemy is

* Eccl. 18. c. Galat. 6. b. 1 Tim. 5. a. / Eccl. 7. a.
swete in his lippes, "he can make many wordes a speake many good things. Yee he can wepe with his eies, but in his herte he ymagineth, how to throwe the in to the pytte: a yf he maye fynde opportunytie, he wil not be satisfied with bloude. Yf aduersite come vpon the, thou shalt fynde him there first: a though he pretende to do y helpe, yet shalt he vndermyne y. He shall shake his heade, a clape his handes ouer y for very gladnes, a whyle he maketh many wordes, he shall dys-guye his countenaunce.

The iiij. Chapter.

WHO so toucheth pitch, shalbe fyled withall: a and he that is familiari with y proude,shal clothe himself with pryde. He taketh a burthen vpon him, that accompanyeth a more honorable man then him self. Therefore kepe no familiarite with one that is richer than thy self. How agree the ketelle a the pott together? for yf y one be smyten against the other, it shall be broke. The rich dealeth vnrighteously, a threateneth withall: but y poore being oppressed and wrongeously dealt withall, suffreth scarenesse, a gueth fayre wordes. Yf thou be for his profit, he vseth the: but yf thou haue nothinge, he shal forsake the. As longe as thou hast any thinge of thine owne, he shal be a good felowe with thee: Yee he shal make the a bare man, and not be sory for the. Yf he haue need of the, he shal defraude the: a (with a preuy mock) shal he put the in an hope, and guee the all good wordes, and saye: what wantest thou? Thus shal he shame y in his meate, vntill he haue suppe the cleane vp twysye or thrysye, and at the laste shal he laughe the to scoone. Afterwaerde, whan he seyth that thou hast nothinge, he shal forsake the, and shake his heade at the.

Beware, that thou be not disceuaded and brought downe in thy skewlenesse. (Be not to humble in thy wyszdome, lest whan thou art brought lowe, thou be disceuaded thorow foolishnes.) Yf thou be called of a mightie man, absent thy self, so shal he call the to him the more oft. Preasse not thou vnto him, that thou be not shott out: but go not thou farre of, lest he forgett the. Withdrawe not thy self frô his speach, but beleue not his many wordes. For with moch communieacion shall he tempte the, and (with a preuy mock) shall he question y of thy secretes. The vnmerifull mynde of his shal marck thy wordes, he shal not spare to do y hurte a to put y in preson. Beware, a take good heed to thy self, for thou walkest in parell of thy over-throwinge.

(Now whâ thou hearest his wordes, make c the as though thou werest in a dreame, a wake vp. Loue God all thy life longe, a call vpon him in thy neede.) Every beast loueth his like, euen so let every man loue his neiboure. All flesh wil resorte to their like, and every man will kepe company with soch as he is himself. But as y wolf agreeith with the lambe, so doth the vngodly with y righteous. What felishippe shulde an holy man haue with a dogge? How can the rych and the poore agree together? The wilde asse is the lyons pray in the wyldernes, euen so are poore men the meate of the rych. Like as the proude maye not awaye with lowlynes, euen so doth the riche abhorre the poore. Yf a rich man fall, his frenedes sett him vp agayne: but whan the poore falleth, his frenedes forsake him. Yf a rich ma fall in to an errore, he hath many helpers: he speaketh proude wordes, and yet men justifie him.

But yf a poore man go wronge, he is punished: yee though he speake wisely, yet can it haue no place. Whan the riche man speaketh, every body holdeth his toge: and loke what he sayeth, they prayse it vnto the clouds. But yf the poore man speake, they saye: What felowe is this? and yf he do amysse, they shal destroye him. Riches are good vnto him that hath no synne in his conscience, and pouerthe is a wicked thinge in the mouth of the vngodly. The hert of man chaungeth his countenaunce, whether it be in good or euell. A chessfull countenaunce is a tokâ of a good hert, for els is it an harde thinge to knowe the thought.

The viij. Chapter.

BLISSED is the man, that hath not fallen a with y worde of his mouth, a and is not pricked with the conscience of synne. Happie is he that hath had no heuynes in his mynde, and is not fallen from his hope. It becometh not a cuvetous man and a nygarde, to be rych: and what shulde a nygarde do with
Pro. 27. c. Eccls. 1. a. * Eccli. 4. a. Tobi. 4. b. Luc. 16. b. 
Ess. 40. a. 1 Pet. 1. d. Iacob. 1. b.
golde? He that with all his carefulnes
heapeth together vnrighteously, gathereth for
other folkes, and another mà shal make good
chere with his goodes. He y is wicked vnto
him self, how shulde he be goode vnto other
mè? How can soch one haue any pleasure of
his goodes? There is no thinge worse,
then when one disfavourith himself, x this is a
rewarde of his wickednes. Yf he do eny
good, he doth it not knowinge therof, and
agaynst his will, and at the last he declareth
his vngraciousnes. A nygare hath a wicked
eye, he turneth awaye his face, and despyseth
his owne soule. "A conteous man ey hath
never ynoough in the porcion of wickednes,
vntyll the tyne that he withere awaye, and
haue lost his owne soule.

A wicked eye spareth bred, x there is
scareenesse vpò his table. My sonne, do
good to thy self of y thou hast, x geue y
LORDE his due offeringes. Remembre y
death tarieth not, x how y the covenante of
the grane is shewed vnto the: (for the covenante
of this worldeshal dye the death.) 'Do good
vnto thy frende before thou dye, and acord-
inge to thy abylite reache out thine hande, and
gue vnto y poore. Be not dispoynted of y
good daye, x let not y porcion of y good daie
ouerpas the. Shalt thou not leave thy tra-
uyales and labours vnto other men? In
the deuyldinge of the heretage geue and take,
and sanctifie thy soule. Worke thou righteoussnes
before thy death, for in y hell there is no
meate to fynde. 'All flesh shal fade awaye
like grasse, x like a florishinge leaf in a grene
tre. Some growe, some are cast downe :
euen so is y generacion of flesh and blode :
one commeth to an ende, another is borne.

All transitory things shall fayle at the last,
and the worker therof shal go vthall. Eueru
chosen worke shall be justified, and he y
medlieth withall, shal haue honoure therein.
Blessed is the man y kepeth him in wys-
z dome, and exercyseth himself in vnderstand-
inge, x with discerion shal he thinke vpon
the fore knowleghe of God. Which considereth
y wayes of wyszdome in his hert, hath vnder-
standinge in hir secretes, goeth after her (as
one that seketh hir oute) x contynueth in hir
wayes. He loketh in at hir windowes, x
herkeneth at hir dores: He taketh his rest
besyde hir house, x festenheth his stake in hir
walles: He shall pitch his tent nye vnto hir
hande, and in his tent shal good things rest
for evermore: He shal sett his chyldren
vnder hir coursering, x shal dwell vnder hir
braunches. Vnder hir coursering shal he be
defended from the heate, and in hir glory
shall he rest.

The xvi. Chapter.

E that feareth God, wil do good: and x
who so kepeth the lawe, shal optayne
wyszdome. As an honorable mother shal she
mete him, and as a vyrgyn shal she receaue
him. "With y bred of life and vnderstandinge
shal she fede him, and geue him the water of
wholsome wyszdome" to drynke. Yf he be
constant in her, he shall not be moued: and
yf he holde him fast by her, he shal not
come to cofusion. She shall brynge him to
honoure amongethe his neighbours, and in
the myndset of the congregacion shal she open
his mouth. With the sprete of wyszdome
and vnderstaundinge shal she fyll him, and
clothte him with the garment of glory. She
shal heape the treasure of myrth x ioye vpò
him, and geue him an euerverlasting name to
heretage. Foolish men wyll not take holde
vpon her, but soch as haue vnderstandinge,
wyl mete her, for she is farre from pryde and
disceate. Men that go aboute with iyes, wil
not remembre her: (but men of trueth shall
be founde in her, euen vnto the beholdinge
of God.) Prayse is not semely in the mouth of
y vngodly, for he is not sent of y LORDE.
For of God commeth wyszdome, x the prayse
shall stonde by the wyszdome of God, and
shal be plenteous in a faithfull mouth, and the
LORDE shal geue her vnto him.

Saye not thou: It is the LORDES faute
that I am gone by, for thou shalt not do y
thinge that God hateth. Saye not thou: he
hath caused me to go wronge, for he hath no
nede of the vngodly. God hateth all abho-
minacion of errourre, x they that feare God
wyl loue no soch. f God made man from the
begynnynge, x left him in the hande of his
councell. He gane him his commandeementes
and preceptes: yf thou wilt observe the
commandementes, x kepe acceptable faith-
fulnes for euer, they shal preserue y. He
hath set water and fyre before the, reach out thine hande vnto which thou wilt. Before man is life and death, good and euell: loke what him liketh, shalbe geuen him. For the wysside of God is great and mightie in power, and beholdeth all men continuall. The eyes of the LORDE are vpon them that feare him, and he knoweth all the workes of man. He hath commaundid no man to do vngodly, nether hath he geuey eny man leue to synne.

The 7th. Chapter.

ELYTE not thou in the multitude of vngodly children, and haue no pleasure in them, if they feare not God. Trust not thou to their life, and regarde not their labours: for one sonne ye feareth God is better, the a thousande vngodly. And better it is for a man to dye without childr, then to leaue behynde him soch children as are vngodly. For by one ye hath vnderstandinge, maye a whole cite be vpolden, but though the vngodly be many, yet shall it be waysted thorow them. Many soch thinges hath myne eye sene, and greater thinges then these haue I herde with myne eares. In the congregacion of the vngodly shal a fyre burne, amonge vnfaithfull people shal the wrath be kyndled.

The olde giautes optayned no grace for their synnes, which were destroyed, trustinge to their owne streth. Nether spared he them, amoge whom Loth was a straunger: but smote them and abhorred them because of the pryde of their wordes. He had no pitie vpó them, but destroyed all the people, that were so stoute in synne. And for so moch as he ouersawe not the sixe hundreth thousande, that gathered them selues together in hardnes of their hert: it were maruell yf one beynge hardnecked, shulde be fre. For mercy x wrath is with him: he is both mightie to forgeue, and to poure out displeasure. Like as his mercy is greate, euery so is his punyshment also, he judgeth a man accordeinge to his workes. The vngodly shal not escape in his spoyle, and the longe pacience of him that sheweth mercy, shal not byde behynde. All mercy shall make place vnto euery man accordeinge to the deseruynge of his workes, (and after the vnderstandinge of his pilgrimage.)

Saye not thou: I wyl hyde my self from God, for who wyl thinke vpon me from aboue? I shal not be knowne in so great a heape of people, for what is my soule amongeth so many creatures? Beholde, the heauen, yee the heauen of heavens, the depe, the earth and all that therin is, shall be moued at his presence: the mountaynes, the hilles and the foundations of the earth shal shake for feare, when God vysiteth them. These thinges doth no hert vnderstandowe, but he vnderstandeth euery hert, and who vnderstandeth his wayes? No man seyth his storme, and the most parte of his workes are secreete. Who wil declare the workes of his righteounesnes? Or who shal be able to abyde them? for the covenants is farre from some, and the tryenge out of men is in the fulfillyng. He that is humble of hert, thinketh vpon soch thinges: but an vnwyse and erreoneous man casteth his mynde vnto foolish thinges.

My sonne, herken thou vnto me, lerne vnderstadinges, and marck my wordes with thine hert: I wyl geue the a sure doctrine, planely shal I enstrucke the. God hath set his workes in good ordre from the begynninge, and parte of them hath he sundered from the other. He hath garnished his workes from euerylasting, and their begynnynges accordeinge to their generacions. None of the hyndered another, nether was eny of them dishebed vnto his worde. After this, God lokid vpó the earth, and fylled it with his goodes. With all maner of luyinge beastes hath he coverid the grounde, and they all shalbe turned vnto earth agayne.

The 8th. Chapter.

GOD shope man of the earth, and turned him vnto earth agayne. He gaue him the nombre of dayes and certayne tyme, yee and gaue him power of the thinges that are vpó earth. He clothed him with strength, and made him after his owne lycenes. He made all fleshe to stonde in awe of him, so that he had the dominion of all beastes x foules. He made out of him an helper like vnto him self, and gaue them discretion and tounge, eyes and eares, and a hert to vnderstande, and

a Iere. 21. b  b Psal. 33. b  c Eccli. 21. b  d Gen. 6. a  e Gen. 19. c  f Nu. 14. c and 26. f  g Eccli. 5. a  h Gene. 1. d  i Gen. 2. d
Page 112.

Ecclesiasticus.

Chap. 23.

They are ever with him, and are not hid from his eyes. He hath set a ruler upon every people, but Israel is the Lord's portion. All their works are as the Sonne of man in the sight of God, and his eyes are allways looking upon their ways. All their vnighteousnesse is manifest vnto him, and all their wickednesse is open in his sight. The mercy is a man sheweth is as it were a purse with him, and a mans good deed preserueth him as the apple of an eye. At the last shall he awake, and reward every man vpon his head as he hath deserved, and shall turne them together in to the nethermost parts of the earth. But vnto them that will repent, he hath given the waye of righteousnesse. As for soch as be weake, he comforteth them, and sendeth them the porcion of his verite. O turne vnto the Lord, forsake thy synnes, make thy prayer before the Lord, do the lekke offence, turne agayne vnto the Lord, forsake thine vnrighteousnes, be an utter enemy to abomination (lerne to knowe the righteousnesse and judgmentes of God, stonde in the porcion that is sett forth for the in the prayer of the most hie God. Go in to the porcion of the holy world, with soch as be luyinge and geue thanks vnto God.)

Who will prayse the Lord in the hell? Abye not thou in the erroure of the vn-godly, but geue him thakes before death. As for thy deed, thankfulness preserueth from him as nothinge. Gene thou thanks in thy life, yee while thou art luyinge whole shalt thou geue thanks, and prayse God and reioysse in his mercy. O how greate is the louynge kyndnese of the Lord, and his mercifull goodnes vnto soch as turne vnto him? For all thinges maye not be in man: why? the sonne of man is not immortall, and he hath pleasure in the vanye of wickednes. What is more cleare then the Sonne? yet shal it fayle. Or what is more wicked, then the thinges that flesh and blood hath imaginad? and that same shall be reproved. The Lord seythe the power of the hie heaven, and all are but earth and asshes.

The 23rd. Chapter.

He that luyeth for evermore, made all things together. God only is righteous, and remayneth a victorious kyngge for euer. Who shalbe able to expresse the worke of him? Who hath sought out the grounde of his noble actes? Who shal declare the power of his greatnesse? Or, who will take vpon him to tell out his mercy? As for the wondering worke of the Lord, there maye nothinge be taken from them, nothinge maye be put vnto them, nether maye the grounde of them be founde out. But when a man hath done his best, he must beginne agayne: and when he thinketh to be come to an ende, he must go agayne to his labour. What is man? Wherto is he worth? What good or euell can he do? If the nombre of a mans dayes be almost an hundred yeare, it is mouch.

Like as the droppes of rayne are vnto the see, and as a grauell stone is in comparison of the sonde: so are these few yeares to the dayes euerlastinge. Therfore is the Lord pacient with them, and poureth out his mercy vpon them. He sawe and perceaued the thoughtes and ymaginacions of their harte, that they were euell: therefor he heaped vpon his mercifull goodnes vpon them, and shewed them the wae of righteousnesse. The mercy that a man hath, reacheth to his neighbour: but the mercy of God is vpon all flesh. He chasteneth, he teacheth and nourtureth: yee euens as a shepheard turneth agayne his flocke, so doth he all them that receaueth chastenyng, norture and doctryne. Mercifull is he vnto
them, that stonde in awe of his judgmentes.

My sonne, when thou doest good, make no grudginge at it: and what so euer thou geuest, speake no discomfortable wordes. Shal not the dew coole the heate? Even so is a worde better then a gift. Is not a friendly worde a good honest gift? but a gracious man geueth them both. A foole shall cast a man in the tethe, and that roughly, and a gift of the nygarde putteth out thy eyes. Get the righteousnes before thou come to judgment: Lerne before thou speake, and go to phisick or euer thou be sick: examine and judge thy self, before the judgment come, and so shalt thou fynde grace in the sight of God. Humble thy self afore thou be sick, and in tyme of thy disease shewe thy conversacion. Let not to praye alwaye, and stonde not in feare to be reformed vnto death, for the rewarde of God endureth for euer. Before thou prayest, prepare thy soule, and be not as one tempteth God. Thynke vpon the wrathfull indignacion that shalbe at the ende, and the houre of vgeaunce, wha HE shal turne aweie his face. Whan thou hast ynowgh, remembre the hymne of honger: and when thou art rych, thynke vpon the tymne of pouerete and scarceenesse.

From the mornyng vntyll the euengeyng the tymne is chaunged, and all soch thynges are soone done in thy sight of God. A wyse man feareth God in all thynges, and in the dayes of transgression he kepeth himself from synne. A discrete man hath pleasure in wyszdome, and he that fyndeth her, maketh much of her. They that haue vnderstandinge, haue dealt wysely in worde, haue vnderstonde the trueth and righteousnes, and haue sought out wyse sentences and iudgmentes. 

Folowe not thy lustes, but turne thy soule from thine owne will. For ye thou geuest thy soule hir desyres, it shal mak thine enimies to laugh the to scorne. Take not thy pleasure in great voluptuousnes, medle not to moch withall. Make not to great cheare of the thinge that thou hast womie by avantage: lest thou fall in to pouerte, and haue nothynge in thy purse.

LABOURYNGE man that is geuen vnto dronckennes, shall not be riche; and he that maketh not moch of small thynges, shal fall by little and little. Wyne and women make wyse men rengates, and put men of vnderstandinge to reprofe: and he that accompanyeth aduouterers shal become a wicked man. Mothes and wormes shall haue him to heretage, yee he shall be sett vp to a greater example, and his soule shalbe roted out of the nombre. 

He that is haistie to geue credeence, is light mynded, and doth agaynst himself. Who so reioyseth in wickednes, shal be punished: he that hateth to be reformed, his life shalbe shortened: and he that abhorreth bablinge of worde, quencheth wickednes. 

Rehearse not a wicked and churilous worde twysy, and thou shalt not be hyndered. Shew thy secretes nether to frende nether foo, if thou hast offended, tell it not oure. For he shal herken vnto the and marek the: and whan he fyndeth opportunyte, he shal hate the. If thou hast herde a worde agaynst thy neibbour, lett it be deed within the: and be sure, thou shalt haue no harme therby. A foole travaileth with a worde, like as a woman that is payned with bearing of childe. Like as an arowe shott in a dogges thye, so is a worde in a fooles hert. Tell thy frende his faute, lest he be ignorante, and saye: I haue not done it, or ye he haue done it, that he do it nomore. Reproue thy neibbour, that he kepe his tonge: and ye he haue spok, that he saye it nomore.

Tell thy neibbour his faute, for oft tymes an offence is made, and geue not credence to every worde. A man falleth somtyyme with his tonge, but not with his will. For what is he, if he hath not offended in his tonge? Geue thy neibbour warnyng, before thou threaten him, and geue place vnto the lawe of the LORDE. The feare of God is all wyszdome, he that is a right wyse man kepeth the lawe. As for the doctrine of wickednes, it is no wyszdome, and the prudence of
synners is no good vnderstandinge: it is but wickednesse and abhominacion a blasphemynge of wyszdome. A symple man of small vnderstandinge that feareth God, is better then one that hath mocch wyszdome, and transgresseth the lawe of the Kyest.

A craftye sotell man can be wyse, but he is runrighteous, and with gifthes he warysteth the open and manyfest lawe. A wicked man can behauve himself humbly, and can douke with his heade, and yet is he but a disceauer within. He hydeth his face, and disgruyseth it: t because he shulde not be knowne, he preuenteth the.

And though he be so weake that he can do the no harme, yet when he maye fynde opportunyte, he shall do some euell. A man maye be knowne by his face, and one that hath vnderstandinge, maye be perceayned by the loke of his countenaunce. A mans garment, laughter, yoigne, declare what he is.

The rr. Chapter.

Some man reprooneth his neghbour of tymes, but not in due season: Agayne, some man holdeth his tonge, and he is wyse and discrete. It is mouch better to geue warnynge and to reprooue, then to beare euell will: for he that knowlegheth him self openly, shalbe preserued from hurt and destruction.

Like as when a chamberlayne thorow desyre and lust defyleth a mayden, euen so is it with him that vseth violence and vnrighteousnes in lawe: (O how good a thinge is it, a man y is reprooned, to shewe openly his repentance? for so shal thou escape wyfylfull synne.)

Some man kepeth sylence, and is founde wyse: but he that is not ashamed what he sayeth, is hatefull. Some man holdehis tonge, because he hath not the vnderstandinge of the language: and some man kepeth sylence, waytinge a conuenent tyme. A wyse man wyll holde his tonge tyll he se opportune, but a wanten and an vn discrete body shal regard no tyme. He that vseth many wordes, shal hurte his owne soule: and he that taketh auctorite vpo him vnrighteous, shalbe hated.

Some man hath oft tymes prosperite in wicked thinges: Agayne, some man getteth mocch, and hath harme and losse. There is some gift that is nothing worth: Againe, there is some gift, whose rewarde is dubble. Some man getteth a fell for bryyne to prioude, and some commeth to worship from lowe estate. Some man bieth mocch for a little priyte, and must paye for it seuenfolde.

A wyse man with his wordes maketh him selfe to be loued, but the fatours of foole shalbe poured out. The gift of the vn wyse shal do the no good, for his eyes are seuen folde. He he shal geue little, and saye he gaue mocch: he openeth his mouth and crieth out, as it were one that crieth out wyne. To daye he lendeth, tomorow he axeth it agayne, and sych a man is to be hated. The foole sayeth: I haue no frende, I haue no thanke for all my good dedes: yee euen they that eate my bred, speake no good of me. O how oft, and of how many shal he be laughted to scorne? He taketh a more perlous fall by soch wordes, than ye he fell vpon the grounde: euen so shal the fallles of wicked men come haistely.

In the mouth of him that is vntauketh, are many vnconuenient and vnumet wordes. A wyse sentence shall not be aowled at the mouth of the foole, for he speakeith it not in due season.

Some man synneth not, because he hath not therwithall, and in his rest he shall be stynged. Some man there is that destroyeth his owne soule with shame, and for an vnwyse bodyes sake destroiehyt he it, (and with acceptance of personnes shal he vnwyse himself.) Some man promiseth his frende a gift for very shame, and getteth an enemye of him for naught. A lye is a wicked shame in a man, yet shal it be euere in the mouth of the vnwyse. A thefe is better, then a man that is accustomed to synne, but they both shal haue destruccion to heretage. The conditions of liers are vnhonest, and their shame is euere with them.

A wyse man shall brynge himselfe to honoure with his wordes, and he that hath vnderstandinge shall be sett by amonge great men. He that tylleth his lorde, shal increase his heape of corne: he that worketh righteousnes, shall be exalted, he that pleaseth great men, shall escape mocch euell. Rewards and gifthes blynde the eyes of the wyse, and make him domme, that he can not tell.

\[\text{\textsuperscript{a}} \text{Matt. 6. b.} \quad \text{\textsuperscript{b}} \text{Eccl. 21. c.} \quad \text{\textsuperscript{c}} \text{Eccl. 31. d.} \quad \text{\textsuperscript{d}} \text{Eccl. 3. a.} \quad \text{\textsuperscript{e}} \text{Eccl. 32. a.} \quad \text{\textsuperscript{f}} \text{Eccl. 6. a.} \quad \text{\textsuperscript{g}} \text{Eccl. 18. c.} \quad \text{\textsuperscript{h}} \text{Gen. 41. f.} \quad \text{\textsuperscript{i}} \text{Dan. 2. g.} \quad \text{\textsuperscript{j}} \text{Pro. 12. b.} \quad \text{\textsuperscript{k}} \text{Exo. 23. a.} \quad \text{\textsuperscript{l}} \text{Deut. 17. a.} \]
mē their fautes. Wyszdome that is hyd, and treasure that is hoorded vp,* what profit is in them both? Better is he that kepeth his ignorance secrete, then a man that hydeth his wyszdom.

The rii. Chapter.

A MY sonne, yf thou hast synned, do it no more: but praye for thy foresynnes, that they maye be for genen the. Fle from synne, euuen as from a serpent: for yf thou commest to nye her, she wyll byte the. The teth thereof are as the teth of a lyon, to slaye the soules of men. The wickednes of man is as a sharpe two edged swerde, which maketh soch wounds that they can not be healed.

Stryfe and wrongeous dealinge shall waist awaye a mans goodes, & thorow pryde a rich house shalbe brought to naught: so the riches of the proude shalbe roted out. The prayer of the poore goeth out of the mouth, and commeth vnto the eares, and his vengeance (or defence) shall come, and y haistely. Who so hateth to be reformed, it is a token of an vngodly persone: but he that feared God, wyll remembre himself. A mightie man is knowne afrar of by his tongue, but he that hath vnderstandinge, perceaueth that he shal haue a fall.

B Who so buyldeth his house with other mens cost, is lyke one that gathereth stones in wynter. The congregacion of the vngodly is like stubble gathered together, their ende is a flamme of fyre. The waye of the vngodly is sett with stones, but in their ende is hell, darknes, and paynes. He that kepeth the lawe, wyll holde fast the vnderstandinge thereof, and the ende of the feare of God is wyszdom. He that is not wyse, wyll not be taught in good: but the wyszweyse man aboundeth in wickednes: and where byternes is, there is no vnderstodinge. The knowlege of the wyse shall flowe like water that rennethe over, and his counsell is like a fountayne of lyfe.

C The hert of a foole is like a broke vessell, he can kepe no wyszdom. Whan a man of vnderstandinge heareth a wyse worde, he shall commende it, and make moch of it. But yf a volupteous man heare it, he shall haue no pleasure therin, but cast it behinde his back. The talkynge of a foole is like an heuy bur-

then by the waye: but to heare a wyse man speake, it is a pleasure. Where a doite is in the congregacion, it is axed at the mouth of the wyse, and they shal pondre his wordes in their hertes. Like as a house that is destroyed, euuen so is wyszdom vnto a foole: As for the knowlege of the vnwyse, it is but dack wordes. Doctryne is vnto him y hath no vnderstandinge, euuen as fetters aboute his fete, and like mannieles vpon his right hande. A foole lifteth vp his voyce with laughther, but a wyse man shal scarce laughthe secretly.

Lernynge is vnto a wyse man a lewel of golde, and like an armlett vp hys right arme. A foolish mans foote is soone in his neighbours house, but one that hath experience, shall be ashamed at the persone of the mightie. A foole wyll pepe in at y wyndow in to the house, but he that is well nourtured, wyll stonde without. A foolish man stondeth herkenynge at the dore, but he that is wyse, wyll be ashamed.

The lippes of the vnwyse wylbe tellynge foolish things, but y wordes of soch as hauo vnderstandinge, shalte weyed in the balane. The hert of fooles is in their mouth, but the mouth of the wyse is in their hert. Whan the vngodly curseth the blashphemers, he curseth his owne soule. A preuy acusser of other men shal defyle his owne soule, and be hated of every man: (but he that kepeth his tongue and is discrete, shall come to honoure.)

The rii. Chapter.

A SLOUTHFULL body is moulded of a stone of claihe: he that toucheth him, must wash his handes agayne. A mysnurtoed sonne is the dishonoure of the father. A foolish daughter shalbe lithe regarded. A wyse daughter is an heretage vnto hir husbande: but she that commeth to dishonesty, bringeth hir father in heuynes. A daughter that is past shame, dishonesture both hir father and hir husbande: the vngodly shal regarde her, but they both shal despise her. The playenge of Musick is not mete where heuynes is, euuen so is the correccio of doctryne of wyszdom euer vnpleasaunt vnto fooles.

Who so teacheth a foole, is euene as one that gleweth a potsherde togethe: as one that telleth a tayle to him that heareth him not,
and as one that rayseth a mā out of an heuy slepe. Who so telleth a foole of wyszdome, is euhen as a man, which speakeeth to one yntax is a slepe. Whā he hath tolde his tayle, he sayth: what is the matter? Whā one dyeth, lamentacion is made for him, because the light fayleth him: euë so let mē mourne ouer a foole, for he wanteth understandinge. Make but litle weepinge because of the deed: for he is come to rest: but the life of the foole is worse then the death.  

*Seuen dayes do men mourne for him that is deed, but the lamentacion ouer the vnye and vngodly shulde endure all the dayes of their life.

**E*** Talk not moch with a foole, and go not with him that hath no vnderstandinge. Bewarre of him, lest it turne the to trouayle, $a$ thou shalt not be defyled with his synne. De- parte from him, and thou shalt fynde rest, $a$ shalt not be drawē back in to his foolishnes. What is heuyer then leade? And what shulde a foole be called els, but leade? $b$ Sōde, salt $a$ a lōpe of yron is easier to beare, than an vnye, foolish, and vngodly man. Like as the band of wodd bounde together in the foundacion of the house can not be lowsed, euē so is it with $ɔ$ hert $ɔ$ is stablished in $ɔ$ thought of couell. The thought of the wyse, shal nether feare ner be offended at eny tyme.

**D*** Like as a fayre playstrd wall in a winter house, $a$ an hye buyldinge, maye not abyde $ɔ$ wide $ɔ$ storme: euē so is a fooles hert aeraied in his ymaginacion: he feareth at every thing, and can not endure. He that nypeth a mans eye, byryng forth teares: and he that pricketh the hert, bringeth forth $ɔ$ meanynge $a$ thought. Who so casteth a stone at the byrdes, frayeth them awaye: $a$ he $ɔ$ blasphemeth his frēde, breaketh $ɔ$ fredship, though thou drewest a swerde at thy frende, yet dispayre not, for thou mayest come agayne to thy frende. $ɔ$ If he speake sowerly, feare not, for ye maye be agreed together agayne: excepthe it be so that thou blaspheme him, dyszdayne him, opē his secretes and wounde him tratorously: for all soch things shal dryne awaye a frende.

**E*** Be faithfull ynto thy neigboure in his pouer, that thou mayest reioyse with him also in his prosperite. $a$ abyde stedfast ynto him in $ɔ$ tyme of his trouble, that thou maist be heyre with him in his heretage. Like as the vapor and smoke goth out at the ouen before $ɛ$ fyre, euē so euell wordes, rebukes and threatenynges go before bloudsheddinge. Be not ashamed to defende thy frende: as for me, I wyll not hyde my face from him, though he shulde do me harme. Who so ever heareth it, shal beware of him. Who shal set a watch before my mouth, $ɔ$ a sure seale vpon my lippes, $ɔ$ I fall not with the, $ɔ$ $ɔ$ my tongue destroye me not?

**The riiij. Chapter. O** LORDE, father and gouvernoure of my life, leane me not in their ymaginaciō $a$ councell. Oh let me not fall in soch reprof. Who wyll kepe my thought with $ɔ$ scoure, and the doctrine of wyszdome in myne herte? that he spare not myne ignoraunce, that I fall not with them, lest myne ignoraunces increase, that myne offences be not many in nombre, and that my synnes exceede not: lest I fall before myne enemyes, and so my adversayr reioyse. O LORDE, thou father $a$ God of my life, leane me not in their ymaginaciō.  $ɔ$ let me not haue a proude loke, but turne awaye all volupteousnes fro me. Take fro me the lustes of the body, let not the desyres of vncleennes take holde vpon me, and geue me not ouer in to a vnshamefast and obstinate mynde.

Heare me (o ye children) I will gene you a doctrine, how ye shall ordre youre mouth: who so kepeth it, shal not perish thorow his lippes, ner be hurt thorow wicked workes (As for the synner, he shalbe taken in his owne vanite: he that is proude and cursed, shalt fall therin.)  $a$ Let not thy mouth be accustomed with swearinge, for in it there are many falles. Let not the namynge of God be continually in thy mouth: for like as a seruauant which is oft punyshed can not be without some sore, euē so what so euer he be $ɛ$ sweareth and nameth God, shal not be cleane pourged frō synne. A man that seceth moch swearinge, shalbe fylled with wickednes, and the plage shall neuer go from his house. $ɔ$ If he begyle his brother, his fante shalbe vpon him: $ɔ$ he knowlege not his synne, he maketh a dubble offence: and $ɔ$ he sweare in vayne, he shal not be founde righteous, for his house shalbe full of plages.

The wordes of $ɔ$ swearer bringeth death $a$

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*a* Gen. 50. b.  
*b* Pro. 27. a.  
*c* Psal. 140.  
*d* Exo. 20. b.  
*E* Eccli. 27. d.  
*E* Matt. 5. d.
(God graunte y it be not founde in the house of Iacob.) But they y feare God, eschue all soch and lye not weltringe in synne. Vse not thy mouth to vnhonest and fylthye talkynge, for in it is the worde of synne. Remembre thy father and thy mother, wha thou art set amonge greate men: lest God forget y in their sight, and lest thou dotinge in thy custome, suffre rebuke, and wyshe not to haue bene borne, and so curse the daye of thy natuitle. The man that is acustomode with the wordes of blasphemy, y wyl neuer be reformode all y dayes of his life. To synne twysse is to moch, but the thirde bringeth wrath and destruccion. An whote stomack can not be quenched, (eue like a burnyngye fyre) tyll it haue swalowed vp somtynge: euë so an vnchaste ma hath no rest in his flesh, tyll he haue kyndled a fyre.

All bred is scewe to an whoremonger, he wyl not leafe of, tyll he haue his purpose. A man that breaketh wedlock, y regardeth not his soule, but sayeth: Tush, who seyth me? I am compassed aboute with darknes, the wallenes cower me, no body seyth me: whom nede I to feare? The Hyest wyl not remembre my synnynge. (He vnderstandeth not that his eyes se all thinges, for all soch feare of më dryueth awaye the feare of God from hym: for he feareth onely the eyes of men, and considereth not that the eyes of the LORDE are clearer then the Sonne, beholdinge all y wayes of men and the grounde of the depe, and lokynge euën to mens hertes in secrete places. The LORDE God knowe all thinges or euer they were made, and after they be brought to passe also he loketh vpon them all. The same mashal be openly punishedy in y stretes of y cite, and shalbe chased abrode like a yonge horse foale: and when he thinketh least vpon it, he shalbe také, Thus shal he be put to shame of euery man, because he wolde not vnderstonde the feare of the LORDE. And thus shal it go also with euery wyfe y leaueth his husbande, y getteth enheternace by a straunge mariage. First, she hath bene vnfaithfull vnto the lawe of y Hyest: Secondly, she hath forsaken his owne husbande: Thirdly, she hath played y whore in aduotyue, y gotté his childrë by another man. She shalbe brought out of y corgregacion, and his childrë shalbe lokéd vpó. Hir childrë shal be not take

rote: y as for frute, hir braûches shal brige forth none. A shamefull reporte shal she leauë behynde her, y hir dishonoure shall not be put out. And they y remayne, shal knowe, y there is nothinge better, then the y feare of God: y y there is nothynge sweeter, then to take hede vnto the commaundemente of the LORDE, A greate worshippe is it to folowe y LORDE, for longe life shalbe receaun of him.

The rurij. Chapter.

YSZDOME shal praysye himsel, a be a honoured in God, a reioyse in y myddest of his people: In the corgregacions of the Hyest shal she open hir mouth, a tryumpe in y beholdinge of his power: In y myddest of hir people shal she be exalted, a wondred at in the holy fulnesse: In the multitude of the chosen shal she commend, a amonge soch as be blessed she shalbe prayed, a shal saye: I am come out of the mouth of y Hyest, first borne before all creatures. I caused y light y fayleth not, to aryse in the heauen, a covered all the earth as a cloude. My dwellinge is aboue in y heyth, a my seate is in the piler of the cloude. I my selfe alone have gone rounde aboute the compass of heauen, a pearde the grounde of y depe: I haue walked in the floudes of y see, a haue stonde in all landes: my domynion is in euery people and in euery nacion, a with my power haue I troden downe the hertes of all, both hye and lowe.

In all these thinges also I sought rest, a a dwellinge in some enheternace. So y creator of all thinges gace me a commaundement: a he that made me, appoynted me a tabernacle, and saide vnto me: Let thy dwellinge be in Iacob, and thy inheritance in Israel, a rote thy selfe amõge my chosen. a I was created from the begynninge and before the worlde, a shal not leauë vnto the worlde to come. A in the holy habitation haue I serued before him, and so was I stablished in Sion. In y holy cite rested I in like manner, a in Ierusalem was my power. I toke rote in an honouurable people, euën in the porcion of y LORDE a in his heretage, a kepe me in y fulnes of the sayntes. I am sett vp an hye like a Ceder vpó Libanus, a as a Cypers tre vpon the mount Hermon: I am exalted like

a Leui. 24. c.  b Ephe. 5. a.  c 2 Re. 16. b.  d Esa. 29. c.  e Leui. 20. b. Deut. 22. c.  f Exod. 20. c.  g Pro. 8. c.  h Exo. 31. a.  i Psalm. 131. b.
<table>
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<tr>
<th>Fo. 181.</th>
<th>Ecclesiasticus.</th>
<th>Chap. 11th.</th>
</tr>
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<tr>
<td>a palme tre in Cades, τ as a rose plated in Ieronico: As a faire olyue tre in the feldre, τ am exalted like as a plantayne tre by the water syde. I have geuen a smell in the streetes, as ɣ Cynamon and Balme, that hath so good a saouare: yee a swete odoure have I geuen, as it were Myrre of the best. I have made my dwellings to smell as it were of rosyn, Galbanum, of Clowes and Incense, τ as Libamus whom it is not hewde downe, τ mine odoure is as the pure Balme. As the Terebynte haue I stretched out my braunches, and my braunches are the braunches of honour and lounyge saouare. ɣ As ɣ vyne haue I brought forth frute of a swete saouare, and my floures are ɣ frute of honoure and riches. I am the mother of bewayte, of loue, of feare, of knowledge and of holy hope. In me is all grace of life and truth: ɣ In me is all hope of life and vertue. O come vnto me, all ye that be desyrous of me, and fyll youre selues with my frutes: for my sprete is sweeter then hony, τ so is my inheritance more then the honie combe: the remembrance of me endureth for euermore. They that eate me, shal haue the more honer: and they that dryke me, shal thyrste the more. Who so herkeneth vnto me, shal not come to confusion: and they that worke in me, shal not offende. They that make me to be knowne, shal haue euerrlasting life. All these things are the boke of life, the counaunt of the Hyst, and the knowlefe of the trueth. ɣ Moses commanded the lawe in the preceptes of righteousnes for an heretage vnto the house of Iacob,τ and committeth ɣ promyses vnto Israel (Out of David his seruant HE ordeneth to raise vp a most mightie kinge, syttinge in the seate of honoure for euermore.) ɣ This fylleth like with wyszdome as the floude of Phisyon, τ as ɣ floude of Tigiris, when the new frutes are a growinge. This bringeth a plenteus vnderstondinge, like Euprates: γ fylleth it vp, as Iordan in the time of haruest. This maketh nortoure to breake forth as the light, τ as the water Gihon in ɣ haruest. The first hath not knowne her perfectly, nomore shall the last seke out ɣ grounde of her. For hir thought is fuller the the see, and hir counsell is profounder then the greate depe. I wyszdome haue cast out floudes. I am as a greate waterbroke out of ɣ riuer. I am as the ryuer Dorix, and as a water condyte am I come out of the garden of pleasure. I sayde: I wyel water the garden of my yonge plantes, and fyll the frute of my byrth. So my waterbroke became exceddinge greate, and my ryuer approched vnto the see. For I made doctryne to be vnto all me as light as the fayre mornynge, and I shall make it to be euery the clearer. (I will pearse thorow all the lower partes of the earth, I wyll loke vpon all such as be a slepe, and lighten all the that put there trust in the LORDE.) I shal yet pour out doctrine, like as prophecy, and leue it vnto such as seke after wyszdome, and their generacions shal I neuer fayle, vnto the holy euerrastinge worlde. Beholde, how that I haue not laboured for my self onely, ɣ but for all them ɣ seke after ɣ trueth. The 11th. Chapter. T HRE things there are, ɣ my sprete is sweeter then hony, τ which be also a lowed before God and men: The vyne of brethren, the loue of neighebours, and man and wyfe that agree well together. Thre things there be which my soule hateth, and I vterly abhorre the life of them: A poore man that is proude. A rich man that is a lyar, τ and an olde body that doteth and is vnchaste. Yf thou hast gathered noghinge in thy youth, what wyll thou fynde thē in thine age? O how pleasenut a thinge is it, whā gray headed men are discrete, τ when the elders can geue good counsell? O how eōly a thinge is wyszdome vnto aged men? yee vnderstandinge and counsell is a glorious thinge. The crowne of olde men is to haue mоч experience, τ ɣ feare of God is their worship. There be ix. things, which I haue judged in my hert to be happie, and the tenth wil I tell forth vnto men with my tounge. A man ɣ whyle he lyueth, hath ioye of his children, and seith ɣ fall of his enemies. Well is him, that dwellethe ɣ with an houswife of vnderstondinge, and that hath not fallen with his tounge,</td>
<td>ɣ Joh. 15. a. ɣ Joh. 14. a. ɣ Exo. 20. a. and 24. a. ɣ Psal. 131. b. ɣ Act. 2. d. ɣ Dent. 4. a. and 29. b. ɣ Isa. 3. c. ɣ Eccl. 33. b. ɣ Gen. 13. b. ɣ Rom. 12. a. ɣ Eccl. 40. d. ɣ Gen. 13. b. ɣ Eccl. 14. a. and 19. c. ɣ Iaco. 3. a.</td>
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APPJIE is the man that hath a vertuous wyfe, for the nobre of his yeares shalbe dubble. An honest woman maketh hir husbande a joyfull man, she shall fyll yeare of his life in peace. A vertuous woman is a noble gift, which shalbe geuen for a good porcion vnto such as farea God. Whether a man be rich or poore, he maye haue euer a mery hert, a chearful countenaunce. There be three thinges I my hert feareth, and my face is afrayed of the fourth. Treason in a cite, a sediciouse people, and noysome tonges, all these are heuyer then the death. But whan one is gelous ouer his wyfe, he brynygeth payne and sorowe vnto the hert: and a woman that telleth out all thinges, is a soucre of the tonge. Whan one hath an euell wyfe, it is euene as whan an unlike pare of oxen must drawe together: he that getteth her, getteth a scorpion. A dronken woman is a greate plage, for she can not couer hir owne shame.

The whordome of a woman maye be knowne in the pryde of hir eyes and ey-lyddes. Yf thy daughter be not shamefast, holde her straitly, lest she abuse herself thorow ouermoch libertie. Bewarde of all the dishonesty of hir eyes, and maruell not if she do agaynst the. Lik as one that goeth by the waye and is thirsty, so shall she open hir mouth, and drynke of euery nexte water that she maye gett.

By euery hedge shall she say her downe, opทำ hir quyuer against euery arowe. A louyng wyfe relowseth hir husbande, and fedeth his bones with hir wyszdome. A woman of few wordes is a gift of God, and to a well nurtured mynde maye nothing be compared.

An honest and manerly woman is a gyft aboue other gifts, and there is no wyght to be compared, vnto a mynde that can rule it self. Like as the Sonne when it ayseth, is an ornament in the hye heauen of LORDE, so is a vertuous wife bewyte of all hir house. Like as the cleare light is vpon ṭ holy cædelstick, so is the bewyte of the face vpon an honest body. Like as the golde pilers are vpon the sockettes of syluer, so are the fayre legges vpon a woman that hath a costant mynde. (Perpetuall are the fouductions that be laied vpon a whole stonye rocke,

* Pro.21.c. 6 Eccl.42.b. 2 Reg.11.a. and 13.a. 6 Gen. 3.a. 1 Tim.2.b. 4 Jude.16. 6 Eccl.42.b. 7 Cant.5.d.
so are the commandements of God upon an holy woman.

There be two thinges in Greene my hert, and in the thirde is a displeasure came upon me. When an experte man of warre suffrith searsones and pouerite, Whan men of understandinge and wysedome are not set by: And when one departeth from righteousnes vnsto synne. Who so doth soch, the LORDE hath prepared him vnto the swerde. There be two manneres of thinges, which me thynek to be herde and perylous. A marchaunt can not lightly kepe him from wronge, nether a tauerne himselfe from synne.

The 12th Chapter.

Because of pouerite haue many one offended: and he that seketh to be riche, turneth his eyes aside. Like as a nale in the wall sticketh fast betwixte two stones, even so doth synne sticke betwixte thy byer and the seller. Yf he holde him not diligently in yeare of the LORDE, his house shall soone be ouerthrownne. Like as when one sifeth, the fythymes remayneth in the syue: So, remayneth there some vnclaene thinges in the thought of man. The ouen proueth the potters vessell, so doth a tentacion of trouble trye righteouse men. The tre of the feld is knowne by his frute, so is the thought of mans hert knowne by his wordes. Praye no man excepte thou haue harde him, for a man is knowne by his wordes. Yf thou solowest righteousnes, thou shalt get her, and put her vpon thy as a fayre garment. (And thou shalt dwell with her, and she shall defende the for euer, and in thy daye of knowlege thou shalt fynde stedfastnesse.) The byrdes resorte vnto their like, so doth the truest turne vnto them that be occupied withall. The Lyon waytet for thy praye: so do the synnes lurke vpon the workes of wickednes. The talkinge of him that feareth God, is nothing but wysedome: as for a foole, he chaunge with Moore. Yf thou be amonge the vndiscrrete, kepe thy worde to a conuenient tyme, but amonge such as be wyse, speake on hardely. The talkinge of foole is abominacion, and there sporte is voluptuousnesse and mynsurtoure. Moch swearynge

maketh the hayre to stonde vp, and to stryue with soch, stoppeth the cares.

The stryfe of the proude is bloudshoddynge, a their blaspheyme is heuy to heere. Who so discouere thueth secretes, leseth his credence, and fyndeth no frende after his will. Loue thy frende, and bynde thyselfe in faithfulness with him: but yf thou bewrayest his secretes, thou shalt not get him agayne: For like as the mai is that destroyeth his enemie so is he also that dealeth falsly in the frendship of his neibour.

Like as one that letteth a byrde go out of his honde, can not take her agayne: Even so thou, yf thou gene ouer thy frende, thou canst not get him agayne: Yee thou cast not come by him, for he is to farre of. He is vnto the as a Roo escaped out of the snare, for his soule is wounded. As for wounds, they maye be bounde vp agayne, and an euell worde maye be reconeyled: but who so bewrayeth the secretes of a frende, there is no more hope to be had vnto him.

He that wycketh with the eyes, ymagineth some euell, and no man shall take him from it. Whan thou art present, he shal hylie commende and praye thy wordes: but at the last he shall turne his tayle, and slaider thy sayenge. Many things haue I hated, but nothinge so euell, for the LORDE himself also abhorreth soch one.

Who so casteth a stone an hye, it shal fall vpon his owne heade: and he that smyte with gyle, woundeth himself. Who so diggeth a pytt, shal fall therin: and he that layeth a snare, shal be taken in it himself. Who so gueeth a wicked noyse, counsell, it shal come vpon himself, and he shall not knowe from whiche. The proude blaspheyme and are scornewfull, but vengeaunce lurketh for them as a Lyon. They that rejoyse at the fall of a righteous, shall be taken in thy snare, anguyshe of hert shall consume them before they dye. Anger and rigorousnes are two abominable thinges, and yngodly hath them both vpon him.

The 13th Chapter.

He that seketh vengeaunce, shal fynde vengeance of the LORDE, which shall surely kepe him his synnes. Forgeue

A Deut. 32. c. Rom. 12. c.
Mat. 5. b. 6. b. 18. b.
thou neibour the hurt that he hath done the, and so shalt thy synnes be forguelen the also, when thou prayest. A man that beareth hatred against another, how darre he desire forgueleness of God? He that sheweth no mercy to a mâ which is like himself, how darre he axe forgueleness of his synnes? Yf he that is but flesh, beareth hatred and kepeth it, who wil intreate for his synnes? Remember the ende, let enmytes passe, which seketh death and destruction, and abyde thou in thy commandementes. Remember thy commandement, so shalt thou not be rigorous over thy neibour. Thyne vpó the couenaunt of Hyest, and forgive thy neibours ignoraunce.

B Beware of strife, and thou shalt make thy synnes fewere. For an angrie man kyndleth varlaunce, and the vngodly disquyeteth fredes, and putteth discorde amonge them that be at peace. The more wodd there is, the more vehement is the fyre: and the mightie yt men be, the greater is the wrath: and the longer the strife endureth, the more it burneth.

C An haistie brawlinge kyndleth a fyre, and an haistie strife sheddeth bloude. Yf thou blowe the sparke: it shal burne: Yf thou spytt vpó it, it shal go forth, and both these go out of thy mouth. The slaunderer and dubble tògued is cursed, for many one that be frendes setteth he at variance. The thirde tongue hath disquieted many one, and dryuen them from one londe to another. Stronge cities hath it broken downe, and ouerthrowne the houses of greate men. The thirde tòghe hath cast out many an honest woman, and robbed them of their labours. Who so harkeneth vnto soch, shall neuer fynde rest, and neuer dwell safely. The stroke of rod maketh yeddres, but the stroke of the tongue smyteth the bones in snder. There be many that haue perished with the swerde, but many mo thorow the tongue.

Wel is him that is kepe fróm an euell tongue, commeth not in th anger therof: which draweth not the yock of soch, and is not bùde in the bondes of it. For the yock therof is of yron, and the bonde of it of stèle. The death therof is a very euell death: hell were better for one, then soch a tongue. But the fyre of it maye not oppresse them that fear God, and the flamme therof maye not burne the. Such as forsake the LORDE, shal fall therin: and it shal burne them, and no man shall be able to quench it. It shal fall vpon thè as a Lyb, and deouer them as a leparde. Thou hedgest thy goodes with thornes: why doest thou not rather make dores and barres for thy mouth? Thou weiest thy golde and syluer: why doest thou not weye thy wordes also vpon the balance? Bewarre, that thou slyde not in thy tongue, and so fall before thine enemies, that laye wayte for the.

The verr. Chapter.

WHO so wil shewe mercy, let him lende vnto his neiboure: and he that is able, let him kepe the commandement. Lende vnto thy neiboure in tyme of his neede, and paye thou thy neiboure agayne in due season. Kepe thy wordes, deale faithfully with him, thou shalt allwaye fynde the thinge that is necessary for the. There haue bene many, that when a thinge was lent them, rekuend it to be founde: and made them travaile and laboure, that had helped them. Whyle they receaue any thinge, they kyse the handes of soch as gene them, and for their neibours good they hubble their voyce. But when they shulde paye agayne they kepe it back, and gene euell wordes, and make many excuses by reason of the tyme: though he be able, yet geneth he scarce the half agayne, and rekueneth other to be founde. And if he witholde not his moneye, yet hath he an enemie of him, and that vnbesered.

He payeth him with cursinge and rebuke and geneth him euell wordes for his good dede. There be many one which are not glad for to lende, not because of euell, but they feare to lese the thinges that they lende. Yet haue thou pacience with the symple, and witholde not mercy from him. Helpe the poore for the commandementes sake, and let him not go emptie from the because of his necessite. Lese thy money for thy brother and neibours sake, and burye it not vnder a stone, wher it rusteth and corruppeth. Gather thy treasure after the commandement of Hyest, and so shal it bringe the more profit thè golde. Laye vp the allmes in the hande.
of the poore, and it shal kepe the from all euell." (A mans allmes is as a purse with him, and shall kepe a mans fauoure as the apple of an eye: and afterwade shall it aryse, ζ paye euery man his rewarde vpon his heade.) It shal fight for the agaynst thine enemies, beter then the shylde of a giaunnte, or speare of the mightie.

C A good honest mā is suertye for his neigboure, but a wicked person letteth him come to shame. Forget not the frendshiphe of thy suertye, for he hath geue his soule for ſ. The vngodly despyseth ſ good dede of his suertye, ζ the vnhankfull and ignoraunt leaneth his suertie in daunger. (Some man promyseth for his neigboure: ζ when he hath lost his honesty, he shall forsake him.) Suerstiphe hath destroyed many a ryche man, ζ remoued them as the wawes in ſ see. Mighty people hath it dryuen awaye, and caused thē to wandre in strauge countrees. An vngodly man transgres sung the com maundement of the LORDE, shal fall in to an euell suertishe: and though he force himself to get out, yet shall he fall in to judgment. Helpe thy neigboure out after thy power, and beware, ſ thou thy self fall not in soch det. Š The chefe thinges that kepeth in the life, is water and bred, clothinges and lodginge, to couer the shame.

D Better is it to haue a poore luyngye in a mans owne house, ſ the delicate fayre amoyge the straunge. Be it litte or moch ſ thou hast, holde the contē withall (ζ thou shalt not be blamed as a vagabounde:) for a myserable life is it, to go from house to house: and where a mā is fremde, he darre not opē his mouth. Though one be lodged, and haue meate and drynke, yet shall he be taken as vnworthy, ζ heare many better rough wordes, namely thus: Go thou waye thou straunger, and preparre a table (for thy self) and fede me also of that thou hast. Awayne thou straunger (so, that he regardeth his honoure nomore) my brother commeth in to my house, ζ so he tellleth him the neccessite of his house. These thinges are heuy to a man that hath understandinge: namely, the forb yi dinge of ſ house, ζ that the lēder casteth him in the teth.

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The 377. Chapter.

Who so loueth his childe, holdeth him still vnder correccion, ζ that he maye haue ioye of him afterwarde (and that he grope not after his neighbours dores.) Ζ He ſ teacheth his sonne, shall haue ioye in him, ζ nede not be ashamed of him amōge his aquantaince. Who so enfourned ζ teacheth his sonne, greueth ſ enemie, and before his frendes he maye haue ioye of him. Though the father dye, yet is he as though he were not deed: for he hath left one behynde him that is like him. In his life he sawe him, ζ had ioye in him, ζ was not sory in his death, (nether was he ashamed before ſ enemies.) For he left behinde him an attenger against his enemies, and a good doer vnto the frendes. For the life of children shal binde the wounds together, and his hert is greued at every crye. An vntamed horse wyllbe harde, and a wanton childe wyllbe wylfull. Yf thou brynge vp thy sonne delicately, he shall make ſ afrayed: and yf thou playe with him, he shall bryngye the to heuynes. Laugh not with him, lest thou wepe with him also, and lest thy teth be set on edge at the last.

Geue him not libertie in his youth, ζ excuse not his folly, ſ Bow downe his necke whyle he is yonge, hytt him vpon the sydes whyle he is yet but a childe, lest he waxe stubborne, ſ geue no more force of ſ (and so shalt thou haue heuynes of soule.) Ζ Teach thy childe, ζ be diligēt therin, lest it be to thy shame. Better is the poore beynde whole ζ stronge, thē a man to be riche, ζ not to haue his health. Health and welfare is aboue all golde, and an whole body aboue all treasure. There is no riches aboue a sounde body, ζ no ioye aboue the ioye of the hert. Death is better then a wretched life, or contynuall sicknes. The goodes ſ are put in a close mouth, are like as when meate is layed vpon ſ graue.

What good doth the offeringe vnto an Idol? ζ For he can nether eate, taist nor smel. Eue so is it also with the riche, whom God maketh seke: he seth it with his eyes, ζ groneth thereafter, and is euon as a gelded man, that lyeth with a virgyn and sygheth. ζ Geue not ouer

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thy mynde in to heuynes, τ, vexe not thy self in thine owne councell. The ioye τ earnefulness of the hert is the life of man, and a mans gladnes is the prolonginge of his dayes. Looke thine owne soule, and conforte thine hert: as for sorow and heuynes, dryue it farre from τ, for heuynes hath slayne many a man, and bryngeth no profit. Zeale and anger shorten the dayes of the life: carefulnes and sorow bryng age before the tyme. Vnto a mery hert euery thing hath a good taist, that he eateh.

The xxxiv Chapter.

TRAUAYLE and carefulnes for riches taketh awaye the slepe, and τ maketh the flesh to cōsume. Whan one lyeth and taketh care, he wakeh euere vp, like as greate sickness breakeh the slepe. The rich hath greate labore in gathering his riches togethe, and then with the pleasure of his riches he taketh his rest τ is refreshed. But who so laboureth and prospereth not, he is poore: and though he leaue of, yet is he a begger. He that loueth riches, shall not be justified: and who so foloweth corruptiō, shal hauene enough thereof. "Many one are come in greate mysfortune by the reason of golde, τ hauë founde their destrucion before them. It is a tre of falluyne vnto them that offer it vp, and all soch as be foolish fall therin. Blessed is the rich, which is founde without blemish, and hath not gone after golde, ner hoped in money and treasures. Where is there soch one? and we shal commende him, and call* him blessed, for greate thinges doth he amonge his people. Who so is tryed, τ founde perfecte in soch thinges, shalbe commended and praised. Who might offende, τ hath not offended? Who could do euell, and hath not done it? Therfore shal his good be stablished, and the whole congregacion shal declare his allmesse. "Yf thou stytt at a greate mans table, open not thy mouth wyde vpun it, and make not many wordes. Reembre, that an euell eye is a shrew.

What thinge created is worse then a wicked eye τ therfore wepeth it before euery mans face? Laye not thine hand vpon euery thinge that thine eye see, and stryue not with him in the dyshe." Ponder by thy self what thy

neighbour wolde payne haue, τ be descreete in euery paynte. Eate the thinges that is set before the, manerly, as it becometh a man: and eate not to moch, τ lest thou be abhorred. Leaue thou of first of all because of nortour, lest thou be he whom no man maye satisfe, which maye turne to thy decaye. Wha thou syttest amongst many men, reach not thine haide out first of all. O how well contėt is a wyse man with a little wyne? so τ in slepe thou shalt not be seke therof, ner fele eny payne. A swete wholsome slepe shal soch one haue, and fele no inwarde grefe. He ryseth vp by tymes in τ mornyngynge, and is well at ease in him self. But an vnsciable eater slepeth vnquyetly, and hath ache and payne of the body. Yf thou felest that thou hast eaten to moch, arysy, go thy waye, cast it of thy stomach, and take thy rest.

My sonne, heare me, and despyse me not: and at the last thou shalt fynde as I haue told the. In all thy worke be diligent and quycke, so shal there no sicknes happen vnto the. "Who so is liberal in dealynghe out his meate, many men shall blesse him and praye him with their lippes: and the same is a sure token of his loue and faithfulnes. But he τ is vnfaithfull in meate, the whole cite shall complayne of him: and that is a sure experience of his infidelye and wickednes. "Be not thou a wine bebber, for wyne hath destroyed many a man. The fyre proueth τ hard yron, euen so doth wyne proue the hertes of the proude, when they be droncken.

Wyne soberly droncken, quyckeneth the life of ma." Yf thou drynkcast it measurably, thou shalt be temperate. What life is it, τ maye continue without wyne? Wyne was made from the begynnynge to make men glad (and not for dronkennes.) Wyne measurably dronkē is a reioysinge of the soule and body. But τ it be dronken with exesse, it maketh bytternes and sorowe vnto the mynde. Dronkēnes fylleth the mynde of the foolish with shame and ruyne, mynisheth the strēth, and maketh woundes. "Rebuke not thy neigbour at τ wyne; and despyse him not in his myrrth. Geue him no despytefull wordes, and preasse not vpon him with contrary sayenges.


120
The 111. Chapter.

\[ F \] thou be made a ruler, pride not thy self therin, \textit{a} but be thou as one of the people. \textit{b} Take diligent care for them, and loke well therto: and when thou hast done all thy dewtie, syt the done, that thou mayest be mery with them, and receaue a crowne of honour. Talk wysely \textit{c} honestly, for wyszdome becommeth the right well. 

Hynder not musyk. Speake not, where there is no audyence; \textit{d} and poure not forth wyszdome out of tyme, at an importunyte. Like as the Carbuncle stone shyneth, that is set in golde, so doth a songe garnyysh the wyne feast: and as \textit{L} Smaragde that is set in golde, so is the sweotes of Musyck by \textit{v} myrth of wyne.

Thou yonge mă, speake that becommeth the, \textit{g} that is profitable, and yet scarce when thou art twyce axed. Comprehende moch with few worde. In many thinges be as one that is ignorant, geue eare, and holde thy tonge withall. \textit{Y} thou be amonge men of hyer auctorite, desyre not to compare thy self vnto them: and whi an elder speaketh, make not thou many worde therin. Before the thonder goeth lightenyng, and before nurtoyre and shamefastnesse goeth loue and faoure. \textit{Stō} vp by tymes, and be not the last: but get the home soone, \textit{q} there take thy pastyme, \textit{q} do what thou wilt: so \textit{v} thou do no euell, and defye no mă. But for all thinges geue thankes, vnto him that hath made the, and replenished the with his goodes.

Who so feareth the LORDE, \textit{w}yl receaue his doctryne: and they that get them to him by tymes, shal fynde grace. \textit{He} that secheth the lawe, shall be fylled withall: As for him \textit{y} is but fayned, he wyl be offended therat. They that feare the LORDE, shal fynde the judgment, \textit{q} their righteousnes shalbe kyndled as a light. An vnsgodly man will not be re
tourned, but can helpe himself with the example of other in his purpose. A man of wnderstondinge despyseth no good counsell: but a wylye and proude body hath no feare. My somne, do nothynge without advisement, so shal it not repyt the after \textit{y} debe. Go not in the waye where thou mayest fall, ner where thou mayest stumle against the stone. 

Gene not thy self in to a labiorious slypery waye, and beware of thine owne children. In all thy workes put thy trust in God from thy whole hert, for that is the kepinge of the commandementes. Who so beleueth Gods worde, taketh hede to the commandementes: \textit{g} he that putteth his trust in \textit{y} LORDE, shal wante nothynge.

The 112. Chapter.

THERE shall no euell happen vnto him \textit{a} that feareth God: but whan he is in tentacion, the LORDE shall deluyer him. A wyse man hateth not \textit{v} lawe, but an ypocryte is as a shyp in a ragynge water. A man of wnderstondinge geueth credence vnto the lawe of God, and \textit{v} lawe is faithfull vnto him. Be sure of the matter, then talke therof: Be first wel instructe, the maiest thou geue answere. The hert of \textit{v} foolish is like a cartwhyle, and his thoughtes renne aboute like the axell tre. Like as a wylde horse that nyyeth vnder euery one \textit{y} sytteth vpon him, so is it with a scorne
d full frende. Why doth one daie excell another, seynge all the daies of the yeare come of the Sonne? The wyszdome of the LORDE hath so parted them a sulnder, and so hath he ordened the tymes and solempne feastes. Some of them hath he chosen and halowed before other daies. And all men are made of the grounde, \textit{q} out of the earth of Adam.

In the multitude of scyence hath \textit{y} LORDE sundered them, and made theire wayes of dyverse fashions. Some of them hath he blessed, made moch of them, halowed them, \textit{q} claymed them to himself. But some of the hath he cursed, brought the lowe, \textit{q} put the out of their estate. \textit{L}ike as \textit{y} claye is in the potters hande, \textit{q} all the ordryng therof at his pleasure: so are men also in the hande of him \textit{y} made the, so that he maye geue them as it liketh him best. Agaynst euell is good, and agaynst death is life: so is the vngodly agaynst soch as feare God. Beholde thus all the workes of the Hyest, \textit{q} there are euery \textit{*} two agaynst two, and one set agaynst another. I am awaked vp last of all, as one that gathereth after in haruest. In the giftes of God and in his blesynge I am increased, \textit{q} haue fylded my wyne presse, like a grape gatherer. \textit{B}eholde,

\textit{E} Ecclesiasticus 24. d.

\begin{flushright}
\textit{a} Deut. 17. d. \textit{b} Rom. 14. b. \textit{c} Ecclus. 3. a. Ecclus. 20. a. \\
\textit{d} Rom. 9. c. \textit{e} Some reade: two agaynst one.
\end{flushright}
I. Heare me O ye great men of the people, that harken with your eares ye rulers of your congregation. Geue not thy sonne a wyle, thy brother a frende power ouer the, whyle thou lyuest: geue not awaye thy substauence and good to another, lest it repent the: thou beayne to begg theerfore thy self. As longe as thou lyuest hast breth, let no man chauenge the: For better it is thy children to praye the, then thou shuldest be feyne to loke in their handes. In all thy workes be excellent, that thy honoure be never stained. At the tyme whan thou shalt ende thy dayes, and fynish thy life, distribute thine inheretauce. The foder, the whyppe, and the burden belongeth vnto the Asse: Meate, correction, and worke vnto the seruaunt.

II. Yf thou set thy seruaunt to labore, thou shalt fynde rest. But yf thou let him go ydel, he shal seke libertye. The yock and the whypp bowe downe the neck, but tame thou thy euel seruaunt with bodes a correction. Sende him to labore, that he go not ydle: For Idynesse byngreth mouch euell. Sett him to worke, for that belongeth vnto him and becometh him well. Yf he be not obedient, bynde his fete: but do not to moch vnto him in any wyse, without discrecon do no thinge. Yf thou haue a (faithfull) seruaunt, let him be vnto the as thine owne soule, for in bloude hast thou gotten him. Yf thou haue a seruaunt, holde him as thy self, for thou hast nede of him as of thy self. Yf thou intrestenest him euell, and kepest him harde, and makest him to be proude, and to renne awayne from thee, thou canst not tell, what waye thou shalt seke him.

3. VNWYSE people begyle them selues with vayne and deceitfull hope, and fooles trust in dreames. Who so regardeth dreames, is like him that wil take holde of a shadowe, and folowe after the wynde: Even so is it with the appearinges of dreames. Before the face is the licknes of a face. Who can be clensed of vneclene? Or what trueth can be spoken of a Iyar? Soythsayenge, witchcraft, sorcery, and dreaminge is but vanye: like as when a woma trauyleth with chylde, and hath many fantasies in hir herte. Where as soch visions come not of God, set not thine herte vpon them: For dreames haue diseaued many a man, and they sayled, that put their trust therin.

The lawe shalbe fulfilled without lyes, wysdome is sufficient to a faithfull mouth. A wyse man is well instructe, vnderstonedeth moch: he hath good expericence, can talke of wysdome. He hath no expericence, knoweth litle: he err eth, causeth moch wickednes. When I was yet in errore, I learned moch also: yee I was so lerned, that I coude not expresse it all, and came oft in parell of death therouer, tyll I was deluyered from it. Now I se, that they which feare God, haue the right sprete: for their hope stodeth in him, that can helpe the. Who so feareth the LORDE, stodeth in aw of no man, and is not afrayed, for the LORDE is his hope and comforte.

Blessed is the soule of him that feareth the LORDE: In wha putte he his trust? who is his streth? For the eyes of the LORDE haue respecte vnto them, that loue him. He is their mighty proteccion, strege grounde: A defence for the heate, a refuge for the hote noone daye, a sucore for stomblyng, an helpe for fallynges. He seteth vp the soule, and lighteneth ye eyes: He geueth health life, and blesynge. He that geueth an offeringe of vnrighteous good, his offerynge is refused: and the scornefull dealinges of the vnurighteous please not God. God hath no delyte in the offerynge of yngodly, nether maye synne be reconcyled in the multitude of oblacions. Who so byngreth an offerynge out of goods of poore, doth euene as ynde kylleth y sonne before y fathers eyes.

The bred of the nedefull is the life of the poore: he defraudeth him therof, is a man, of bloude. Who so robbeth his neigbour of his luyinge, doth as greate synne as though he slew him to death. He that defraudeth the laborer of his hyre, is a bloude shedder. Wha one byulde, and another breaketh downe, what profit haue they then but labore? When one prayeth, another curseth, whose voyce wyl the LORDE heare? He that waszshingheth himselfe because of a deed body, then toucheth the deed agayne, what doth his waszshinge? So is it with a man that fasteth.

Eccli. 7. c. 4 Pro. 15. a. 5 Deu. 24. c. 6 Eccli. 7. c. 4 Nu. 19. b. 5 Pro. 26. b. 2 Pet. 2. b.
for his synnes, and doth them agayne: who will heare his prayer? Or what doth his fastynge helpe him?

The 1176. Chapter.

WHO so kepeth the lawe, bryngeth offeringes ynowe. He that holdeth fast the commaundement, ofreth the right healthoffrynge. He thy is thankfull a recompensth, ofreth fyne floure. Who so is mercifull a geueth allmes, thy is the right thank offrynge. God hath pleasure, wha one departeth fro synne: a to forsake vnrighteousnes recocileth vs with him. Thou shalt not appeare emptye before y LORDE, for all soch is done because of y comaundermêt. The offeringe of thy righteous maketh thy alter fatt, a a swete smell is it before y Hyst. The offeringe of the righteous is acceptable vs God, and shal never be forgette. Geue God his honoure with a chearfull eye, a kepe not backe the firstlinges of thy handes. In all thy giftes shew a mery countenance, a halowe thy tithe vs God with gladnes. Geue vs God, acordinge as he hath enriched a prospered the: a looke what thine hande is able, y geue with a chearfull eye: for the LORDE recompensth, a geueth y seué tymes as moch againe.

Geue no vnrighteous giftes, for soch wil not he receaue. Bewarre of wrongeofferynges, for y LORDE is a righteous judge, a regardeh no mans personne: He accepteth not the persone of the poore, but he heareth thy prayer of thy oppressed. He despyseth not thy desire of thy fatherles, ner thy wyddow, when she poureth out her prayer before him. Doth not God se thy teares, y renne downe ye chekes of the wyddow? Or heareth he not the complaynte, ouer soch as make to her wepe? Who so serueth God after his pleasure, shalbe accepted, a his prayer reacheth vs the cloudes.

The prayer of him y humbleth himself, goeth thorow y cloudes, tyll she come nye. She wyll not be comforted, ner go hir waye, tyll y hyest God haue respecte vs her, geue true sentece, a perfourme y judgmeot. And y LORDE wil not be slack in comyng, ner tary longe: tyll he haue smytte in sonde y backes of y vunmercystull, a aunged himself of y Heithen: tyll he haue take away y multitude of y cruell, a broke the cepter of the vnrighteous: tyll he geue every man after his workes, a rewarde them as they haue deserued: tyll he haue deluyered his people, mayntened their cause, and rejoysed them in his mercy. O how fayre a thinge is mercy, in the tyme of anguys y trouble? It is like a cloude of rayne, y cōmeth in y tyme of a drouth.

The 1176. Chapter.

HAEVE mercy vpon vs O LORDE, thou a God of all things. Haue respecte vnto vs (shew vs the light of thy mercies, a sende thy feare amōge thee) a straigers, which seke not after thee: a thy maye knowe, how thy there is no God but thou, and a they maye shew thy wonderous workes.) Lift vp thine hande ouer the outladish Heithen, they they maye lerne to knowe thy might a power. Like as thou art halowed in vs before them, so brynge to passe, y thy mayest be magnified also in them before vs: a they maye knowe the, like as we knowe the. For there is none other God, but onely thou O LORDE. Renue the tokens, a chaunge the wonderous workes. Shewe thine hâde and thy right arme gloriously. Rayse thy indignacion, a poure out thy wrath. Take awaye the adversary, a smyte the enemye. Make y tyme shorte, remembre thy couenaunt, that thy wonderous workes maye be praysed. Let the wrath of the fyre consume them, that lyue so careles: and let them perish, that do thy people hurte. Smyte in sonder the head of the prynce, that be oure enemies, and saye: there is none other but we.

Gather all y trybes of Iacob together againe, B y they maie knowe, how y there is none other God but onely thou, a they maie shew thy wonderous workes, and be thy people a heretage, like as from the begynnyinge. O LORDE haue mercy vpon the people y hath thy name, a vp̋ Israel, whom thou hast lickened to a first borne sonne. O be merciful vnto Ierusalē the cite of thy Sanctuary, y cite of thy rest. Fyll Sion with thy venpeake able vertues, a thy people with thy glory. Geue wytnes vnto thy creature, whom thou mayest from the begynnyinge, and rayse vp the prophecies y haue bene shewed in thy name. Rewarde them y waye for the, y
Axe no coëcell at him, ý suspecketh ý for an enemie, a hyde thy counsell from soch as hate ý. Axe no counsell at a woman, co-cernythe ý thinges ý she logeth for: ner at a fearful a fayntharted body, in matters of warre: or at a marchaunt, how deare he wil cheape thy wares towarda his: or at a bye, of sellynge: Or at an enyvous man, of thanksegeunye: Or at the vnmercifull, of lonlynge kindnes: Or at ý slouthfull, of waringe: Or at an hyrelynge which hath no house, of profit or wealth. (An ydle body wolde not gladly heare speake of moch la-boure.) Take no soch folkes to coëcell, but be diligent to seke coëcel at a vertuous man, ý feareth God, soche one as thou knowest to be a keper of ý cómaundemétes, which hath a minde after thine owne minde, ý is sory for ý why thou stôblest.

And holde thy counell fast in thine hert; for there is no man more faithful to kepe it, then thou thy self. For a màs mynde is som-tyme more disposed to tell out, then seuan watchemen that sytt aboue in an hye place lokynge aboute them. And aboue all this praye the Hyest, that he wil lede thy waye in faithfulnes a trueth. Before all thy workes axe counell first: and or euere thou doest eny thinge, be well adysed. There be foure things that declare a chaunget hert, wherout there springeth euell a good, death a life, a masterfull tongue that bableth moch. Some man is apte and well instructe in many thinges, and yet very vnprofitable vnto him-self. Some man there is, that can gene wyse and prudent counsell, and yet is he hated, a contymeth a begger: for that grace is not geue him of God, to be accepted. Another is robbed of all wisdome, yet is he wise vnto himself, and the frute of vnderstodinge is faithfull in his mouth.

A wyse man maketh his people wyse, a ý frutes of his wisdome fayle not. A wyse ma shall be pleteously blessed of God: a all they that se him, shal speake good of him. The life of man stondeth in ý nobre of the dayes, but the dayes of Israel are innumerable. A wyse man shal opteyne faithfulnes a credence amongste his people, a his name shalbe perpetuall. My some, prove thy soule in thy life: a yf thou se eny euell thinge, geue it not vnto her. *For all thinges are not profitable

* Num. 6. d. 1 Cor. 2. b. Eccli. 6. b. d Eccli. 8. c. and 9. c. 1 Cor. 6. c. and 10. c.
for all men, neither hath every soule pleasure in every thinge. Be not greedy in every eat-
ynge, and be not to haistye vpó all meates. For "excesse of meates bryngeth siknes, and
glotony commeth at the last to an vnmea-
surabte heate. Thorow glotony haue many
one perished: but he that dyeteth him self
temperatly, prolongeth his life.

The rrvbij. Chapter.

HONoure the Phisician: honoure him
because of necessete. God hath cre-
ated him (for of the Hyest commeth mede-
cyne) and he shal receaue gifts of the kynge.
The wiszdome of the phisician bryngeth him
to greate worship, 1 in the sight of the greate
men of this worlde, he shalbe honorably taken.
The LORDE hath created medecyne of the
earth, and he that is wyse, wyl not abborre it.
2 Was not wy byter water made swete with a
tre? that men might lerne to knowe the
vertue thereof. The LORDE hath gemen men
wyszdome 3 vnderstandinge, 4 he might be
honoured in his woderous workes. With soch
dothe he heale men, 5 taketh awaye their
paynes: Of soch dothe the Apotecary make a
confeccion, yet can no man perfurme all his workes.
For of his LORDE commeth prosperus wealth over all his earth.

My sonne, despyse not this in thy siknes:
but praye vnto the LORDE, 6 he shall make
the whole. Leaue of from synne, ordre thy
handes a right: clese thine hert from all
wickednes. Geue a swete saoured offrynge,
that fynye floure for a token of remembraunce:
make the offrynge fett, as one that geueth
the first frutes, geue rowme to the Phisician.
For his LORDE hath created him: let him
go not from the, for thou hast nede of him.
The houre maye come, 7 the seke maye be
helped thorow them, when they praye vnto his
LORDE, he male recouer, get health to
lyue longer. He that synneth before his maker,
shall fall in to the handes of the Phisician.

My sonne, brynge forth thy teares over the
deed: and begynne to mourne, as ye thou
haddest suffred greater harme thy self: th
cover his body after a conuenient maner, despyse not his buryall. Enforce thy self to
wepe, prouoke thy self to mourne, make
lamentacion expediently, 8 and a daye or two,

lestaw be euell spoken of: then coforte thy selfe because of the heuynes. For of he-

yynes cometh death, 9 the heuynes of thy hert
breaketh strength. Heuynes and poueret
Grueth the hert in tentacion offence. Take
no heuynes to hert, dryue it awaye, and re-
membre the last things. Forget it not, for
there is no turnyng agayne. Thou shalt do
him no good, but hurte thy selfe. Remembre
his iudginet, thine also shalbe likewyse: vnto
me yesterdaie, vnto the to daye. Let the
remembrance of the deed cease in his rest,
and coforte thy selfe agayne ouer him, 10 seyne
his sprete is departed from him.

The wyszdome of the serybe is at con-
unyent tyne of rest: he ceaseth from ex-
ercyse laboure, shalbe wyse. He that hold-
eth thy plough, hath pleasure in proddynge
dryuynge oxen, goeth aboute with soch
worke, he can speake of oxen. He setteth
his hert to make forowes, is diligent to geue
kyne fodder. So is euer carpenter also a
work master, that laboureth still night a daye:
he canueth, graueth cutteth out, his desire
is in sondrye connynge thinges, and his hert
ymagineth, how he maye conynge cast an
ymage, his diligence also is watchinge
perfourmuth the worke. The yronsmith in like
maner bydeth by his stythie, doth his dil-
gence to laboure the yron. The vapooure of
the fyre brenmeth his flesh, and he must fight
with the heate of the fornace. The noyse of
the Hammer soundeth euere in his eares, and
his eyes loke still vpon the thynge 6 he maketh.
He hath set his minde there vpon, that he
will make out his worke, and therfore he
watcheth, how he maie set it out, and brynge
it to an ende.

So doth the potter syt by his worke, he
turneth 7 whele aboute with his fete, he is
diligent a carefull in all his doynge, 8 his
laboure and worke is not without nombre.
He fashioneth the claye with his arme, and with
his fete he tapeth it. His hert ymagineth
how he maye make it pleasaunt, 9 his dil-
gence is to clese the ouen. All these hope
in their hades, every one thinketh to be
connynge in his worke. Without these maye
not the cities be manteyned, inhabited nor
occupied: yet come they not hye in the
congregacion: they vnderstande not the coue-
naunt of y lawe: they can not declare equyte of judgment: they can not fynde out the darck sentences: but thorow them shal the creature of y worle be manteyned: their prayer concerneth onely the worke of coninge.

The 1111. Chapter.

BUT he y applyeth his mynde to vnderstande the lawe of God, doth diligently seke out y wyszdome of them of the olde tyme, e exercyseth him self in the prophetes. He kepeth y sayenges of famous men, and preaseth to the vnderstandinge of darck sentences of wyszdome. He seketh out y mysterye of secrete sayenges, and exercyseth him self therin cotynually. He doth servyce amonge greate men, e appeareth before the prynces. He goeth in to a strangue countre, e trouaileth thorow it: loke what good or cuell is amoue men, he proueth it e seketh it out. He purposeth in his hert, to resorte erly vnto the LORDE, e made him, e to praye before the hyest God. He opneth his mouth in prayer, e prayeth for his synnes.

When the greate LORDE wil, he shalbe filled with the sprete of vnderstadinge, e he maie then poure out wyse sentences, e geue thanks vnto the LORDE in his prayer. He shal ordre his deuyce, and lede his knollawe aright, e geue him vnderstandinge of secrete things. He shal shew forth the sciene of his lerninge, e reioyce in the covenant of the lawe of the LORDE. The whole congregation shal comende his wyszdome, e it shal neuer be put out. The remembrance of him shal neuer be forgotten, e his name shal contynue from one generation to another. His wyszdome shalbe spoken of, e the whole congregation shal openly declare his prayse. Whyle he lyeth, he hath a greater name then a thousande besyde: e after his death, the same name remayneth vnto him. Yet wyll I speake of no men of vnderstandinge, for I am full as the Moone.

Herké vnto me (ye holy vertuous childre) bryngge forth frute, as the rose that is planted by the brokes of the felde, and geue ye a swete smell as Libanus. Florish as the rose garden, synge a songe of prayse. O geue thakes vnto God ouer all his worke. Gene glory and honoure vnto the LORDE, shew his prayse with youre lippes. Yee euuen with the songe of youre lippes, with harpes and playenge, and in genynge thanks vnto him, saye after this maner: 4 All y worke of the LORDE are excedinge good, and all his commandemente are mete and conuenient in due season.

A mà nede not to saie: what is y? what is that? for at time conuenient they shal all be sought. At his commandemente y water was as a wall, e at the worde of his mouth y waters stode still. In his commandemente is euery thinge acceptable and reconeyed, and his health can not be misshened. The worke of all flesh are before him, e there is nothing hyd from his eyes. He seth from euervalinge to euervalinge, and there is nothing to wonderfull or hye vnto him. A man nede not to saye then, what is this, or that? For he hath made all thinges to do good vnto man. His blessynge shall reme ouer as the streame, and moysture the earth like a floude of water. Like as he maketh the water for drouth, so shall his wrath fall vpon the Heithen.

His wayes are playne and right vnto y just, but the vngodly stombale at them. For the good are good thinges created from the begynnynge, and euell thinges for the vngodly. All thinges necessary for the life of man are created from the begynnynge: water, fyre, yron and salt, meel, wheate and honie mylke and wyne, oyle and clothinge. All these thinges are created for the best to the faithfull: But to the vngodly shall all these thinges be turned to hurte and harme. There be spretes that are created for vengeaunce, and in their rigorousnes haue they fastened their tormentes. In the tyme of the ende they shal poure out their strêght, and pacifie y wrath of him that made them. Fyre, hayle, honger and death: all these thinges are created for vengeaunce.

The teth of wylye noysome beestes, the scorpion, serpent, and the swerde are created also for vengeaunce, to the destrucction of the vngodly. They shall be glad to do his commandemente: and whan nede is, they shalbe ready vpon earth: and whan their

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houre is come, they shall not ouerpasse the commandement of the LORDE.

Therefore haue I taken a good corage vnto me from the begynnynge, and thought to put these things in wyrtinge, and to leave the beyynde me. "All thy workes of the LORDE are good, and he geventh euer one in due season, and whan nede is. So that a man nede not to saye: this is worse then that. For in due season they are all pleasant and good: And therefore prayse the LORDE with whole hert and mouth, and gene thankes vnto his name.

The 1. Chapter.

A GREATE travaile is created for all men, and an heuy yock vpon all mens children, from the daye that they go out of their mothers wombe, tyll they be buried in (the earth) the mother of all thinges: namely, their thoughtes and ymaginaciones, feare of the hert, counsell, meditations, longinge and desyre, the daye of death: from the hyest that seteth vpon the glorious seate, vnto the lowest and most symple vpon the earth: from him that is gorgiously arayed, and weereth a crowne, vntyll him that is but homely and symple clotted. There is nothinge but wrath, zele, fearfulnes, vnquietnes, and feare of death, rigorous anger and stryfe. And in the night when one shulde rest and slepe vpon his bedd, the slepe chaungeth his understandinge and knowle: A little as nothinge is his rest, in y slepe as well as in the daie of laboure.

B He feareth and is disquyted in the vision of his hert, as one that renneth out of a battayl: and in the tyme of health he awaketh, and marueleth that the feare was nothinge. Soch thinges happen vnto all fleshe, both man and best: but seuenfolde to the vngodly. Morouer death, bloudeheddinge, strife, swerde, oppression, honger, destruccion and punishment: these thinges are all created against the vngodly, and for their sakes came the floude also. All that is of the earth, shal turne to earth agayne: and all waters ebb agayne in to the se. All brybes and vnrighteousnes shalbe put awaye, but faithfulnes and trueth shal endure for euer. The sub-

staunce and goodes of vngodly shalbe dried vp and syncke awaye as a water floude, and they shall make a sounde like a greate thonder in the rayne.

Like as the righteous rejoyseth when he openeth his hande, so shall the trasgressors be fynte, when their goodes vanish and consume awaye. "The children of the vngodly shal not optayne many braunches; and the vnclene rotes vpo the hye rockes shalbe roted out before the gras by the water syde vpon the ryuer bankes.

Frendlynes and liberalite in the increase and blessynge of God, is like a paradise garden of pleasure: soch mercy also is kindnes endureth for euer. "To laboure is to be content with that a man hath, is a sweate pleasant life: that is to fynde a treasure aboue all treasures. To beget children and to repayre the cite, maketh a perpetuall name: but an honest woman is more worth the they both. Wyne and mynstralye rejoys the hert, but the loue of wysdom e is above them both.

Pypinge and harpinge make a sweate noysse, but a frendly tonge goeth beyonde them both. Thine eye desyreth fauour and bewtie but a grene sede tymne rather the they both. A frende and companyon come together at opportunitie, but aboue them both is a wife that agreeth with hit husbande. One brother helpeth another in the tyme of trouble, but allines shal deliuer more then they both. Golde and syluer fasten the fete, but a good companell is more pleasant then they both. Temporall substance and strength lift vpon the mynde: but the feare of the LORDE more then they both. The feare of the LORDE wanteth nothinge, and nedeth no helpe. The feare of the LORDE is as a pleasant gardene of blessynge, and nothinge so bewtyfull as it is. My sonne, lede not a beggers life, for better it were to dye the to begg. Who so loketh to another mans table, taketh no thought for his owne lyuynge how to vpholde his life, for he fedeth himself with other mens meate. But a wyse and well nurtoured man wyll beware therof. Beggyne is sweate in the mouth of the vnshamefast, but in his bely there burneth a fyre.

The 116. Chapter.

O DEATH, how bitter is the remembrance of thee, to a man that seeketh rest and comforthe in his substance and riches, vnto the man that hath nothinge to vexe him, and that hath prosperite in all thinges, yee vnto him that yet is able to receaue meate? O death, how acceptable and good is thy judgment vnto the nedefull, and vnto him whose strength faileth, that is now in his laste age, and that in all thinges is full of care and fearfulness; vnto him also that is in dispayre, and hath no hope ner pacience? Be not thou afrayed of death: remembre them vhy haue bene before the: and vhy come after vhy: this is the iudgment of vhy LORDE over all flesh. And why woldest thou be against this pleasure of vhy Hiest? Whether it be ten, an hundred, or a thousande yeares: death axeth not how longe one hauë lyued.

The children of the vngodly are abominable children, and so are they that kepe company with the vngodly. The inheretaunce of vngodly children shall come to naught, and their posterite shall haue perpetuall shame and confucion. The children complayne of an vngodly father: and why? for his sake they are rebuked and despyesed. Wo be vnto you (O ye vngodly) which haue forsaken the lawe of vhy hyest God: Yf ye be borne, ye shall be borne to cursynge: vhy ye dye, vhy curse shall be youre porcion.

All that is of vhy earth, shall turne to earth agayne: so go the vngodly also out of vhy curse in to destruction. The sorrow of men is in their body: but vhy name of the vngodly shall be put out, for it is nothinge worth. Laboure to get the a good name, for that shall continue surer by the, then a thousande greate treasures of golde. A good life hath a nobre of dayes, but a good name endureth euer.

My children, kepe wyszdome in peace: for wisedome that is hyd and a treasure that is not sene, what profit is in the both? A man that hydeth his foolishnes, is better then a man that hydeth his wyszdome. Therefore be ye turned at my wordes: for it is not good, in all thinges and allwaie to be ashamed. True faith must prowe and measure it. Be ashamed of whordome before father and mother: Be ashamed of lesynghe before the prynce and men of auctorite: Of synne, before the judge and ruler: Of offence, before the congregacion and people: Of vnrrighteousnes, before a companyon and frede: Of theft, before vhy neighbours. As for the truthe of God and his councuant, be not ashamed thereof.

Be ashamed to lye with thyne elbowes vpon the bred: Be ashamed to loke vp6 harlottes: Be ashamed to turne awaye thy face from thy frende: Be ashamed to take vhy not to geue: Be ashamed also to loke vpon another mans wyfe, and to make manytryfinge wordes with her mayden, or to stonde by hir bedsye. Be ashamed to vpbrade thy frede: and when thou geuest eny thynge, cast him not in the teth withall.

REHEARSE not a thinge twysse, and disclose not the wordes, that thou hast herde in secrete. Be shamefast vhy well manered in dede, so shall euery man fanoure the. Of these thinges be not thou ashamed, and acpente no persone to offende. Namely, of these thinges be not ashamed: Of the lawe of God, of the councuant, of iudgment: to brynge the vngodly from his vngoldines vnto righteousnes, and to make him a good man: to deale faithfully with neigboure vhy companyon: to distribute the heretage vnto vhy frendes: to be diligent to kepe true measure and weight: to be content, whether thou gettest moch oder litle: to deale truly with temporall goodes in byenghe and sellynge: to brynge yp children with diligence: to correcke an euell seruanct: to kepe that thine is frô an euell wife: to set a lock where many handes are: what thou delyuerest and geuest out to be kepte, to tell it, and to weye it: to wryte yp all the out geuesthe and receaunge: to enfourme vhy ynlerned and vnwyse: Of the aged, that are judged of the yonge. Yf thou be diliget in these thinges, truly thou shalt be lerner and wyse and accepted of all men.

The daughter maketh vhy father to watch secretly: and the carefullnes that he hath for her, taketh awaye his slepe: yee in the youth, lest she shulde ouergrowe him: And when she hath an husbande, lest she shulde be hated: lest she shulde be defyled or raueshed in hir virgynetye, or gotten with childe in hir
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It is better to be with an euell man, then with a frendly wife. I wyll remembre the workes of the Lorde, and declare the thinge I have sene. In wordes of Lorde are his worke. The Sone ouerloketh all thinges with his shine, all his worke are full of clearense therto. Hath not the Lorde brought to passe, that his sayntes shulde tell out all his worderes worke, which the allmightie Lorde hath stablyshed? All thinges endure in his glory. He seketh out the grounde of the depe and the hert, and he knoweth all their imagynacion wysdom.

For Lorde knoweth all seyence, and he loketh in to token of the time. He declareth the thinges are past and for to come, discloseth thinges that are secrete. No thought maye escape him, nether maye any worde be hyd from him. He hath garnished the hye excellent worke of his wysdom, and he is frō euerlastinge to euerlastinge. Vnto him maye no thinge be added nether can he be mynished, he hath no nede also of any counsell. O how amiable are all his worke, as a sparke to loke vpon? They lyue all, and endure for euer: and whan so euer nede is, they are all obedient vnto him. They are all dubble, one agaynst another: he hath made nothinge that hath faute or blemish. He hath stablyshed the goodes of everychone: and who maye be satisfied with his glory, whan he seth it?

The glory of the heythe, is the fayre and cleare firmanement, the bewtwe of the heaven in his glorious clearnes. The sonne when it appeareth, declareth the daye in y

goeinge out of it, a maruelous worke of the Lorde. At noone it burneth y earth, and who maye abyde for the heate therof? Who so kepeth an ouen whan it is hote, thre tymes more doth the Sonne burne vpon y mountaynes, whan it bretheth out the fyrie beames and shyneth: with the brightnes of it, it blyndeth the eyes. Greate is the Lorde that made it, and in his commaundement he causeth it to renne haustely.

The Moone also is in all, and at conuenient season it sheweth the tymes, and is a token of the tyme. The token of the solemne feaste is taken of the Moone, a light that mynisheth and increaseth againe. The Moneth is called after the Moone, it groweth wondersons in hir channinge.

The armeye of heaven also is in the Heith, in the firmanement of heaven it geneth a cleare and glorious shyne. This is the clearnes of the sterres, the bewtifull apparell of heaven, the apparell that the Lorde lightethen in the heythe. In his holy worke they continue in their ordre, and not one of them frayleth in his watch. Loke vpon y rayne bowe, and prayse him that made it: very bewtifull is it in his shyne. He compasseth the heaven aboute with his clearnes and glory, the handes of the Hyset haue beded it. Thorow his commaundement he maketh the snowe to fall, and the thonder of his judgment to smyte hastely. Thorow his commaundement the treasures are opened, and the cloudes fle as the foules. In his power hath he strengthened the cloudes, and brokē the hayle stones.

The mountaynes melt at y sight of him, the wynde bloweth accordinge to his wyll. The sounde of his thonder beateth y earth, and so doth the storme of the north: the whirle wynde also lighteth downe as a fethered foule, casteth out and spreeth the snowe abrode: and as the gresshoppers that destroie all, so falleth it downe. The eie marueleth at y bewtwe of the wythenesse therof, and the hert is afraied at the raine of it. He poureth out the frost vpon earth, like salt, and when it is frozen, it is as sharpe as the prycke of a thistle.

Whan the colde northwynde bloweth, hardre Christall commeth of the water. He lighteth downe vpon all the gatheringes together of

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\* Eccl. 26. b.  
\* Eccl. 25. d.  
\* Gen. 3. b.  
\* Iob 24. a.  
\* Esa. 29. c.  
\* Deut. 32. a.  
\* Psal. 8. a.  
\* Gen. 1. b.  
\* Exo. 12. a.  
\* Gen. 9. b.
water, and putteth on dwell waters as a brest plate. He deuoureth the mountayne, and burneth the wyldernesses: and loke what is grene, he putteth it out like fyre. The medynce of all these is, when a cloude commeth hastely: and when a dew commeth vpon the heate, it shalbe resfreshshed agayne.

(In his worde he stylleth the wynde,) In his councell he setteth the depe, and (the LORDE) Iesus planted it. They that sayle ouer the see, tell of his parles and harms: and when we heare it with oure eares, we manuell therat. For there be straunge wonderos workes, dyuerse maner of nyce beestes and whall fishes. Thorow him are all thinges set in good orde and perfourmed, £ in his worde all thinges endure.

I speake moch, but I can not sufficiently atayne vnto it, for he himselfe onely is the perfeccon of all wordes. We shulde prayse the LORDE after all oure power, for he is greate in all his workes. "The LORDE is to be feared yee very greate is he, and maruelous is his power. Praye the LORDE, and magnifie him as moch as ye maye, yet doth he farre farre exceade all prayse. £ magnifie him with all youre power, and laboure earnestly, yet are ye in no wyse able sufficiently to prayse hym. ^ Who hath sene him, that he might tell vs? Who can magnifie him so greatly as he is? For there are hyd yet greater thinges the these be: as for vs, we haue sene but few of his workes. For the LORDE hath made all thinges, and geuen wyszdome to soch as feare God.

The xliiiij. Chapter.

A commendacion of the olde vertuous fathers.

LET vs commend the noble famous men, and the generacion of oure forefathers and fathers. Many more glorious actes hath the LORDE done, and shewed his greate power euer sens £ begynnynge. The noble famous men raigne in their kyngdemes, and bare excellent rule. In their wyszdome and vnderstandinge, they folowed the councell shewed in the prophecies. £ They led the folke thorow the councell and wyszdome of the srybes of the people. Wyse sentences are founde in their instruccion.

They sought the sweetenes and melody of Musick, and brought forth the pleasaut songs in scripture. They were riche also, £ coude comfortable and pacifie those that dwelt with them. All these were very noble and honorable men in their generacions, and were well reported of in their tymes. These haue left a name behynde them, so that their prayse shal allwaye be spoké of. Afterwarde there were some, whose remembrance is gone. £ They came to naught and perished, as though they had neuer bene: and became as though they had neuer bene borne, yee £ their children also with them.

Neuertheles these are louyng men, whose righteousnes shal neuer be forgotten, but contynue by their posterite. Their children are an holy good heretage: Their sede endured fast in £ couenaunt. For their sakes shal their childre £ sede contynue for euer, £ their prayse shal neuer be put downe. Their bodies are buried in peace, but their name lyueth for euermore. The people can speake of their wyszdome, £ the congregacion can talkle of their prayse. £ Enoch walked right £ acceptably before the LORDE: therfore was he translated for an example of amendemént to £ generacions. £ Noe was a stedfast £ righteous man: £ in the tyme of wrath he became a recócyinge. Therfore was he left a remnaut vnto the earth, when the floude came. £ An euerlasting couenaunt was made with him, that all flesh shulde perishe nomore with £ water.

Abraham was a greate father of many people," in glory was there none like vs to him. He kepe the lawe of the Hyest, £ came in to a couenaunt with hym. He set the couenaunt in his flesh, £ and whan he was tempted, he was founde faithfull. Therfore swore God vnto hym with an ooth, that he wolde blesse all people in his sede, that he wolde multipule and increase hym as the dust of the earth, and to exalte his sede as the starres: yee and that his sede shulde haue £ possession and inheretance of the londe from see to see, and from the ryuer vnto £ borders of the londe.

With Isaac £ dyd he stablish £ same couenaunt, for Abráhá his fathers sake. Yee £ gracious blessyng and health of all men, and couenaunt dyd he stablysh with Isaac, and

made it to rest upon the head of Jacob. He knew him, that he prospered him so well and richely, and gane him an heretage, and sundered his portion by it self, and parted it amonge the twelve trybes. Mercifull men brought he out of him, which founde fauoure before all flesh.

The rthe Chapter.

Moses beloved of God and me, whose remembrance is in hie prayse: his hath the LORDE made like in the glory of the sayntes, and magnified him so that the enemies stode in awe of him, thorow his wordes he dyd greate wonders. He made him greate in the sight of kynges, gaue him commandement before his people, and shewed him his glorious power. He stablyshed him with faithfulness and mekenes, and chose him out of all men. For he herde his voyce, and led him in the darte cloude, and there he gaue him the commandements, yee the lawe of life and wysdome, that he might teach Iacob the couenaunt, and Israel his lawes.

He chose Aaron his brother also out of the trybe of Leui, exalted him, made him soch like. An everlastinge couenaunt made he with him, and gaue him the presthode in the people. He made him glorious in beftwfull arraye, and clothed him with the garment of honour. He put perfecte joye vpó him, and gyrded him with strength. He decke him with syde clothes and a tunycle, with an over-body cote also and gyrdle. Rounde aboute made he him belles of golde, and that many; that when he wente in, the sounde might be herde, that they might make a noyse in the Sanctuary, and geue the people warnyng. The holy garment was wrought brodered with golde, yalo walke and purple. And in the brestplate there was a goodly worke, wherin was fastened light and perfectnesse.

Vpon the same also there was a worke fastened and set with costly precious stones, all bounde with golde; and this he brought in his mynistracion. The stones also were fastened for a remembrance, after the twelue trybes of Israel. Vpon his mytre there was a plate of pure golde, a grauen ymage of holynes, a famous and noble worke, garnished, and pleasanta to loke vpon. Before him were there sene no soch fayre ornamentes, and these it behoued hi allwaye to vse: There might none other put them on, but onely his children and his childers children perpetually.

This was now confirmed him with an everlastinge couenaunt, and to his sede, as of days of beaute: namely, that his childre shulde allwaye myniste before him, and perfourme the office of the presthode, and wysh the people good in his name. Before all men lyuynghe chose he him, that he shulde ofre before the LORDE, and make odours for a swete sanoour and remembrauce, that he shulde reconycle the people of the LORDE with him agayn. He gaue him auctorite also in his commandementes and in the couenaunt, that he shulde teach Iacob the statutes and testimonies, and to enroumre Israel in his lawe.

Therfore there stode vp certayne agaynst him, and had envye at him in the wyldernes: namely, they that were of Dathan and Abirams syde, and the furious congregació of Chore. This the LORDE sawe, and it displesed him, and in his wrothfull indignacion were they consumed. A greate wonder did he vpon them, and consumed them with the fyre. Besydes this, he made Aaron yet more honorable and glorious. He gaue him an heretage, and parted the first frutes vnto him. Vnto him specially he appoynted the bred for sustenaunce (for the prestes ate of the offerynes of the LORDE) this gaue he vnto him his sede. Els had he no heretage ner porcion in his londe and with the people. For the LORDE himself is his porcion and en-heritaunce.

The thirde noble and excellent me is Phineas the sonne of Eleazer, which pleased the God of Israel, because he had zele of the LORDE. For when the people were turned back, he put him self forth right soone, that with a good wyll, to pacifie the wrath of the LORDE towards Israel. Therfore was there a couenaunt of peace made with him, that he shulde be the principall amonge
the righteous and the people, that he and his posterity shulde haue the office of the presthode for euer (Like as there was made a covenaut with David of the tryble of Iuda, that fro amonge his sones oneely there shulde be a kyng: And that Aaron also his sede shulde be the heretage, to geue vs wysszdome in oure hert, to iudge his people in righteousnes: that his goodes shulde not come in to forgetfulness, and that their honour might endure for euer.

The rlvii. Chapter.

MANLY ζ stronge in battaill was Iesus ψ sonne of Naue, which in stead of Moses ψ prophet was geuen to be captayne of the people (which acordinge vnto his name was a greate sauioure vnto the electe of God) to punyssh the enemies, that rose vp agayns Israel, ψ Israel might optayne their inheritance. O how greate, noble and excellent was he, when he lift vp his hande, and drew out his swerde agaynst the cities: Who stode so manly before him? For the LORDE himself brought in the enemies. Stode not the Sonne styll at his commaundement, and one daye was as longe as two? He called vp the Hyest ζ most mightie, wha ψ enemies preassed vp him on euery syde: and the LORDE herde him with the hayle stones. They smote ψ Heithenish people mightely, in fallinge downe they slew all ψ aduersaries, so that the Heithē knewe his hoost, and all his defence, that the LORDE himself fought against them, for he folowed vp the mighty men of them.

In the tyme of Moses also he and Caleb the sonne of Iephune, dyd a good worke, which stode agaynst the enemies, withelde the people from syne, and styled ψ wicked murmurynge. And of sixe hundreth thousande people of fote, they two were preserved, when they were brought in to the heretage, namely, a londe that floweth with mylke ψ hony. The LORDE gauε strength also vnto Caleb, which remayned with him vnto his age: so that he wente vp in to the hye places of the londe, and his sede conquered the same for an heretage: that all the childre of Israel might se, how good a thing it is, to be obedient vnto the LORDE. And the iudges or rulers (euer one after his name) whose hert wente not a whoringe, ner departed from ψ LORDE, and that forsoke not the LORDE vnfaithfully, whose remembrance hath a good reporte: Yee their bones florish out of their place, and their name shal never be chaunged.

Samuel the prophet beloued of the LORDE, ordyned a kinge, and anoynted the prynces ouer the people. In the lawe of the LORDE ruled he, and iudged the congregacion, ψ the LORDE had respecte vnto Iacob. The prophet was founde diligent in his faithfulnes: yee in his faithfulnes was the faithfulnes of the vision knowne. He called vp ψ LORDE the mightie, ψ the enemies pressed vp him on euery syde, what tyne as he offered the suckynge lambes. And the LORDE thondred from heauen, and mayde his voyce to be herde with a greate noyse. He discomfitted the prynces of Tyre, ψ all the rulers of the Philistynes. Before his last ende he made protestacion in the sight of the LORDE ψ his anoynented, that he toke in euery man, no not so much as a shue: ψ no man might accuse him. After this he tolde, that his ende was at honde, and showed the kyngsys also his ende and death: ψ from ψ earth lift he vp his voyce in the prophecie, ψ the vngodly people shulde perishe.

The rlvii. Chapter.

AFTERWARDE in the tyne of kyngye A David, ψ there rose vp a prophet called Nathan: For like as the fat is taken away from the offrynge, so was David chosen out of the childre of Israel. He toke his pastyme with the lyons as with kyddes, and with beares like as with lambes. Sleu he not a giaunte when he was yet but yonge, ψ toke awaye the rebuke from his people? what tyne as he toke the stone in his hande, ψ smote downe proude Goliath with the slynge? For he called vp the hyest LORDE, which gauε him strength in his right hande, so that he ouerthrew the mightie giaunte in the battayll, that he might set vp the horne of his people agayne.

Thus brought he him to worshippe aboue all prynces, and made him to have a good reporte in the "prayse of the LORDE, ψ he shulde were a crowne of glory. For he destroyed

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the enemies on every syde, unto brake their horse
in sunder, like as it is broke yet this daye. In all
his workes he prayed to Hyest, to Holiest,
(2) aseryed the honoure vnto him. With his
whole hert dyd he prayse and loue him that
made hym. He set syngers also before the
aulter, and in their tune he made swete songes.
He ordeyned to kepe the holy dais worship-
fully, and that the solemn feastes thorow
the whole year shuld be honorably holden,
with praysinge the name of the LORDE, in
Synginge by tymes in the mornyng in the
Sanctuary.

C The LORDE toke awaye his synnes, and
exalted his horne for euer. He gave him as
couenaunt of the kyngdome, and the trone
of worshipes in Israel. After him there rose vp
the wyse sonne called Salomon, and for his
sake he droue his enemies awaie farre of. This
Salomon reigned with peace in his tyme (for
God gaue him rest from his enemies on every
syde, that he might buyde him an house in
his name, to prepare the Sanctuary for euer)
ilke as he was well iструте іn his youth q fyll
with wyszdome and understodinge, as it were
with a water froude. He couered and fylld
the whole londe with similitudes and wyse
prudent sentences.

D His name wente abrode in the Iles, because
of his peace he was beloued. All londes
maruede at his songs, prouerbes, symilitudes,
and at his peace, and at the name of the
LORDE God, which is called the God of
Israel. He gathered gold as tynne, q he had
as mouch yluer as lead. He was moued in
vrodnard loute towarde we men, andwas ouer
come in affection. He stayed his honoure
and worship, yee his posterie defyled he also,
in bringinge the wrath of the LORDE vpon
his children, and sorowe after his iove: so
(3) his kyngdome was deuyded, q Ephraim
became an vn faithfull q an vn constant king-
dome. Neuertheles God forsoke not his mercy,
(4) nether was he utterly destroyed because of his
workes, (5) he shulde leaue him no posterie.

As for y hye syde came vpon hym (which he
loued) he brought it not vyterly to naught,
but gaue yet a remnaunt vnto Iacob, and a
rote vnto Daviud out of him. Thus rested
Salomon with his fathers, and out of his sede
he left behynde him a very foolishnes of the
people, and soch one as had no understodinge:
(6) namely, Roboa which turnede awaye the people
thorow his counsell, and Ieroboom y sonne of
Nabat, which causes Israel to synne, and
shewed Ephraim the waye of vngodlynes: In
so much that their synnes q myszedles had
the vpper hande so sore, that at the last they
were dryuen out of the londe for the same:
Yee he sought out q brought vp all wickednes,
yll the vengeance came vpon them.

The 1h. Chapter.

THEN stode vp Elias the prophet as a
fyre, and his worde brght like a creshett,
He brought an hower vpon the and in his zele
he made them few in nombre. (For they
might not awaye with the commandementes
of the LORDE.) Thorow the worde of the
LORDE he shut the heauen, and three tymes
brought he the fyre downe. Thus became
Elias honorable in his wonderous dedes. Who
maye make his boost to be like hym? One that
was deed raysted he vp from death, q in the
worde of y Hyest he brought him out of the
graue agayne. He cast downe kynges and
destroyed them, and the honorable from their
seate. Vpon the mount Syna he herde the
punishment, q vpon Horeb the judgemet of the
vengeance. He prophesied recompensyenge
vnto kynges, and ordeyned prophets after him.
He was taken vp in the storme of fyre,
in a charette of horses of the LORDE. He
was ordeyned in the reprouynges in tyme, to
pacifie the wrath, to turne y herites of
the fathers vnto the children, q to set vp the
trubes of Iacob agayne. Blessed were they
that saw the, and were garnished in loute: for
we lyue in life.

Elias was covered in the storme, but He-
Lisous was fylld with his mouth. Whyle he
lyued he was afrayed of no prynce, and no
man might ouer come hym. There coude no
wordre disceane him, q after his death his body
prophecied. He dyd wonders in his life, q in
death were his workes marvelous. For all
this, the people amended not, nether departed
they from their synnes: yll they were caried
awaye presoners out of the londe, and were

a 2 Re. 5. b 2 Par. 26. a 2 Re. 12. c 3 Re. 3. c
b 3 Re. 10. c 3 Re. 11. a 3 Re. 12. c
2 Re. 7. c 3 Re. 12. b 3 Re. 12. d 3 Re. 17. a.
Jeremiah euell, which neuertheles was a prophet orderned from his mothers wombe, that he might rote out, breake of, and destroye: that he might buyde vp, and plante agayne. Ezechiel sawe the glory of the LORDE in a vision, which was shewed him upon the charet of the Cherubins. For he thought upon the enemies in thy rayne, to do good vnto soch as had odered their wayes a right. And the bones of the twelue prophets florish from out of their place: for they gaue comforte and consolation vnto Iacob, and deluyerd the faithfully. How shall we prayse Zorobabel, which was as a ringe in the right hande?

So was Iesus also the sonne of Iosedec: these men in their tymes buylded the house, set vp the Sanctuary of thy LORDE agayne, which was prepared for an everlastinge worshippe. And Nehemias is allwaye to be commended, which set vp for vs the walles of broken downe, made the portes barres agayne, and buylded our houses of the new.

But vp on earth is there no man created like Enoch, for he was taken vp from thy earth. And Ioseph, which was lorde of his brethren, the vpholder of his people: His bones were covered kepe. Seth Sem were in greate honour amonst thy people: and so was Adam above all the beasts, wha he was created.

The 1. Chapter.

SYMON the sonne of Onias the hye prest, in his dayes made fast the temple. The heyth of thy temple also was founded of him, the double buyldinge, thy hye walles of the temple. In his dayes the welles of water flowed out, and were exceedinge full as the see. He toke care for his people, and deluyerd them from destruction. He kepte his cite made it stronge, that it shulde not be beseged. He dwelt in honour and worshippe amonst his people, and enlarged the intrame of the house and the courte. He gaueth light as the mornynge starre in the myndest of the clouds, and as thy Moone when it is full. He shyneth as the Sonne in the temple of God. He is as bright as thy rayne bowe in thy hayre clouds, and florisheth as the floueres and roses in the spryng of thy yeare, as the lilies by the

2 Par. 32. a. 4 Re. 18. c. Esd. 36. a. 4 Re. 19. g. 4 Re. 20. b. Esd. 38. b. 4 Re. 22. a. and 23. 2 Pa. 34. a. 4 Re. 23. b. Iere. 1. a. 
Agg. 2. a. 1 Esd. 3. a. 3 Esd. 5. a. "Agg. 1. c.

and 2. a. 2 Esd. 1. a. 2 Esd. 7. a. Gen. 5. c. Echec. 44. b. Heb. 11. a. Gen. 41. f. 42. a. 45. c. 2 Mac. 3. b.
ryuers of water: Like as the branches vpon the mount Libanus in tyme of Sommer: as a fyre 
incense is kyndled: Like as an whole ornament of pure golde, set with all maner of precious stones: and as an olyue tre that is frutefull: as a Cypres tre which groweth vp an hye.

When he put on the garment of honour, was clothed withall bewyte: when he wente to the holy altare, to garnynsh the courynge of the Sanctuary: when he toke portions out of the prestes hande, he himselfe stode by the herth of the altare, and his brethren rounde aboute in orde. As the branches of Cedre vpon the mount Libanus, so stode they round aboute him. And as the branches of the olyue tre, so stode all y sonnes of Aaron in their glory. And he might sufficiently performe his seruyce vpon the altare, garnynsh the offrynge of the hyest God, he stretched out his hande and toke of the drynkofferynge, poured in of the wyne: so he pourde vpon the botome of the aulter a good smell vnto the hyest prynce.

Then beganne y sonnes of Aaron to syne, and to blowe with trompettes, to make a greate noyse, for a remembrance prayse vnto the LORDE. Then were the people agrayed, fell downe to the earth ypo their faces, to worship the LORDE their God, to geue thankes to Allmightie God. They sunge goodly also with their voyces, so that there was a pleasaunt noyse in y greate house of the LORDE. And the people in their prayer besought the LORDE the hyest, that he wolde be mercyyfull, tyll the honour of LORDE were perfourmed. Thus ended they their mynistracion and seruyce.

Then wente he downe, and stretched out his handes over the whole multitude of the people of Israel, that they shulde geue praise thankes out of their lippes vnto LORDE, and to rejoyse in his name. He beganne yet once also to praye, that he might openly shew the thankessegyenge before the Hyest, namely thus: O geue prayse thankes (ye all) vnto the LORDE oure God, which hath euer done noble and greate thinges: which hath increased oure dayes from oure mothers wombe, and dealt with vs acordinge to his mercy: that he wyl geue vs the ioyfulnes of hert, peace for oure tymes in Israel. Which faithfully kepayth his mercy for vs euermore, allwaye deluyereth vs in due season.

There be two maner of people, that I abhorre fro my hert: as for the thirde, whom I hate, it is no people: They that syt vpon the mountayne of Samaria, the Philistynes, the foolish people that dwell in Sichimis. I Iesu the sonne of Sirac Eleazarus of Jerusalem, haue tokened vpon these informations and documetes of wyszdome and ynderstadinge in this boke, and poured out the wyszdome out of my hert. Blessed is he that exerciseth him self therin: and who so taketh soch to hert, shal be wyse. If he do these thinges, he shall be stronge in all. For the light of the LORDE ledeth him.

The li. Chapter.

A prayer of Iesu the sonne of Sirac.

I THANKE the O LORDE and kyng, and praise the O God my Saviour. I wil yelde prayse vnto thy name: for thou art my defender and helper, hast preserued my body from destruction, from snare of tyrannous tōges, and from the lippes that are occupied with leyes. Thou hast bene my helper, from soch as stode vp agaynst me, and hast deluyered me after the multitude of thy mercy, and for thy holy names sake. Thou hast deluyered me from the roaringe of them, that prepared them selues to deououre me, out of handes of soch as sought after my life: from the multitude of them troubled me, went aboue to set fyre vpon me every syde, so I am not brent in the myddest of the fyre: From the depe of hell, from an vnicleane tōge, from lypenge wordes, from the wicked kyngye, and from an vnrighteous tonge. My soule shall prayse LORDE vnto death, for my life drew nye vnto hell.

They copasde me rounde aboue on every syde, there was no mā to helpe me. I lokked aboue me, if there were any man that wolde socoure me: but there was none. Then thought I vp thyn mercy O LORDE, and vp thyn actes that thou hast done euer of olde: namely, thou deluyerest soch as putt their trust in thee, and rydest them out of handes of the Heithen. Thus lift I vp my prayer from the earth, and prayed for deluyerance from death. I calle vp the LORDE my father, that he wolde not leue me without helpe, in the daye of my trouble.
t in the tyme of the proude. I pryased thy name continually, yeldinge honoure and thakes vnto it: and so my prayer was herde. Thou sauedest me from destruction, and de-lyueredest me frō your righteous tyme. Therefore wil I aknowlege and praise the, and magnifie thy name of the LORDE.

Whi I was yet but yonge, or euer I wete astraye, I desyred wyssdome openly in my prayer. I came thercfore before the temple, sought her vnto the last. Then flourished she vnto me, as a grape that is soone rype. My hert reioysed in her, then wente my fote the right waye, yee from youth vp sought I after her: I bowed downe myne eare and receaued her. I founde me moch wyssdome, and prospered greatly in her. Therfore will I ascrybe the glory vnto him, that geueth me wyssdome: for I am aduysed to do therafter. I will be gelous to cleue vnto the thinge yous is good, so shal I not be cofounded. My soule hath wrestled with her, and I haue bene diligent to be occupied in her. I lift vp myne handes an hye, then was my soule lightened thorow wyssdome, that I knowleged my foolishnes. I ordred my soule after her, she g I were one hert from the begynninge, and I founde her in clennesse. And therfore shal I not be forsaken.

My hert longed after her, and I gat a good treasure. Thorow her LORDE hath geuen me a new tongue, wherwith I wil praise him. O come vnto me ye vn lerned, dwell in wyssdome: withdrawe not youre selues from her, but talke comon of these things, for youre soules are very thristie. I opened my mouth, and spake: O come vp wyssdome without money, bowe downe youre neck vnnder hir yock, and youre soule shall receaue wyssdome. She is harde at hande, yous is content to be founde. Beholde with youre eyes, how that I haue had but little laboure, and yet haue founde much rest. O receaue wyssdome, and ye shall have plenteousnes of syluer and golde in possession. Let youre mynde reioyse in his mercy, yous be not ashamed of his prayse. Wyrke his worke by tymes, yous be shal geue you youre rewarde in due tyme.

The ende of Ecclesiasticus, otherwyse called Jesus the somne of Sprac.
The prayer of Azarias
and the songe of their children

after Theodotus translacion: which wordes are wryten in y' thirde chapter of Daniel
after the olde text in Latyn.

AND they walked in the myddest of the flame, praysyne God and magnificenge ý LORDE. Azarias stode vp, and prayde on this maner, Euen in the myddest of the fyre opened he his mouth, ý saide: Blessed be thou (o LORDE God of oure fathers) right worthy to be praysed and honoure is ý name of thine for evermore: for thou art righteous in all ý things ý thou hast done to vs: Yee fafaithfull are all thy worke, thy wayes are right, ý thy judgmëtes true. In all ý things ý thou hast brought vp vn, ý vpon the holy cite of oure fathers (euen Ierusalem) thou hast executed true judgment: Yee according to right and equyte hast thou brought these things vpon vs, because of oure synnes.

For why? we haue offended, ý done wickedly, departynge from the: In all things haue we trespassed, ý not obeyed thy commaundementes, ner kepe the, nether done as thou hast bydden vs, ý we might prosper. Wherefore, all ý thou hast brought vp vn vs, ý every thing ý thou hast done to vs, thou hast done them in true judgment: As in deluyeringe vs in to the hondes of oure enemies, amoge vngodly ý wicked abominations, ý to an vnrighteous kinge, yee ý most frowarde vpó earth. And now we maye not opé oure mouthes, we are become a shame ý reprofe vnto thy seruauntes, ý to the ý worshiphe the. Yet for thy names sake (we beseeke the) gene vs not vp for euer, breake not thy couenuant, ý take not awaye thy mercy from vs, for thy beloued Abrahams sake, for thy seruaunt Isaacs sake, ý for thy holy Israelss sake: to whom thou hast spoken ý promysed, ý thou woldest multiply their sede as ý starres of heauen, ý as the londe ý lieth vpon ý see shore. For we (o LORDE) are become lesse the eny people, ý be kepte vnder this daye in all the worlde, because of oure synnes: So that now we haue nether prynce, duke, prophet, burntofferynge, sacrifice, oblacion, incëse ner Sanctuary before the.

Neuertheless, in a contrite herte and an humble sprete let vs be receaued, ý we maie opteyne thy mercy. Like as in the burntofferynge of ramnes ý bullockes, and like as in thousandes of fat lambes: so let oure offrynge be in thy sight this daye, ý it maye please ý, for there is no cofucion vnto them, ý put there trust in the. And now we folowe the with all oure hert, we feare the, ý seke thy face. Put vs not to shame, but deale with vs after thy louynge kyndnesse, ý accordinge to the multitude of thy mercies. Delyner vs by thy miracles (o LORDE) ý get thy name an honoure: that all they which do thy seruauntes euell, maye be confouded. Let them be ashamed thorow thy Allmightie power, and let their strength be broken: that they maye knowe, how that thou only art the LORDE God, ý honoure worthy thorow out all the worlde.

And the kynges seruauntes ý put them in, ceassed not to make the ouen hote with wydle fyre, drye strawe, pitch ý fagottes: so that the flame wente out of the ouen vpon a xl. cubites: yee it toke awaye, ý brent vp those Caldees, ý it gat holde vpon besyde the ouen. But the angel of the LORDE came downe in to the ouen to Asarias and his felowes, ý smote ý flame of the fyre out of the ouen, ý made the myddest of the ouen, as it had bene a coole wynde blowinge: so that the fyre nether touched them, greued them, ner dyd them hurte. Then these thre (as out of one mouth) praysed, honoure, and blessed God in the fornace, sayenge:

'Blessed be thou, o LORDE God of oure fathers: for thou art prasse ý honoure worthy,'
The song of the iii. children.  

O ye lightenynges and cloudes, speake good of the LORDE: prayse him, & set him vp for euer.

O let the earth speake good of the LORDE: yee lett it prayse him, and set him vp for euer.

O ye moutheines and hilles, speake good of the LORDE: prayse him, and set him vp for euer.

O all ye grene thinges vpnon the earth, speake good of the LORDE: prayse him, & set him vp for euer.

O ye welles, speake good of the LORDE: prayse him, and set him vp for euer.

O ye sees and floudes, speake good of the LORDE: prayse him, & set him vp for euer.

O ye whales and all that lyue in the waters, speake good of the LORDE: prayse him, and set him vp for euer.

O ye all ye foules of the ayre, speake good of the LORDE: prayse him, and set him vp for euer.

O ye children of men, speake good of the LORDE: prayse him, & set him vp for euer.

O ye prestes of ye LORDE, speake good of the LORDE: prayse him, and set him vp for euer.

O ye seruauntes of the LORDE, speake good of the LORDE: prayse him, & set him vp for euer.

O ye sone of Moone, speake good of the LORDE: prayse him, & set him vp for euer.

O ye starrs of heauens, speake good of the LORDE: prayse him, & set him vp for euer.

O ye schoyers & dewe, speake good of the LORDE: prayse him, & set him vp for euer.

O ye wyndes of God, speake good of the LORDE: prayse him, & set him vp for euer.

O ye fyre & heate, speake good of the LORDE: prayse him, & set him vp for euer.

O ye wynter and sommer, speake good of the LORDE: prayse him, & set him vp for euer.

O ye dewes & frostes, speake good of the LORDE: prayse him, & set him vp for euer.

O ye frost and colde, speake good of the LORDE: prayse him, & set him vp for euer.

O ye yse and snowe, speake good of the LORDE: prayse him, & set him vp for euer.

O ye nightes and dayes, speake good of the LORDE: prayse him, & set him vp for euer.

O ye light and darknesse, speake good of the LORDE: prayse him, & set vp for euer.

O ye light and darknesse, speake good of the LORDE: prayse him, & set vp for euer.

yea a to be magnified for euermore. Blessed be ye holy name of thy glory, for it is worthy to be prayed, and magnified in all worlds. Blessed be thou in the holy temple of thy glory, for above all thinges thou art to be prayed, yee a more then worthy to be magnified for euer.  

Blessed be thou in the thron of thy kyngdome, for above all thou art worthy to be wel spoken of, a to be more then magnified for euer. ^Blessed be thou, that loken sthorwe the depe, a sytest vpon the Cherubyns: for thou art worthy to be prayed, a above all to be magnified for euer. Blessed be thou in y firmament of heauen, for thou art prayse and honoure worthy for euer.

O all ye works of the LORDE: speake good of the LORDE, prayse him, and set him vp for euer.

O ye angels of the LORDE, ^speake good of the LORDE: prayse him, and set him vp for euer.

O ye heauens, speake good of the LORDE: prayse him, and set him vp for euer.

O all ye waters that be above the firmament, speake good of the LORDE: prayse him, and set him vp for euer.

O all ye powers of the LORDE, speake good of the LORDE: prayse him, & set him vp for euer.

O ye Sone of Moone, speake good of the LORDE: prayse him, & set him vp for euer.

O ye starrs of heauens, speake good of the LORDE: prayse him, & set him vp for euer.

O ye schoyers & dewe, speake good of the LORDE: prayse him, & set him vp for euer.
The story of Susanna,
Which is the riiij. chapter of Daniel after the Latyn.

THERE dwelt a man in Babilo, called Ioachim: he take a wife, whose name was Susanna, (she daughter of Helchias) a very fayre woman, as one as feared God. His father, his mother also, were godly people, and taught their daughter according to the law of Moses. Now Ioachim (his huszonde) was a great and rich man, and had a fayre orchardioyninge unto his house. And to him resorted the Lawes commonly, because he was a man of reputation among them. The same yeare were there made two judge, with the stewardship: All the wickednesse of Babilon, Cometst by the elders (which is) from the judges, which seene to rule the people. These came of to Ioachims house, and all soch as had any thing to do in the lawe, came thither unto them.

Now when the people came agayne at after noone, Susanna wente into the orchard, to walke. The elders seyne this, that she wente in daylifly: they burned for lust to her, yee they were allmost out of their wittes, cast downe their eyes, that they shulde not see heauie, nor remembre, she had a righteous judge. For they were both woode with the loue of her, nether durst one shewe another his greave. And for shame, they durst not tell her their inordinate lust, they wolde fayne haue had to do with her. Yet they layed waye for her earnestly from daye to daye, that they might (at the least) haue a sight of her. And the one sayde to the other: Vpon, let vs go home, for it is duner tyme. So they wente their waye from her.

When they returned agayne, they came together, enqueringe out that matter betwixte them selues; yee the one tolde the other of his wicked lust. The apoynted they a tyme, when they might take Susanna alone.

It happened also they spied out a convenient tyme, when she wente forth to walke (as her maner was), with no body with her, but two maydes, and thought to wash her selfe in the garden, for it was an hote season: And there was not one person there, except the two elders, hyd them selues, to beholde her. So she sayde to hir maydens: Go se me a while, and shut the orchard doore, I maye wash me. And they dyd as she bad them, shut the orchard doore, wente out thenselues at a backe doore, and shut the thinge she had commaunded: but Susanna knewe not, that elders laie there hyd within. Now when the maydens were gone forth, wente to the elders, gat them vp, ranne vpon her, sayenge: now, the orchard doore is shut, that no man can se vs: we haue a lust vnto the, therfore consent vnto vs, and yhe with vs.

If thou wilt not, we shall bringe a testimoniall against the: that there was a young felowe with the, and that thou hast sent away thy maydens from the for the same cause. Susanna sighed, and sayde: Alas, I am in trouble on euery syde. Though I folowe youre mynde, it will be my death: and ye consent not vnto you, I can not escape youre hondes. Wel, it is better for me, to fall in to youre hondes without the dede doinge, then to synne in the sight of the Lord: and with that, she cried out with a loude voyce: the elders also cried out against her.

Then ranne there one to the orchard doore, smote it open. Now when the seruauntes of the house herde she, she criè in ye orcharde,
they rushshed in at the bakke doore, to se what the matter was. So when the elders tolde them, the seruauentes were greatly ashamed, for why, there was neuer soth a reporte made of Susanna. On the morow after came the people to Ioachim hir houszbone, and they two elders came also, full of myscheuous ymaginations agaynst Susanna, to bringe her vnto death, she spake thus before the people: Send for Susanna y daughter of Helchias, Ioachims wife. And immediatly they sent for her. So she came with her father y mother, hir children y all hir kyntrede. Now Susanna was a tender person, and maruellous fayre of face. Therfore the wicked men combound to take of the clothes from her face (for she was couered) y at the leest, they might so be satisfied in hir beaute. Then hir frades, yee y all they y knewe, begaine to wepe.

These two elders stode vp in the myddest of the people," y layed their hondes vpon y head of Susanna: which wepte, and loked vp toward heauen, for hir herte had a sure trust in the LORDE. And the elders sayde: As we were walkinge in the orcharde alone, this woman came in with hir two mydes: whom she sent awaye from hir, y sparrowed y orcharde dores. With that, a yonge felowe (which there was hyd) came vnto hir, y laye with hir. As for vs, we stode in a corner of the orcharde. And wha we sawe this wickednes, we rane to hir: y pereceaued, y they had medled together. But we conde not holde him, for he was stronger then we: thus he opened y doore, y gat him awaye. Now wha we had takyn this woman, we axed her, what yonge felowe this was: but she wolde not tell vs. This is y matter, y we be witnesses of y same.

The commone sorte beleued them, as those y were the elders z judges of the people, y so they condemned her to death. Susanna cried out with a loude voyce, y sayde: O euerlastinge God, w thou sercher of secretes, thou y knowest all things afore they come to passe: thou wost, y they haue borne false wytnes agaynst me; y beholde, I must dye, where as I neuer dyd eny soch things, as these men haue maliciously inuentaed agaynst me. And y LORDE herde hir voyce. For wha she was led forth to death, y LORDE raised vp y preste of a yonge childe, whose name was Daniel, which cried with a loude voice: 'I am clene fro this bloute. The all y people turned the towarde him, y sayde: What meane these wyords, y thou hast spoke? But Daniel stode in y myddest of the, y sayde: Are ye soth fooles (O ye chyldre of Israel) y ye cai not discerne? Ye haue here condenea a daughter of Israel vnto death, and knowe not the trueth wherfore: Go syt on judgment agayne, for they haue spoken false witnesse agaynst her.

Wherfore the people turned agayne in all the haist. And the elders (that is, the principall heades) sayde vnto him: come sit downe here amonge vs, and shewe vs this matter, seynge God hath geuen the as great honoure, as an elder. And Daniel sayde vnto them: 'Put these two aside one from another, and shal I heare them. When they were put a sunder one from another, he called one of them, and sayde vnto him: O thou olde canckerde carle, that hast vsed thy wickednesse so longe: thine vngracious dedes which thou hast done afore, are now come to light. For thou hast geuen false iudgmentes, thou hast oppressed the innocent, and letten the giltie go fre, where as yet the LORDE saieth: The innocent and righteous se thou slaye not. Wel than, yf thou hast sene her, tel me, vnder what tre sawest thou them talkynge together? He answered: Vnder a Wolbergy tre. And Daniel sayde: very wel, Now thou leist euyn vpon thynke heade. Lo the messenger of the LORDE hath receaued the sentence of him, to cut y in two.

Then put he him aside, and called for the other, and sayde vnto him: O thou seide of Cannaan but not of Iuda: Faynrese hath diseaued the, and lust hath subuered thine herte. Thus deale ye afore with the daughters of Israel, and they (for feare) consented vnto you: but the daughter of Iuda wolde not abyde youre wickednesse. Now tell me than, vnder what tre didest thou take them speakinge together? He answered: vnder a pomgranate tre. Then sayde Daniel vnto him: very wel, now thou leyst also euyn vpö thine heade. The messenger of the LORDE stondeth waytinge with the swerde, to cut the in two, and to slaye you both.

With that, all the whole multitude gaue a greate shoute, and praysed God, which all-

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The story of Bel,
which is the riiij. Chapter of Daniel after the Latin.

There was at Babilon an ymage, called Bel: and there were spent vpon him euery daye, xij. cakes, xl. shepe, and sixe great pottes of wine. Him dyd the kynge worshippe himself, and went daylie to honoure him: but Daniel worshippe his owne God. And the kynge sayde vnto him: Why dost not thou worshippe Bel? he answered and sayde: *Because I maye not worshippe thinges, that be made with hondes, but the lyuynge God, which made heauen and earth, and hath power vpon all flesh. The kynge sayde vnto him: thinkest thou not, Ṣ Bel is a lyuynge God? Or seist thou not, how moch he eateth and drynketh euery daye? Daniel smyled, and sayde: O kynge, disceaeu not thyselfe: This is but made of claye within, and of metall without, nether eateth he euuer any thinge.*

Then the kynge was wroth, and called for his prestes, and sayde vnto them: Yf ye tell me not who this is, that eateth vp these expenses, ye shal dye: But yf ye can certifie me, that Bel eateth them, then Daniel shall dye, for he hath spoken blasphemy agaynst Bel. And Daniel sayde vnto the kynge: let it so be, acordinge as thou hast sayde. The prestes of Bel were lxx. byside their wyues and children. And the kynge wente with Daniel in to the temple of Bel. So Bel prestes sayde: Lo, we wil go out, Ṣ set thou Ṣ meate there (O kynge) Ṣ pour in the wyne: then shutt the dore fast, and seale it with thine owne signet: and tomorrow when thou commest in, yf thou fyndest not, that Bel hath eaten vp all, we wil sufre death: or els daniel, that hath lyed vp on vs. The prestes thought them selues sure nough, for vnder Ṣ alte they had made a preuy in- trauance, Ṣ there wente they in euers, and ate vp what there was.

So when they were gone forth, the kynge set metes before Bel. Now Daniel had commaundd his seruauntes to bringe aszshes and these he sifted thorow out all the temple, that the kynge might se. Then wente they out, Ṣ sparde the dore, sealinge it with Ṣ kynges signet, and so departed. In Ṣ night came the prestes with their wyues and children (as they were wonte to do) and ate and dronke vp all. In the mornynge be tymes at the breake of the daye, the kynge arose, Ṣ

Daniel with him. And the kynge sayde: Daniel, are the seales whole yet? He answered: Yee (o kynge) they be whole. Now as soone as he had opened the dore, the kynge loked vnto ¥ altare, and cried with a loude voyce: Greate art thou o Bel, and with the is no disceate. Then laughed Daniel, and helde the kynge, that he shulde not go in, and sayde: Beholde the pauenent, marcke well, whose fotesteppes are these? The kynge sayde: I se the fotesteppes of men, women and children.

Therefore the kynge was angrie, and toke the prestes, with their wyues and childre, they shewed him ¥ preuy dores, where they came in, ¥ ate vp soch thinges as were vpon ¥ altare. ¥ For the which cause ¥ kynge sleewe them, ¥ deliuered Bel in to Daniels power, which destroyed him and his temple.

And in that same place there was a greate dragon, which they of Babilon worshipped. And ¥ kynge sayde vnto Daniel: sayest thou, ¥ this is but a god of metall also? lo, he liueth, he eateth ¥ drinketh: so ¥ thou cast not saye, that he is no Iyuinge God, therefore worshippe him. Daniel sayde vnto ¥ kynge: I wil worshippe the Lorde my God, he is ¥ true Iyuinge God: as for this, he is not the God of life. But geue me leaue (o kynge) ¥ I shal destroye this dragon without swearde or staff. The kynge sayde: I geue ¥ leaue. Then Daniel toke pitch, fatte, and haire woll, and did seth them together, and made lompes therof: this he put in ¥ Dragōs mouth, and so ¥ dragon barst in sonder: and Daniel sayde: lo, ther is he whom ye worshipped.

When they of Babylon herde that they toke greate indignacion, and gathered them together agaynst the kynge, sayenge: The kynge is become a Iewe also, he hath destroyed Bel, he hath slayne ¥ Dragon, and put the prestes to death. So they came to ¥ kynge, ¥ sayde: let us haue Daniel, or els we will destroye the and thine house.

Now whan ¥ kynge sawe, that they rushed in so sore vpon him, ¥ that necessite constrained him, ¥ he deliuered Daniel vnto them: which cast him in to the lyons denne, where he was sixe dayes. In the denne there were seuen lyons, and they had geuen them euery daye two bodies and two shepe: which then were not geue them, that they mighte deuoure Daniel.

There was in Iewry a prophet called Abacuc, which had made potage, and broken bred in a depe platter, and was goinge in to the felde, for to bynge it to ¥ mowers. But the angell of the Lorde sayde vnto Abacuc: go cary the meate that thou hast in to Babilon, vnto Daniel, which is in ¥ lyos denne. And Abacuc sayde: Lorde, I neuer sawe Babilon: and as for the denne, I knowe it not. ¥ Then the angell of the Lorde toke him by the toppe, and bare him by the hayre of the head, and (thorow a mightie wynde) set him in Babilon vpon the denne. And Abacuc cried, sayenge: O Daniel thou seruant of God, haue, take the breakfast, ¥ God hath sent ¥. And Daniel saide: O God, hast thou thought vpon me? wel, thou neuer faylest them that loue the. So Daniel arose, ¥ ate: and the angell of the Lorde set Abacuc in his owne place agayne immediatly.

Vpon the seuenth daye, the kynge wente to bewepe Daniel: and when he came to the denne, he loked in: and beholde, Daniel sat in the myddest of the lyons. Then cried ¥ kynge with a loude voyce, sayenge: Greate art thou, o Lorde God of Daniel: ¥ he drewe him out of the denne. As for those that were ¥ cause of his destrucctio, ¥ he dyd cast the in to the denne, and they were devoured in a moment before his face.

After this, wrote the kynge vnto all people, kynredes and tunges, that dwelt in all countrees, sayenge: peace be multiplied with you. My commandement is, in all the dominyons of my realme: that men feare and stonde in awe of Daniels God, for he is the lyuynge God, which endureth euver: his kynge-dome abyeth vnccorrupte, and his power is euerrlasting. ¥ It is he that can deliuyer and saue: he doth wonders and maruelous works in heaven and in earth, for he hath saue Daniel from the power of the Lyons.

\[\text{Footnotes:} \]
\[\text{Dan. 6. c.} \quad \text{Esa. 8. a.} \quad \text{2 Re. 17. a.} \quad \text{Iere. 39. b.} \]

\[\text{The ende of the Storye of Bel.} \]
### The first boke of the Machabees.

#### What this boke conteyneth.

**Chap. I.**
Of the power of Alexander kyng of Macedonia. Of certayne vnfaithfull Israelites. Of the greate tyranny of Antiochus, & how miserably he destroyeth Ierusalē: which God suffereth to be plagued, because they haue forsaken him.

**Chap. II.**
How fermenct Matathias and his sonnes styrue for the honoure of God and welfare of the people; How swetely he exorteth his sonnes (eue in the houre of his death) to be stedfast in the laue of God.

**Chap. III.**
Of Iudas Machabeus that worthy captayne, and of his noble actes agaynst Antiochus.

**Chap. III. V.**
Of the glorious victory, that God gaue Iudas against Gorgias and Lisis: how they wynde the cite, and clense the temple agayne, & how they fyght afterwarde against the Heithen.

**Chap. VI.**
Antiochus besiegeth Elymas in Persia. Iudas layeth sege to the castel at Ierusalem, the kyng goeth aboute to help the that are therin.

**Chap. VII.**
The tyranny of Demetrius. They take truce with the people of God, & kepe it not.

**Chap. VIII.**
Iudas hearinge how reasonable the Romaynes are, seketh for to make peace with them.

**Chap. IX.**
How Iudas was slaine in the bataill and how there came vp derth after his death. Iohathan was captayne after him, and gat the victory of Bachides.

**Chap. X.**

**Chap. XI.**
Ptolomy ryseth agaynst Alexander and Iohathan, and promyseth to geue Demetrius his daughter, whom he had geuen alredy vnto Alexander. The death of Alexander and Ptolomy, the raigned of Demetrius. Demetris and Iohathan are frendes. Alexanders sonne taketh the kyngdome vpon him.

**Chap. XII.**
The Iewes wryte vnto the Romaynes and Sparians to renue the olde frendshipe. Triphon receaueth Iohathan with fayre wordes, and then causeth him and his to be slayne.

**Chap. XIII.**
After the death of Iohathan is Symon his brother made Captaine of the people which goeth forth agaynst Triphon, and burieth his brother. Triphon slayeth Antiochus haynously. Symon maketh peace with Demetrius, and layeth sege to Gaza.

**Chap. XIII.**
Demetrius seketh helpe against Tripho. Demetrius is takē. Peace in Iewry. Simō ruleth well. The Romaines and they of Sparta renue the peace with Symon.

**Chap. XV.**
Antiochus wrytetb louingly vnto the Iewes, and persecuteth Triphon. He breaketh the bonde with the Iewes.

**Chap. XVI.**
The faithfullenes of Symō & his sonnes. Ptolomy slayeth them dispectingfully, and betrayeth the londe.
The first Chapter.

AFTER that Alexander the sonne of Philip, kyng of Macedonia wente forth of the londe of Cethem, and slew Darius kyng of the Persiæs and Meedes: It happened, that he toke greate warres in honde, wanne very many stronge cities, and slew many kinges of \( \dot{y} \) earth: going throew to \( \dot{y} \) endes of the worlde, and gettinge many spoyles of the people: In so moch, \( \dot{y} \) the worlde stode in greate awe of him,\( \dagger \) therfore was he proude in his herte. Now whě he had gathered a mightie strōge hoost, \( \dagger \) subdued \( \dot{y} \) lodes and people with their prynces, so that they became tributaries vnto hi; he fell sick. And whě he perceaued that he must nedes die, he called for his noble estates (which had bene brought vp with him of children) \( \dagger \) parted his kyngdome amongethem,\( \dagger \) whyle he was yet ayrue. So Alexader raygned \( \dot{y} \) yeare, and then dyed.

After his death fell the kyngdome vnto his prynces, and they optayned it euerie one in his rowme, and caused them selues to be crowned as kynges: and so dyd their childre after them many yeares, \( \dagger \) after the kyngdom of the worlde increaseth. Out of these came \( \dot{y} \) vngracious rote, noble Antiochus \( \dot{y} \) sonne of Antiochus \( \dot{y} \) sonne of Antiochus the kyng\( C \) (which had bene a pledge at Rome) \( \dagger \) he raygned in \( \dot{y} \) Cxxxvij. yeare of the raigne of the Grekes.

In those dayes wete there out of Israel wicked men, which mowed moch people with their counce\( C \) say\( C \)enge: Let vs go \( \dagger \) make a couenaunt with the Heithen, \( \dot{y} \) are rounde aboute vs: for sence we departed from them, we haue had moch sorow. So this deuyce pleased them well, and certayne of \( \dot{y} \) people toke vpon the for to go vnto \( \dot{y} \) kyng, which gane them licencie to do after the ordinauce of the Heithen.\( \dagger \) Then set they vp an open scote (at Jerusalem) of the lawes of the Heithen, and were nonore circumcised: but forsoke \( \dot{y} \) holy Testamente, and joyned them selues to \( \dot{y} \) Heithé, \( \dagger \) they were cleane solde to do myselfe.

So when Antiochus beganne to be mightie in his kyngdome, he wente aboute to optayne \( \dot{y} \) londe of Egipte also, that he might haue dominion of two realmes. Vpon this

\( \dagger \) Judit. 1. b.  \( \dagger \) Dan. 7. a. and 8. b.  \( \dagger \) 1 Mac. 8. a.  \( \dagger \) Deut. 7. a. Judic. 2. a.  \( \dagger \) Iere. 44. c.  \( \dagger \) 2 Mac. 4. b.

entred he in to Egipte with a stronge hoost, with charrettes, elephantes, horsmen \( \dagger \) a greate nombre of shippes, and beganne to warre against Ptolomy the kyng of Egipte. But Ptolomy was afraied of him, and fled: and many of his people were wounded to death. Thus Antiochus wâne many strōge cities, and toke awaye great good out of the londe of Egipte.

And after that Antiochus had smytt\( C \) Egipte, he turned agayne in the Cxliij. yeare \( \dagger \) wente towarde Israel, and came vp to Ierusalem with a mightie people: and entred proudly into \( \dot{y} \) Sanctuary, and toke awaye the golden altare, the candalstickes and all \( \dot{y} \) ornamentes thereof: the table of the shewbred the pouringe vessel, the chargers, the golden spone, the vale, the crownes and golden apparel of the temple, and brake downe all. He toke also the syluer and golde, the precious Jewels, and the secrete treasures that he foùde. And when he had taken awaye alltogether, caused a greate murthr of men, and so fulfilled his malicious pryde, he departed in to his owne londe.

Thus there arse greate heuninesse and misery in all the londe of Israel. The prynces and the elders of the people mounded, the yôge men and the maydens were defyled, and the fayre beuty of women was chandged: the brydegrome and the bryde toke them to mournyuge: the londe and those that dwelt therin, was moued: for all the house of Iacob was brought to confucion.

After two yeares the kyng sent his chefe treasurer vnto the cities of luda, \( \dagger \) which came to Jerusalem with a greate multitude of people, speakinge peaceable wordes vnto the, but all was disceate: for when they had geuen him credence, he fell sodelie vpon the cite, and smote it sore, \( \dagger \) and destroyed moch people of Israel. And when he had spoyled the cite, he set fyre on it, castinge downe houses and walles on euery syde. The women \( \dagger \) their children tooke they capture, and led awaye their catell. Then byulded they the castel of Dauid with a greate and thickne wall, and with mightie towres, and made it a stronge holde for them. Beside all this they sett wicked people and vngodly men to kepe it, stored it with weapons and vytalys: gathered the goodes

\( \dagger \) 3 Reg. 21. d.  \( \dagger \) 2 Mac. 5. a.  \( \dagger \) 2 Mac. 5. c.  \( \dagger \) 2 Mac. 5. e.  \( \dagger \) 1 Mac. 7. b.  \( \dagger \) 1 Mac. 3. f.
of Jerusalem, and layed thē vp there: thus became it a theyuysh castell.

And this was done to laye waite for the people that wente in to the Sanctuary, and for the cruell destruccion of Israel. Thus they shed innocent bloud on every syde of the Sanctuary, and defyled it: In so much that the citesyrs were fayne to departe, and the cite became an habitacion of straungers, bynge desolate of hir owne sede, for hir owne natyues were fayne to leaue her. Hir Sanc
tuary was clene waisted, she holy dayes were turned in to mournyng, hir Sabbathes were had in derision, and hir honoure brought to naught. Loke how great hir glory was afore, so greate was hir confucion, and hir ioye turned in to sorrow.

Antiachus also the kyng sent out a commi
ssion to all his kyngdome, that all the people shulde be one. Then they left every man his lawe, and all the Heithen agreed to the commaundement of kyng Antiachus: Yee many of the Israelites consented there vnro, offerynge vnro Idols, and defylinge the Sab-bath. So the kyng Antiachus sent his messaungers with his commaundement vnto Jerusa-lem, and to all the cities of Iuda: that they shulde folowe their lawes of the Heithen, and for- bad ether burtofferynge, metatofferynge, or peaceofferynge to be made in the temple of God, that there shulde no Sabbath ner hye feast daye be kepte: but commaunded, that the Sanctuary and the holy people of Israel shuld be defyled.

He commaunded also that there shulde be set vp other altares, temples and Idols: to offer vp swynes flesh and other vnclene beasts: that men shulde leaue their children vn circumcised, to defyle their soules with all maner of vnclennesse abominacidns: that they might so forget the lawe, and change the holy ornamences of God: and that who so here wolde not do acordynge to the commaundament of kyng Antiachus, shulde suffer death. In like maner commaunded he thorow out all his realme, and sett rulers over the people, for to compell them to do these thynges, commaundinge the cities of Iuda to do sacrifice vnro Idols.

Then wente the people vnro the Heithen by heapes, forsoke the lawe of the LORDE, and committed moch euell in the londe: yee and chaced out the secrete Israelites, which had hyd them selues in corners and preuy places. The xv. daye of the moneth Caslen, in the Cxlv. yeare, set kyng Antiachus an abominable Idol of desolacion vpon the altar of God, and they byyled altares thorow out all the cities of Iuda on every syde, before the dores of the houses, and in the stretes: where they brent incense, and dyd sacrifice. And as for the bokes of the lawe of God, they brent them in the fyre, and rente them in pices. What so euer he was that had a boke of the Testament of the LORDE founde by hym, yee who so euer endeuored himself to kepe the lawe of the LORDE, the kynges commaundement was, they shulde put him to death. And thorow his auctorite they executed these things euery moneth, vpon the people of Israel that were founde in the cities.

The fyve and twentieth daye of the moneth what tymne as they dyd sacrifice vpon the altar (which stode in the steade of the altar of the LORDE) acordinge to the commaundament of kyng Antiachus, they put certayne women to death, which had caused their children to be circumcised: Not only that, but they hanged vp the children by the neckes thorow out all their houses, and slewe the circumcisers of them.

Yet were there many of the people of Israel, which determed in them selues, that they wolde not eate vnclene thinges: but chose rather to suffre death, then to be defyled with vnclene meates. So because they wolde not breake the blessed lawe of God, they were cruelly slayne. And this greate tyranny increased very sore vpon the people of Israel.

The ii. Chapter.

In those dayes there dyd stode vp one Mathathias the sonne of Symeon the prest (out of the kyngred of Ioaris) frō Jerusalem, and dwelt vpon the mount of Modin, and had his sonnes: Ishō called Gaddis: Symon, called Thasi: Judas, other wyse called Machabeus: Eleazer, other wyse called Abaron: and Ionaðas, whose surname was Apphus. These sawe the euell, y was done amonge the people of Iuda and Jerusalem. And Mathathias sayde: Wo is me, alas that euer I was borne, to se this misery of my people, and y pi	

\textsuperscript{a}Tobi. 2. a. Amos 8. b. \textsuperscript{b}2 Mac. 6. a. \textsuperscript{c}Iere. 36. c. \textsuperscript{d}2 Ma. 6. b.
strucctio of the holy cite: ζ thus to syt so styll, it beyng delyuered in to the hondes of the enemies, ξ Hir Sanctuary is come in to the power of straungers, hire temple is, as it were a man ὃ hath lost his good name. Hir precious ornamentes are caried awaye captuy, hire olde men are slayne in the strectes, and hire yonge men are fallen thorow the swearde of the enemies.

What people is it, that hath not some possession in hire kyngdome? Or who hath not gotten some of hire spoyles? All hire glory is taken awaye. She was a Quene, and now she is become an handmayde. Beholde our Sanctuary, our bwyte and honoure is waisted awaye, and defyled by the Gentiles. What helpeth it vs then to lyue? And Matathias rente his clothes, he and his sonnes, and put sackcloth vpon them, ζ mourned very sore.

Then came the men thither which were sent of kyng Antiochus, to compell sauch as were fled in to the cite of Modin, for to do sacrifice and to burne incense vnto Idols, and to forsake the lawe of God. So, many of the people of Israel consented and enclyned vnto them, but Matathias and his sonnes remayned stedfast. Then spake the commissioners of kyng Antiochus, ζ sayde vnto Matathias: Thou art a noble man, of hye reputacion and great in this cite, hauinge fayre children and brethren. Come thon therfore first, and fullfull the kynges commandement, like as all the Heithen haue done, yee and ζ men of Iuda, and soch as remayne at Jerusalem: so shalt thou and thy children be in ζ kynges fauoure, and enriched with golde, syluer and great rewards.

Matathias answered, and spake with a loude voyce: Though all naciones obeye the kyng Antiochus, and fall awaie every man fr̲̲ kepynge ζ lawe of their fathers: though they consente to his commandementes, yet wil I ζ my sonnes and my brethren, not fall from the lawe of oure fathers. God forbid we shulde: that were not good for vs, that we shulde forsake the lawe and ordinances of God, ζ and to agree vnto the commandement of kyng Antiochus. Therfore we will do no soch sacrifice, nether breake the statutes of oure lawe, to goe another waye. And whe he had spoken these wordes, ζ there came one of the Lewes, which openly in the sight of all, dyd sacrifice vnto the Idols vpon the aultern in the cite of Modin, according to the kynges commandement.

When Matathias sawe this, it greueld him at the herte, so that his raynes shoke withall, and his wrath kindled for very zeale of the lawe. With that he gaue a szkippere forth, and ykkeld the Iewe besyde the aultern: ζe and slewe ζ kynges commisioner, that coipel him to do sacrifce, ζ destroyed the aultern at the same tyme: soch a zeale had he vnto the lawe of God, like as ζ Phinees dyd vnto Zambri the sonne of Salomi. And Matathias cried with a loude voyce thorow ζ cite, sayenge: Who so is fervent in the lawe, ζ will kepe ζ couenaut, let him followe me. So he and his sonnes fled in to the mountaynes and left all that euer they had in ζ cite. Many other godly men also departed in to the wylderness with their children, their wyues and their catell, and remayned there: for the tyranny increaced so sore vpon them.

Now when the kynges seruantes and the hoost, which was at Jerusalem in the cite of Dauid herde, that certayne mē had broken the kynges commandement and were gone their waye to the wylderness in to secrete places, and that there were many departed after them: they followe vpon them to fight against them in the Sabbath day, and sayde: Wyll ye yet rebell? Get you hence ζ do the commandement of kyng Antiochus, and ye shall lyue. They answered: We wil not go forth, nether wil we do the kynges commande- ment, to defyle ζ Sabbath daye. Then beganne they to fight against them nevertheless they gaue them none other answer, nether cast they one stone at them, ner made fast their preyes places, but sayde: We wil dye all in our innocency, heauen ζ earth shal testifie with vs, that ye put vs to death wrothefully. Thus they fought against them vpon the Sabbath, ζ slewe both men and catell, their wyues and their children, to the nombre of a thousande people.

When Matathias and his frends herde this, they mourned for them right sore, and sayde one to another: Υf so be that we all do as oure brethren haue done, and fight not for oure lyues ζ for oure lawes against the Heithen: then shall they the sooner rote vs out of the earth. So they conclude amonst theselues at the same tyme, sayenge: What soeuer he be that
cómeth to make battayll with us vpon the Sabbath daye, we wyll fight agaynst hym, and not dye all, as oure brethern y were murdered so hauously. Vpô this came the Synagoge of the Iewes vnto the: strong men of Israel, all sooch as were feruent in the lawe. And all they that were fled for persecucion, came to helpe them, and to stonde by them: In so moch that they gathered an host of men, and slewe the wicked doers in their gelousy, and the vngodly men in their wrath. Some of the wicked fled vnto the Heithen, and escaped.

Thus Matathias and his freundes wente aboute, and destroyed the aulters, and circumcised the children, that had not yet receaued circumcission: as many as they founde within y coasts of Israel: and followed mightely vpon the children of pryde, and this acte prospered in their hondes: In so moch, that they keppe the lawe agaynst the power of the Gentiles and the kynges, and gaue not ouer their dominion vnto wicked doers.

After this when the tyme drewe on fast, that Matathias shulde dye, he sayde vnto his sonnes: Now is pryde and persecucion increased, now is the tyme of destruccion and wrathfull displeasure: Wherfore (o my sonnes) be ye feruent in the lawe, and ioperde youre lyues for the Testament of the fathers: call to remembrance what actes oure fathers dyd in their tyme, so shall ye receaue greate honoure and remayned out of the fyre. In like maner Daniel beyng vngiltie, was saued from the mouth of the Lyons.

And thus ye maye considre thorow out all ages sens the worlde beganne, that who so euer put their trust in God, were not ouer come. Feare not ye then the wordes of an vngodly man, for his glory is but dongs and wormes: to daye is he set vp, and to morowe is he gone: for he is turned in to earth, and his memoriall is come to naught. Wherfore (o my sonnes) take good hertes vnto you, and quyte youre selues like men in the lawe: for ye do the thinges that are commaundded you in the lawe of the LORDE youre God, ye shal optayne greate honoure therin.

And beholde, I knowe that youre brother Symon is a man of wyszdome: se that ye geue care vnto him allwayes, he shall be a father vnto you. As for Iudas Machabeus, he hath euer bene mightie and storge from his youth vp: let him be youre captayne, and ordre the battayll of you people: Thus shall ye brynge vnto you all those that faioure the lawe, and se that ye auenge the wronge of youre people, and recom pense the Heithen agayne, and applie youre selues whole to the commaundement of the lawe. So he gaue them his blessinge, and was layed by his fathers: and dyed in the Cxlv. yeare at Modin, where his sonnes buried him in his fathersones sepulcre, and all Israel made great lamentacion for him.

The iii. Chapter.

THEN stode vp Iudas Machabeus in his fathers stead, and all his brethren helped him: and so dyd all they that helde with his father, and fought with cherefulness for Israel. So Iudas gat his people great honoure: He put on a brest plate as a gaiante, and arayed him selfe with his harnesse, and defended the hoost with his swarde. In his actes he was like a lyon, as a lions whelp roaringe at his praye. He was an enimie to the wicked, and hipted them out: and brent vp those, that vexed his people: So that his enemies fled for feare of him, and all the workers of vngodlynnes were put to trouble:
soch lucke and prosperite was in his honde. This greued dyuere kynges, but Iacob was greatly reioysed thorow his actes, and he gat him self a greate name for euer.

He wente thorow the citiies of Iuda, des-stroyenge the vngodly out of them, turnynge awaye the wrath from Israel, and receanyng soch as were oppresséd: and the fame of him wente vnto the vttemost parte of ý earth. Then Appollonius (a prync of Syr) gathered a mightie greate hoost of the Heithen out of Samaria, to fight agaynst Israel. Which when Iudas perceaued, he wente forth to mete him, fought with him, slewe him, and a greate multitute with him: the remnaunte fled, and he toke their substauence. Iudas also toke Appollonius owne swearde, and fought with it all his life longe.

Now when Seron (another prync of Siria) herde saye, that Iudas had gathered vnto him the congregacion and church of the faithfull, he sayde: I will get me a name and a prayse thorow out the realme: for I will go fight with Iudas and them that are with him, as many as haue despised the kynges commandement. So he made him ready, and there wente with him a greate mightie hoost of the vngodly, to stonde by him, and to be aneged of the childre of Israel. And when they came nye vnto Bethoron, Iudas wente forth agaynst them with a small company. And when his people sawe soch a greate hoost before thê, they sayde vnto Iudas: How are we able (beyng so fewe) to fight agaynst so greate a multitute and so stronge? seigne we be so weery, and haue fasted all this daye?

But Iudas sayde:" It is a small matter for many to be ouer come with fewe: Yee there is no difference to the God of heauen, to deluyer by a greate multitute or by a small company: for the victory of the battell stondeth not in the multitute of the hoost, but the strength commeth from heauen. Beholde, they come agaynst vs with a presumptuous and proude multitute: to destroye vs, oure wyues and oure children, and to robbe vs. But we will fight for oure lyues and for oure lawes, and the LORDE himself shall destroye thê before oure face: therfore be not ye afraied of them.

As soone as he had spoken these wordes, he leapted sodenly vpon thê. Thus was Seron smyttten, and his host put to flight, and Iudas folowed vpon them beyonde Bethoron vnto

Chap. iii. The i. boke of the Machabers. thê playne felde: where there were slayne eight hundreth men of them, and the residue fled in to the londe of the Philistynes. Then all the Heithen on euyry syde were afraied for Iudas and his brethren: so ý the rumoure of him came vnto the kynges eares, for all the Gentiles coude tell of the warres of Iudas.

So whan kyng Antiochus herde these tidinges, he was angrie in his mynde: wherfore he sente forth and gathered an hoost of his whole realme, very stronge armes: and opened his treasury, and gaue his hoost a yeares wagies in honde, commaundynge them to be ready at all tymes.

Neuerthelesse when he sawe, that there was not moneye ynoth in his treasuries, and that thorow the discorde and persecucion, which he made in ý londe (to put downe ý lawes that had bene of olde tyme) his customes and tributes of the londe were mynisshed: he feared that he was not able for to bare the costs and charges eny lenger, ner to haue soch giftes, to geue so liberally as he dyd a fore, more thn the kynges that were before him.

Wherfore he was heuy in his mynde, and thought to go in to Persides, for to take tributes of ý londe, and so to gather molch moneye. 'So he left Lysias (a noble man of the kynges bloude) to ouersse the kynges businesse, from the water Euphrates vnto the borders of Egipte: and to kepe well his sonne Antiochus, till he came agayne.

Morouer, he gaue him half of his hoost and elaphantes, committet vnto him euyry thinge of his mynde, concernyng those which dwelt in Iuda, and Jerusalem: that he shulde sende out an army agaynst them, to destroye and to rote out the power of Israel and the remnaunt of Jerusalem: to put out their memoriall from that place, to set strangers for to inhabit all their quarthers, and to parte their londe amoné them. "Thus the kynges take the other parte of the hoost, and departed from Antioch (a cite of his realme) ouer the water of Euphrates, in the hundreth and xlvij. yeare, and wente thorow the hye countrees.

And Lysias chose vnto him Ptolomy the

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* 1 Re. 14. a. ² 2 Par. 25. b. ³ 1 Mac. 6. a. ² 2 Mac. 8. b. ³ Iosep. cap. 10. libro 12 Antiq.
some of Dorimius, Nycanor and Gorgias mighty men, and the kynge frendes. These he sent with xl. thousande fote men and vij. thousande horsmen, for to go in to the lande of Iuda, and to destroye it, as the kynge commanded. So they wente forth with all their power, and came to Emmaus in to the playne feld. When the marchauites berde the rumoure of them, they and their seruauntes toke very much silver and golde, for to bye the children of Israel to be their bonde men. There came vnto them also yet moo men of warre on euery syde, out of Syrie and the from the Palestynes.

Now when Judas and his brethren sawe that trouble increased, and that the hoost drew nye vnto their borders: consideringe the kynge words which he commanded vnto the people: namely, that they shulde utterly waist and destroye them: They sayde one to another: Let vs redresse the decaye of oure people, let vs fight for oure folke and for oure Sanctuary. Then the congregacion were soon ready gathered to fight, to praine and to make supplication vnto God for mercy and grace.

"As for Ierusalem, it laye voyde, and was as it had bene a wylderness. There wente no man in nor out at it, and the Sanctuary was troden downe. The aleauntes kepte the castell, there was the habitation of the Heithen. The myrth of Iacob was taken awaye, the pype of the harpe was gone from amonge them.

The Israelites gathered them together, and came to Maspha before Ierusalem: for in Maspha was the place where they prayed afore tyme. "So they fasted that daye, and put sackclothes vp o them, cast aszhes vpon their heads, rente their clothes, and layde forth the bokes of the lawe (wherout the Heithen sought the liknesse of their ymages) and brought the prostes ornamentes, the firstlinges and the Tythes. They set there also the absteyners (which had fulfilled their days) before God, and cried with a loude voyce towards heaven, sayenge: what shal we do with these? and whither shall we carry them awaye?

For thy Sanctuary is troden downe and defyled, thy prestes are come to henynesse and dishonoure: and beholde, the Heithen are come together to for to destroye vs. Thou knowest what thinges they ymagny against vs. How maye we stonde before them, except thou (o God) beoure helpe?

They blew out the trompettes also with a loude voyce. Then Judas ordained captayynes ouer the people: four thousandes, ouer hundredes, ouer fiftie, and ouer ten. But as for soch as byyled them houses, maried wynes, planted them vynyards, and those that were fearfull: he commanded them euery man to go home, acordinge to the lawe. So the hoost removed, and pitched vpon the South syde of Emmaus.

And Judas sayde: Arme youre selues, be stronge (o my children) make you ready against tomorrow in the mornynge, that ye maye fight with these people, which are agreed together to destroye vs and oure Sanctuary. Better is it for vs to dye in battayll, then to se oure people and oure Sanctuary in such a miserable case. "Neuerthelesse, as will is in heauen, so be it.

Then toke Gorgias fyue thousande men of fote, and a thousande of the best horsmen: and removed by night, to come nye where the Iewes hoost laye, and so to slaye them sodeny. Now the men that kepeth the castell, were the coueyers of them. Then arose Judas to smyte the chefe and pryncippal of the kinges hoost at Emmaus, for the army was not yet come together. In the meane season came Gorgias by night in to Judas tentes: and when he founde no man there, he sought them in the mouitaynes, and thought they had bene fled awaie because of him. But when it was daie, Judas shewed himself in the feld with thre thousande men only, which had nether harnesse nor sweardes to their myndes.

But on the other syde, they sawe that the Heithen were mightie and well harnessed, and their horsmen aboute them, and all these wel experte in fettes of warre. Then sayde Judas to the men that were with him: "Faire not ye the multitude of them, be not aóryed of their violente runnyng: remembre how oure fathers were delynyed in thereed see, when

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\[ 1 \text{Mac. 1. d.} \quad 2 \text{Reg. 7. b.} \quad 3 \text{Num. 6. a.} \quad 4 \text{Exo. 18. d.} \quad 5 \text{Deu. 20. a.} \quad 6 \text{Iudic. 7. a.} \quad 7 \text{Matt. 6. b. Luc. 11. a.} \quad 8 \text{Josephus ubi supra.} \]
Pharao threatned them with a greate hoost.  
•Euen so let vs also cry now towarde heauen:  
and the LORDE shall haue mercy vpon vs,  
and remembre the couenuant of our fathers,  
yee and destroye this hoost before oure face  
this daye: And all Heithen shal knowe, that  
it is God himself, which deuyuereth and saueth  
Israel.

Then the Heithen lift vp their eyes: and  
when they sawe that they were commynyng  
agaynst them, they wente out of their tentes  
in to the battayll: and they that were with  
Iudas, blew vp the trompettes. So they  
buckled together, and the Heithen were  
discomfited, and fled ouer the playne felde: but  
the hynmost of them were slayne. For they  
folowed vpon them vnto Assaremoth, and in  
to the feldes of Idumea towarde Azot and  
Iamnia: so that there were slayne of them  
vypon a thre thousande men. So Iudas turned  
agaynyse with his hoost, and sayde vnto the  
people: Be not gredy of thy spoyles, we haue  
yet a battayll to fight: for Gorgias his hoost  
are here by vs in the mountaynes, but stonde  
ye fast agaynst oure enemies, and ouercome  
them: then maye ye safely take the spoyles.

As Iudas was speaking this words, there  
appeared one parte of them vpon the mount.  
But when Gorgias sawe that they of  
his partie were fled, and the tentes brent vp  
(for by the smoke they might vnderstonde  
what was done) they perceaynyng this, were  
very sore afrayed: and when they sawe also  
that Iudas and his hoost were in yy felde  
ready to stryke battayll, they fled euerychone in  
to the londe of the Heithen.

So Iudas turned agaynyse to spoyle the  
tentes, where they got make golde and syluer,  
precious stones, purple greate riches. Thus  
they wente home, and sung a Psalme of  
thankesgeuyng and prayed God in heauen:  
for he is gracious, and his mercy endureth for  
euer: And so Israel had a greate victory in  
that daye.

Now all the Heithen that escaped, came  
and tolde Lysias euerie thinge as it happened.  
Wherfore Lysias was sore afrayed and greued  
in mynyde, because Israel had not gottè  
soch mysfortune as he wolde they shulde,  
other as the kyng e commanded. The  
nexte yeare folowinge, gathered Lysias thre  
score thousande chosen men of fote, and fyue  
thousande horsmen, to fight agaynst them.

So they came in to Iewry, and pitched  
their tentes at Bethoron, where Iudas came  
agaynst them with ten thousande men. And  
when he sawe so greate mightie an hoost, he  
made his prayer and sayde: Blessed be thou  
(o sauioire of Israel) which diddest destroye  
the violent power of the giaunte, in the honde  
of thy seruaunt Dauid, and gauest the hoost  
of the Heith in to the honde of Ionathas  
(the sonne of Saul) and of his weapon  
bearer.

Put this hoost now in to the honde of thy  
people of Israel, and let them be confounded  
in their multitude and horsmen. Make them  
afrayed, 9 discomfite the boldnes of their  
strength, 9 they maye be moued thorow  
their destrucc: Cast them done thorow  
the swarde of thy louers, then shall all they  
that knowe thy name, prayse the with  
thankesgeuyng.

So they stroke the batell, and there were  
slayne of Lysias hoost, fyue thousande men.  
Then Lysias seynge the discomfytynge of his  
men, and the manlynnesse of the Iewes, how  
they were ready, ether to lyue or to dye like  
men: He wente vnto Antioche and chose out  
men of warre: that when they were gathered  
together, they might come agayne in to  
Iewry. Then sayde Iudas and his brethren:  
beholde, oure enemies are discomfited: Let  
vs now go vp, to clese and to repayre the  
Sanctuary.

Vpon this, all the hoost gathered them  
together, and wente vp vnto mount Sion.  
Now when they sawe the Sanctuary laied  
waist, the aulters defyled, the dores brent vp,  
the shrubbes growinge in the courtes, like as  
in a wod or vpon mountaynes, yee and that  
the prestes Celles were broken downe: They  
rrente their clothes, made greate lamentacion,  
cast ashes vpon their heades, fell downe flat  
to the grounde, made a greate noyse with the  
trompettes, and cried toward heauen.

Then Iudas apoynted certayne men to  
fight against those which were in the castel,  
till they had clensed the Sanctuary. So he  
chose prestes 9 were vndefyled, soch as had  
pleasure in the lawe of God: and they  
clensed the Sanctuary, 9 bare out the defyled

*a 1 Mac. 9. c  b 1 Mac. 8. d  c Judit. 13. c  Psal. 106. a  
117. a. 133. a. and 105. a.

d 1 Mac. 3. c  e 1 Re. 7. g  f 4 Re. 14. b.

ë 2 Mac. 10. a.
...stones in to an vnuncleane place. And for so much as the aultor of burntofferinges was vnhalowed, he toke aduysement, what he might do withall: so he thought it was best to destroie it (lest it shulde happen to do them any shame) for the Heithen had defyled it, therfore they brake it downe. As for the stones, they layed them vp vpon the mountayne by the house in a conuenient place: till there came a prophet to shewe, what shulde be done with them.

So they toke whole stones acordinge to the lawe, and buylde a new aultor soch one as was before, and made vp the Sanctuary within and without, and halowed the courtes. They made new ornamentes, brought candystickes, the aultor of incense, and the table in to the temple. The incense layed they vpon the aultor, lighted the lampes which were vpon the candystickes, that they might burne in the temple. They set the shewbred vp on the table, and hanged vp the vale, and set vp the temple, as it was afore. And vpon the xxv. daye of the ix. moneth (which is called the moneth of Casleu) in the C.xlvij. yeare: they rose vp by tymes in the mornynge for to do sacrifice (acordinge to the lawe) vpon the new burnt offrynge aultor, that they had made: after the tyme and season that the Heithen had defyled it. The same daye was it set vp agayne, with songs pipes, harpes and cymbales.

And all the people fell vp vpon their faces, worshippynge and thankynge the God of heauen, which had geuen them the victory.

So they kepte the dedicacion of the aultor viij. dayes, offerynge burnt sacrifices and thankofferings with gladnesse. They deckte the temple also with crownes and shylde of golde, and halowed the portes and celles, and hanged dores vp on them. Thus was there very greate gladnes amonge the people, because the blasphemy of the Heithene was put awaye.

So Iudas and his brethren with the whole congregacion of Israel, ordened, that the tyme of the dedicacion of the aultor shulde be kepte in his season from yeare to yeare, by the space of viij. dayes, from the xxv. daye of the moneth Casleu: yee and that with myrth and gladnesse.

* Ezo. 30. d. Deu. 27. a. Josu. 8. g.  + 2 Mac. 10. a.
  2 Par. 7. b.  + 10. b.  + 1 Mac. 6. d. b.

And at the same tymne buylde they vp mount Sion with hye walles and strong towres rounde aboute: lest Gentiles shulde come and treade it downe, as they dyd afore. Therfore Iudas set men of warre in it, to kepe it: and made it strong, for to defende Bethsura: that the people might haue a refuge agaynst the Edomites.

The b. Chapter.

It happened also that when Heithen A rounde aboute herde, how that the aultor and the Sanctuary were set vp in their olde estate: it displeased them very sore, wherfore they thought to destroye the generacion of Iacob that was amonge them: In so much that they beganne to slaye and to persecute certayne of the people. Then Iudas fought against the children of Esau in Idumea, and agaynst those which were at Arabathane (for they dwelt rounde aboute Israelites) where he slewe spoyle a greate multitude of the. He thought also vp on the malice and unfaithfulness of the children of Bean, how they were a snare and stoppe vnto people, and how they layed waite for them in the hie waye: wherfore he shut them vp in to towers, and came vnto them, condemned them, and burnt vp their towres, with all that were in them.

Afterwarde wente he agaynst the children of Ammon, wherof he founde a mightie power and a greate multitude of people, with Tymothy their captayne. So he stroke many battayls with them, which were destroyed before him. And when he had slayne them, he wanne Gazer the cite, with the townes belonginge therto, and so turned agayne in to Jewry. The Heithen also in Galaad gathered them together, agaynst the Israelites that were in their quarters, to slaye them: but they fled to the castel of Datheman, and sent letters vnto Iudas and his brethren, sayenge: The Heithen are gathered agaynst vs on euery syde, to destroye vs, and now they make the for to come and laye sege to the castel, whervnto we are fled. Timothy is the captayne of their hoost: come therefoire, and deluyer vs out of their handes: for there is a greate multitude of vs slayne all ready. Yee and our brethren that were at Tubin, are slayne and destroyed (wel nyce a thousande...
men) and their wyues, their children and their goodes have the enemies led awaye captuye.

Where these letters were yet a readinge, beholde, there came other messagers from Galilee, with remorse clothes: which tolde euen the same tydlinges, and sayde, that they of Ptolomais, of Tirus and of Sidon were gathered agaynst them, and that all Galilee was fyllied with enemies to destroye Israel. When Iudas and his people herde this, they came together (a great congreagation) to deuise, what they might do for their brethren, that were in trouble and besieged of their enemies. And Iudas sayde vnto Symon his brother: chose ye out certayne men, and go deluyer thy brethren in Galilee: As for me and my brother Ionathas, we wyl go in to Galaadithim. So he left Iosephus ye sonne of Zachary, and Asarias, to be captaynes of the people and to kepe the remnant of the hoost in Iewry, a commanded them, sayenge: Take the ouersight of this people, and se that ye make no warre agaynst the Heithen, vntill the tyme that we come agayn. And vnto Simon he gave thre thousande men for to go in to Galilee, but Iudas himself had eight thousande in to Galaadithim.

Then wente Symon in to Galilee, and stroke dyuerse batels with the Heithen: whom he discomfited, and folowed vpon them vnto the porte of Ptolomais. And there were slayne of the Heithen allmost iij. thousande men. So he toke the spoyles of them, and caryed awaye the Israelites (that were in Galilee and Arbatis) with their wyues, their children and all that they had, and brought them in to Iewry with greate gladnesse. Iudas Machabeus also and his brother Ionathas, wente ouer Iordane, and trauayled iij. dayes iourney in the wyldernesse: Where the Nebuthees met them, and receaued them louungly, and tolde the every thing that had happened vnto their brethren in Galaadithim, and how that many of them were besieged in Barasa, Bosor, Almis, Casphor, Mageth and Carnaim (all these are stronge walled and mightie greate cities) and ye they were kepeth in other cities of Galaad also: and todaye to day tomorrow they are appoynted to bryngye their hoost vnto these cities, to take them and to wynnynge them in one daye.

So Iudas and his hoost turned in all the haist in the wildernesse towarde Bosor, and wanne the cite, slewe all the males with the swerde, toke all their goodes, and set fyre vpon the cite. And in the night they toke their iournye from thence, and came to the castell. And by tymes in the mornynge when they loked vp, beholde, there was an innumerable people bearyng laders and other instrumentes of warre, to take the castell and to ouer come them.

When Iudas sawe that the battayll beganne, and that the noyse thereof wente vp and range in to the Heaven, and that there was so greate a cry in the cite: He sayde vnto his hoost: fight this daye for your brethren. And so came behynde their enemies in thre companies, and blew vp the trompettes, and cried in their prayere to God.

But as soone as Tymothis hoost perceaued that Machabeus was there, they fled from him, and ye other slewe them downe right sore: so that there were kylled of them that same daye, allmost eight thousande men. Then departed Iudas vnto Maspha, layed sege vnto it and wanne it, slewe all the males in it, spoyled it, and set fyre vpon it. From thence wente he and toke Casbon, Mageth, Bosor and the other cities in Galaad.

After this gathered Timothy another hoost, which pitched their tentes before Raphon beyonde the water. Iudas sent to spye the hoost, and they brought him worder againe, sayenge: All the Heithens that be rounde aboute vs, are gathered vnto him, and the hoost is very greate: Yee they have hyred the Arabians to helpe them, a haue pitched their tentes beyonde the water, and are ready to come and fight agaynst the. So Iudas wente on to mete them.

And Timothy sayde vnto the captaynes of his hoost: when Iudas and his hoost come nyne the ryuer: ye he go ouer first, we shall not be able to withstande him: for why, he wil be to stronge for vs. But ye he darre not come ouer, so that he pitch his tentes beyonde the water: then will we go ouer, for we shallbe stronge ynough against him. Now as soone as Iudas came to the ryuer, he appoynted certayne scrybes of the people, and commaundeth them, sayenge: se that ye leaue non behynye vpon this syde of ye ryuer, but
let euery man come to the battayl. So he wente first ouer vnto them, and his people after him.

And all the Heithen were discomfited before him, and let their weapons fall, and ranne in to the temple that was at Carnaim. Which cite Iudas wanne, and brent the temple with all ʒ were in it: So was Carnaim subdued, and might not withstande Iudas. Then Iudas gathered all the Israelites that were in Galaadithim, from ʒ leest vnto the most, with their wyues and their children (a very greate host) for to come in to the londe of Iuda.

So they came vnto Ephron, which was a mightie, greate and stronge cite, and laye in their waye. For they coude not go by it, neither of the right bonde ner of the left, but must go thorow it. Neuerthelesse they that were in the cite, wolde not let them go thorow, but walled vp the portes with stones. And Iudas sent vnto thc with peaceable wordes, sayenge: Let vs passe thorow youre londe, that we maye go in to oure owne coittr: there shal no body do you harme, we wil but only go thorow. But they wolde not let them in.

Werfore Iudas commanded a proclamacion to be made thorow out the hoost, that euery man shulde kepe his ordre: and so they dyd their best like valeuant men.

And Iudas besieged the cite all that daie and all that night, and so wanne it: where they slewe as many as were males, and destroyed the cite, and spoyled it, and wete thorow all the cite ouer them that were slayne. Then wente they ouer Iordane in to the playne felde before Bethsan. And Iudas helped those farwarde that came behynde, and gane the people good exortacion all ʒ waye thorow, till they were come in to the londe of Iuda. Thus they wente vp vnto the mount Sion, where they ofred with myrth and thankesgeuynge: because there were none of them slayne, but came home agayne peaceably.

Now what tyne as Iudas and Jonathas were in the londe of Galaad, and Symon their brother in Galilee before Ptolomais: Then Iosephus the sonne of Zachary and Asarias the captaynes, hearinge of the actes that were done and of the battels that were stoken, sayde: Let vs get vs a name also, and go fight agaynst the Heithen that are rounde aboute us.

So they gane their hoost a commandemente, and wente toward Iammia. Then came Gorgias and his men out of the cite, to fight agaynst them: Iosephus also and Asarias were chased vnto ʒ borders of Lewry, ʒ there were slayne ʒ daye of ʒ people of Israel ij. M. men: so ʒ there was a greate misery amōde ʒ people, ʒ all because they were not obediënt vnto Iudas ʒ his brethren, but ʒ thought they shulde quyte them selues manfully. Neuerthelesse they came not of the sede of these men, by whome Israel was helped. But the men that were with Iudas, were greatly commended in the sight of all Israel and all Heithen, where so euer their name was herde vpō, and the people came vnto them byddinge them welcome.

After this wente Iudas forth with his brethren, and fought agaynst the children of Esau, in the londe ʒ lieth towarde the south where he wanne the cite of Hebron and the townes that lye besyde it: and as for the walles and towres rounde aboute it, he brent them vp. Then remoued he to go in to the lode of the Philistines, and wente thorow Samaria. At the same tyne were there many prestes slaine in ʒ battayll, which wilfully ʒ without advysemement wente out for to fight to get them honour. And when Iudas came to Azot in the Philistynes londe, he brake downe ʒ alaere, ʒ brent the nymes of their Idoles, spoyled the cities, and came agayne in to the londe of Iuda.

The vi. Chapter.

NOW when kyntg Antiochus trauayled a thorow the hye countrees, he herde that Elmas in Persia was a noble and plentuous cite in siluer and golde, ʒ that there was in it a very rich temple: where as were clothes, cote armoure and shyldes of golde, which Alexander the sonne of Philippe kyng of Macedonia had left behynde him. Werfore he wente aboute to take the cite and to spoyle it, but he was not able: for ʒ citistes were warned of it, ʒ fought with him. And so he fled, and departed with greate heuynesse, ʒ

1 Mac. 12. e. 2 Par. 20. e. 1 Mac. 5. b. Deut. 7. a.
came agayne in to Babilon. Morouer there came one which brought him tidinges in Perside, ¹ his hoostes which were in the londe of Iuda, were dryuen awaye, and how that Lysias wente forth first with a greate power, and was dryuen awaye of the fewes: how they had wonne the victory, and gotten greate goodes out of the hoostes that perished: how they had broken downe the abhominacion, which he set vp vpon the altare at Jerusalem,² and fenced the Sanctuary with hye walles, like as it was afore: yee and Bethsura his cite also.

So it channed, that when the kynge had herde these wordes, he was apprized and greued very sore. Wherfore he layed him downe vpon his bed, and fell sicke for very sorowe: and all because it had not happened as he had deuysed. And there continued he longe, for his grefe was euer more and more, so he saw he must nedes dye. Therfore he sent for his frendes, a sayde vnto them: ye slepe is gone fro mine eyes, for ye sorowe and vexacio of herte ye haue. For when I considere in my mynde ye greate aduersitie ye I am come vnto and the houdes of heuynesse which I am in, where as afore tyme I was so merry, and so greatly set by (by reason of my power) Againe, consideringe ye euell ye I haue done at Jerusalem, from whence I toke all ye riches of golde and syluer ye were in it, a sent to fetch awaye the inhabitours of Jewry without eny reason why: I kno, ye these troubles are come vpon me for the same cause. And beholde, I must dye with greate sorow in a straunge londe.

Then called he for one Philippo a frende of his, whom he made rulder of all his realme and gaue him the crowne, his robe and his ryngge: that he shulde take his sonne Antiochus vnto him and brynge him vp, till he might raigne himselfe. ³ So the kyng Antiochus dyed there, in the Cxlix. yeare. When Lysias knewe that the kyng was deade, ⁴ he ordered Antiochus his sonne (whom he had brought vp) to raigne in his fathers steade, and called him Eupator. Now they that were in the castell (at Jerusalem) keppe in the Jewes rounde aboute the Sactuary, and sought euer styll to do them harme, for the strengtheynge of the Heithen. Therfore Judas thought to destroye them, and called all the people together, ⁵ they might laye sege vnto them. So they came together in the Cl. yeare, and besieged the layenge forth their ordinance and instruments of warre. Then certayne of them ⁶ were besieged wente forth (vnto whom some vngodly men of Israel loyned the selues also) and wente vnto the kyng, sayenge: How longe wil it be, or thou punysh and avenge youre brethren? We haue bene euer mynyed to do thy father seruice, to walke in his statutes, and to obeye his commaundementes: Therfore oure people fell from vs, and where so euer they founde eny of vs, they slewe them: and they haue not only meddled with vs, but with all oure countrees: and beholde, this daye are they beseginge the castell at Jerusalem, and haue made vp the stronge holde in Bethsura: ⁷ And if thou doest not preuente them right soone, they wil do more these, and thou shalt not be able to overcomme them.

When the kyng herde this, he was very angrie, and called all his frendes, the captaynes of his fote men and of all his horse men together. He hyred men of warre also out of other realmes and out of the Iles of the see, which came vnto him. And the nombre of his hoost was an hundrith thousande fote men, and twentre thousande horsmen, ⁸ Elephantes ⁹ exercised to battayll. These came thorow Idumea vnto Bethsura, and besieged it a longe season, and made dyuerse instrumentes of warre agaynst it. But the Jewes came out and brent them, and fought like men. Then departed Judas from the castell at Jerusalem, and remoued ⁵ hoost towards Bethzazar to agaynst the kynges armaye.

So the kyng arose vnto the daye, and brought the power of his hoost in to ⁵ waie to Bethzazar, where the hoostes made them to the battayll, blowynge the trompettes. ⁶ And to prouoke the Elephantes for to fight, they shewed them the sappe of reed grapes and molberries. And deuyed the Elephantes amongethe hoost: so that by euery Elephante there stode a M. men wel harnessed, and helmettes of stele vpon their heads: Yee vnto euery one of the Elephantes also, were ordened v. C. horsmen of the best, which

¹ 1 Mac. 3. c. and 4.  ² 1 Mac. 1. f.  ³ 2 Mac. 9.  ⁴ Iosephus capi. 14. libr. 12.  ¹ Mac. 3. d.
⁵ 1 Ma. 4. g.  ⁶ 2 Ma. 13. a.  ⁷ 1 Mac. 4. g. and 6. f.  ⁸ 3 Mac. m.
waited of the Elephante, goinge where so euer he wente, and departed not from him. Every Elephante was couered with a stræge tower of wod, where vp on were xxxix. va-leaunt men with weapons to fight, * within it was a man of Inde to rule the beest. As for the remaunt of the horsmen, he set them vp on both the sydes in two partes with trompettes, to prouoke the hoost, and to stere vp soch as were slowe in the armye. And when the Sonne shone vp on their sylydes of golde and stele, the mountaynes glistered agaynct at them, * were as bright as the cresseshettes of fyre. The kynges hoost also was deuyded, one parte vp on the hie mountaynes, the other lowe beneath: so they wente on, takyng good hede, and kepinge their ordre. And all they that dwelt in the londe, were afrayed at the noyse of their hoost, when the multitude wente forth, and when the weapons smote together, for the hoost was both greate and mightie. Iudas also and his hoost entred in to the battayll, and slewe vj. C. men of the kynges armye. Now when Eleasar the Sonne of Saura dyd se one of ý Elyphantes deckte with the kynges badge, and was a more goodly beest the other: He thought ý kynge shulde be vpó him, and ioperde himself to delyuer his people, and to get him a perpetuall name. Wherefore he ranne with a corage vnto the Elephante in the myddes of the hoost, smyttinge them downe of both the sydes, and slewe many aboute him. So wente he to the Elphantes fete, and gat him vnder him, and slewe him: then fell the Elephante downe vp on him, and there he dyed. Iudas also and his men seimge the power of the kynge and the mightie violence of his hoost, departed from them. And the kynges armye wente vp agaynst them towards Jerusalem, and pitched their tentes in Iewry besyde mount Sion. Morouer the kyngge toke truce with them that were in Bethsura. * But when they came out of the cite (because they had no vytales within, and the londe laye vntylled) the kyngge toke Bethsura, and set men to kepe it. * turned his hoost to the place of the Sanctuary, and layed sege to it a greate whyle. Where he made all maner ordinaunce: handbowes, fyre darts, rackettes to cast stones, scorpiones to shute arowes, and slynges. The Iewes also made ordinaunce agaynst theirs, and fought a longe season. But in the cite there were no vytales, for it was the seventh yeare of the warres, and those Heithen that remayned in Iewry had eaten vp all their stoare. And in the Sanctuary were few men lefte, for the hunger came so vp on them, that they were scattered abrode every man to his owne place. So when Lysias herde, that Phillippe (whom Antiochus the kyngge whyle he was yet lyuinge, had ordened to bringe vp Antiochus his sonne, that he might be kyngge) was come agaynct out of Persia and Media with the kynges hoost, and thought to optayne the kyngdome: He gat him to the kyngge in all the haist and to the captaynes of the hoost, and sayde: we decrease daylie, and oure vytales are but small: Agaynct the place that we laye sege vnto, is very strong, and it were oure parte to se for the realme. Let us agree with these men and take truce with them, and with all their people, and graunte them to lyue after their lawe, as they dyd afore. For they be greued and do all these thinges agaynst vs, because we haue despysed their lawe. So the kyngge and the prynces were content, and sent vnto them to make peace, and they receaued it. Now whye the kyngge and the prynces had made an ooth vnto them, they came out of the castel, and the kyngge wete vp to mount Sion. But when he sawe that ý place was wel fenced, he brake the ooth that he had made, and commaunded to destroye the wall rounde aboute. Then departed he in all the haist, and returned vnto Antioche, where he founde Phillippe hauynge dominion of the cite. So he fought agaynst him, and toke the cite agaynct in to his hondes. The Chapters.

IN the Clj. yeare came * Demetrius ý sonne of Seleucus from ý cite of Rome with a small company of men, vnto a cite of the see coast, and there he bare rule. And it chaunnced, that when he came to Antioch the cite of his Progenitours, his hoost toke Antiochus and Lysias, to brynge them vnto him. But when it was tolde him, he saide: let me not se their faces. So the hoost put them to death. Now when Demetrius was set vpon

* 1 Mac. 4. g. 6. d. 2 Mac. 11. a. 13. d. 1 Mac. 6. b. 2 Mac. 14. a.
the trone of his kyngdome, there came vnto him wicked and vngodly men of Israel: whose captyane was Alcimus, that wolde have bene made hye prest. These men accused the people of Israel vnto the kyngye, sayenge: Judas and his brethren haue slayne thy frendes, and dryuen vs out of oure owne londe. Wherefore sende now some man (to whom thou genest credence) that he maye go and se all the destruccion, which he hath done vnto vs and to the kynges londe, and let him be punished with all his fredes and fauvurers.

Then the kyngye chose Bachides a frende of his, which was a man of greate power in the realme (beyonde the greate water) and faithfull vnto the kyngye: and sent him to se for the destruccion, which Iudas had done. And as for that wicked Alcimus, he made him hye Prest, and comanded him to be auenged of the children of Israel. So they stode vp, and came with a greate hoost in to y londe of Iuda, sendinge messaungers to Iudas to his brethren, speakinge vnto them with peaceable wordes: but vnder disceate. Therfore Iudas tolde his people beleued not their saigfe, for they sawe y they were come with a greate hoost.

After this came y scribes together vnto Alcimus to Bachides, trustinge the best vnto them. And first, y Assydiens requyred peace of them, sayenge: Alcimus y prest is come of the sede of Aarō, how can he disceauen vs? So they gaue them louihe wordes, tolde vnto them, and sayde: we wil do you no harme, nether youre frendes: and they beleued them. But the very same daye toke they lx. men of them, tolde hem that hee would come to y them wordes, accordine to y wordes of Alcimus. They haue cast y flesh of thy sanctes, shed their bloute roode aboute Ierusale, there was nomā y wolde bury the.

So there came a greate feare and drede amonge the people, sayenge: there is nether treueth nor rightoussenesse in them, for they haue broke the appoyntment and ooth that they made. And Bachides removed his hoost from Ierusale, and pitched his tente at Bethzechα: where he sent forth, and toke many of them that had forsaken him: He slewe many of the people also, and cast them in to a greate pytt. Then committed he the londe vnto Alcimus, and left men of warre with him to helpe him, and Bachides himselfe wente vnto the kyngye. And thus Alcimus defended his hie presthode, and all such as vexed Israel, resorted vnto him: In so muche that they optayned the lode of Iuda, and dyd moch euell vnto the Israelites.

Now when Iudas sawe all the myschefe that Alcimus and his company had done (yee more then the Heithē them selues) vnto the Israelites: He wente forth rounde aboute all the borders of Iewry, and punysheuyd those vndisloyal renegates, so that they came no more out in to the countre. So whē Alcimus sawe, that Iudas and his people had gotten the vpper-hande, and that he was not able to abyde them: he wente agayne to the kyngye, and sayde all the worst of them that he coude. Then the kyngye sent Nicanor, one of his chefe pryncees (which bare euell wyl vnto Israel) and commaundedy him, that he shulde vterly destroye the people.

So 'Nicanor came to Ierusale with a greate hoost; and sent vnto Iudas and his brethren with frendly wordes (but vnder disceate) sayenge: there shal be no warre betwixte me and you: I wil come with a few men, to se how ye do, with freuynynge. Vpon this he came vnto Iudas, and they saluted one another peaceably: but the enemies were appoynted to take Iudas by violence. Neuertheles it was tolde Iudas, y he came vnto him but vnder disceate: wherfore he gat him awaie from him, and wolde se his face nomore. When Nicanor perceaued y his counsell was bewrayed, he wente out to fight agaynst Iudas, besyde Capharsalama: Where there were slayne of Nicanors hoost, v. M. men: the residue fled vnto the castell of Davuid.

After this came Nicanor vp vnto moūt Sion: and the prestes with the elders of the people wente forth to salute hym peaceably, tolde hem y burnt sacrifices tolde hem were offered for the kyngye. But he laughed the to scorne, mocked the, defyled their offeringes, and spake disdainedly, yee and swore in his wroth, sayenge: If Iudas and his hoost be not deluyered now in to my hondes, as sooone as euer I come agayne (and fayre well) I shal burne vp this house. With that, wente he out in a greate anger. Then the prestes came in, and stode before the aultre of the tēple, weepinga sayenge: For so much as thou (o LORDE) hast chosen this house, that thy name might be called vpon therin, and y it

\[a\] 1 Mac. 1. d.  \[b\] Psal. 78. a.  \[c\] 2 Ma. 15. a.  \[d\] 2 Mac. 14. c.  \[e\] 2 Par. 7. c.  \[f\] 3 Reg. 8. f.
shulde be an house of praire and peticion vn to thy people: Be avenged of this ma g his hoost, and let them be slayne with y swearde: remembere the blasphemies of them, g sufre them not to continue eny longer.

When Nicanor was gone from Ierusalem, he pitched his tente at Bethoron, and there an hoost met hi out of Siria. And Iudas came to Adarsa with iiij. M. mo, g made his prayer vnto God, sayenge: O LORDE, because the messangers of kyng Senacherib blasphemed the, the angel wente forth, and slewe an Clxxxi. thousande of them: Euen so destroye thou this hoost before vs to daie that other people maye knowe, how that he hath blasphemed thy Sanctuary: and punish him, acordlinge to his malicionsnesse.

And so the hoostes stroke the feld, the thirtente daye of the moneth Adar: and Nicanors hoost was discomfited, and he himself was first slayne in the battayll. When Nicanors men of warre sawe that he was kylled, they cast awaye their weapons and fled: but the Iewes followed vpoun them an whole dayes iourney, from Adazer vnto Gazar, blowinge with the trompettes, and makinge tokens after them. So the Iewes came forth of all the townes there abounde, and blew out their horns vpoun them, and turned againstst them: Thus were they all slayne, and not one of them lefte.

Then they toke their substance for a pray, and smote of Nicanors heade g his right honde (which he helde vp so proudely) and brought it with them, and haged it vp afore Ierusalem. Wherofore the people were exceedingely rejoyseed, and passed ouer that daye in greate gladnesse. And Iudas ordened, that y same daye (namely the xij. daye of y moneth Adar) shulde be kepte in myrth euery yeare. Thus the londe of Iuda was in rest a litte while.

The viij. Chapter.

IUDAS herde also the fame of the Ro-

maynes, that they were mightie and va-

launt men, agreeable to all things that are requyred of them, g make peace with all men, which come vnto them, and how they were doughty men of strength. Besydes that, it was tolde him of their battayls g noble actes which they dyd in Galacia, how they had con-

quered them and brought them vnder tribute: and what greate things they had done in Spayne, how that with their wyszdome and sober behauoure they had wonne the Mynes of syluer and golde that are there, and op-

tayned all the londe, with other places farre from thë: how they had discomfited and slayne downe the kynges that came vpoun them from the vtemost part of the earth, and how other people geue them tribute euery yeare: How they had slayne and overcume Philippe and Perses kyngye of Cethim and other mo (in battayll,) which had brought their ordinaunce agaynst them: how they dis-

comfited greate Antiochus kyngye of Asia (that wolde nedes fight with them) haunyge an hundreth and xx. Elephants, with horsmen, charettes, and a very greate hoost: how they toke him selfe aluye, and ordened him (with such as shulde raigne after him) to paye the a greate trybute, yee and to fynde thë good suerties and plege: Besydes all this, how they had takë from him India, Media and Lydia (his best londes) and geuen them to kyngye Eumenus. Agayne, how they perceauyng y the Grekes were comyngye to veexe them: sent against thë a captaine of an hoost which gaue thë battayll, slewe many of thë, led awaye ther wyues and children captuye, spoyled thë, toke possession of their londe, destroyed their stronge holds, and subdued thë to be their bonde men vnto this daye: Morover, how y as for other kyngdomes g Iles, which somtyyme withstode thë, they de-

stroyed them, and brought them vnder their dominion: But helped euer their owne frendes and those y were conferedate with them, g conquered kyngdomes both farre g nye: y who so euer herde of their renowne, was afrayed of them: for whom they wolde helpe to their kyngdomes, those raigned: and who it lyked not them to raigne, they put hym downe: And how they were come to greate preeminence: haunyge no kyngye amonge thë, nether eyn man clothed in purple, to be magnified there thorow: but had ordened thë selues a parlament, where in there sat iii. C. and xx. Senatours daylie vpon the counsell, to dispatch euer the busynesse of the people, and to kepe good ordre: And how y euyer yeare they chose a Mayre, to haue the gover-
naunce of all their londe: to whom euery man was obiedient, and \( \checkmark \) there was nether euell will ner discencion amonge them.

Then Iudas chose Eupolemus the sonne of Iphon the sonne of Iacob, \( \checkmark \) Iason the sonne of Eleazar, \( \checkmark \) sent the vnto Rome for to make frendshepe \( \checkmark \) a bonde of loure with them: \( \checkmark \) they might take fr\( \checkmark \) them the bondage of \( \checkmark \) Grekes, for \( \checkmark \) Iewes sawe \( \checkmark \) the Grekes wolde subdue the kyngdome of Israel. So they wete vnto Rome (a very greate jorney) \( \checkmark \) came in to \( \checkmark \) Perlamet, \( \checkmark \) saide: Iudas Machabeus with his brethren \( \checkmark \) the people of \( \checkmark \) Iewes hath sent vs vnto you, to make a bonde of frendshepe \( \checkmark \) peace with you, \( \checkmark \) ye to note vs as youre louers \( \checkmark \) frendes. And \( \checkmark \) matter pleased \( \checkmark \) Romaines right well, wherfore it was writt vp: of \( \checkmark \) which \( \checkmark \) Romaines made a wryttinge in tables of Late \( \checkmark \) sent it to Ierusalem: \( \checkmark \) they might haue by the\( \checkmark \) a memoriall of \( \checkmark \) same peace \( \checkmark \) bode of frendshepe, after this maner: God saue \( \checkmark \) Romaines \( \checkmark \) people of the Iewes both by see \( \checkmark \) by lode, \( \checkmark \) kepe \( \checkmark \) swarde enemy fr\( \checkmark \) the for euermore. Yf there come first eny warre vpo \( \checkmark \) Romaines or eny of their fredes thorow out all their dominy\( \checkmark \) peole of \( \checkmark \) Iewes shal helpe the\( \checkmark \) as \( \checkmark \) tyme requireth \( \checkmark \) with all their hertes. Also they shal nether gene nor sede vnto their enemies vitales, weapes, money ner shippes: but fullf this charge at the Romaines pleasure, \( \checkmark \) take nothinge from them therfore. Againe yf the people of the Iewes happ\( \checkmark \) first to haue warre, the Romaines shal stonde by the\( \checkmark \) with a good wil, acordinge as the tyme will suffre: Nether shal they gene vnto the Iewes enemies, vytale, weapes, money ner shippes. Thus are the Romaines content to do, \( \checkmark \) shal fullf their charge without eny discerate.

Acordinge to these articles, the Romaines made the bonde with the Iewes. Now after these articles (sayde they) yf eny of the parties will put to them, or take eny thinge from them: they shal do it with the consente of both: and what so euer they adde then vnto them or take from them, it shal stonde fast. And as touching the euell that Demetrieus hath done vnto the Iewes, we haue wryttne vnto him, sayenge: Wherfore layest thou thy heuy yocke vpon the Iewes ouere frendes and louers? Yf they make eny complaynte of the agayne vnto vs, we shall defende them, and fight with the by see and by londe.

The ir. Chapter.

IN \( \checkmark \) meane season a that Nicanor \( \checkmark \) his hoost was slayyne in the feld, he proceded further to sende Bachides and Alcimus againe in to Iewry, and those that were in the right wyne of his hoost, with them. So they wete forth by the waye that ledeth vnto Galgala, and pitched their tenetes before Mesaloth which is in Arbellis, and wanne the cite, and slewe much people. In \( \checkmark \) first moneth of the Clij. yeare, they brought their hoost to Ierusalem, and rose vp and came to Berea, with xx. M. fote men, and ij. M. horsmen.

Now Iudas had pitcht his tente at Laisa, with thre thousande chosen men. And when they sawe the multitude of the other army \( \checkmark \) it was so greate, they were sore afraied, \( \checkmark \) many conveyed them selues out of the hoost, In so mouch \( \checkmark \) there abode no mo of them but viij. C. men. When Iudas sawe that his hoost fayled him, and that he must nedes fight: it brake his herte, \( \checkmark \) he had no tyne to gather them together: wherfore the man was in extreme trouble. Neuertheless he sayde vnto them, \( \checkmark \) remayned with him: Vp, let vs goe agaynst our enemies, peraduanture we shall be able to fight with them. But they wolde haue stopped him, sayenge: we shall not be able, therfore let vs now saue oure lynes, and turne agaynse to oure brethren, and then wil we fight agaynst the, for we are here but fewe. And Iudas sayde: God forbys, that we shulde fle from them. Wherfore yf oure tyne be come, let vs dye manfully for oure brethren, and let vs not stayne oure honour. Then the hoost remonned out of the tenetes, \( \checkmark \) stode agaynst them. The horsmen were deuyded in two partes: the slynge casters and the archers wente before the hoost, and all the mightie men were for mest in the feld. Bachides himself was in the right wyne of the batell, \( \checkmark \) the hoost drewe nyc in two partes, and blew the trompettes. They of Iudas syde blewe \( \checkmark \) trompettes also, \( \checkmark \) the earth shoke at the noyse of the hoostes, and they stroke a feld from the morow till night. And when Iudas sawe \( \checkmark \) Bachides hoost was strongest of the right syde, he toke with him all the hardy me, and brake

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1 Mac. 7. f. Ioae. ca. 17. libro 12.
the right wyng of their ordre, and followed vpon them vnto the mount Azot.  
Now when they which were of the left wyng, sawe that the right side was discomfited, they persecuted Iudas and them that were with him. Then was there a sore battayll, for many were slayne and wounded of both the parties, Iudas also himself was kylled, and the remaunt fled. So Ionathas and Symon toke Iudas their brother, and buried him in his fathers sepulcre in the cite of Modin. And all the people of Israel made greate lamentacion for him, and mourned longe, sayenge: Alas, that this worthy shulde be slayne, which delueryed y people of Israel. As for other things pertayninge to y battayls of Iudas, the noble actes that he did and of his worthynesse: they are not wriiten, for they were very many.

And after the death of Iudas, wicked me came vp in all the coastes of Israel, and there arose all soch as worke vnghostynesse. In those dayes was there a greate derth in the londe, and all the countre gaue ouer them selues to theirs vnto Bachides. So Bachides chose wicked men, and made them lordes in the londe. These sought out and made search for Iudas frendes, and brought them vnto Bachides: which auenged himself vpon them with greate despite. And there came so greate trouble in Israel, as was not sens the time that no prophet was sene there.

Then came all Iudas frendes together, and sayde vnto Ionathas: For so moche as thy brother Iudas is deed, there is none like him to go forth agaynst oure enemies, agaynst Bachides, and soch as are aduersaries vnto oure people. Wherefore this daye we chose the for him, to be oure prynce and captayne to ordre oure batell. And Ionathas toke the gouernaunce vpon him at the same tyme, and ruled in steade of his brother Iudas. When Bachides gat knowlege thereof, he sought for to slaye him: But Ionathas and Symon his brother, perceavynge that, fled in to y wildernesse of Thecu with all their company, and pitched their tentes by the water pole of Asphar.

Which when Bachides vnderstode, he came ouer Iordane with all his hoost vpon y Sabbath daye. Now had Ionathas sent his brother Ihon (a captayne of the people) to praye his frendes the Nabuthites, y they wolde lende them their ordunaunce, for they had moch. So the children of Iambry came out of Madaba, toke Ihon all y he had, and wente their waye withall. Then came worde vnto Ionathas y Symon his brother, y the children of Iambri made a greate mariage, brought y bryde from Madaba with greate pompe: for she was daughter to one of the noblest prynees of Canaan. Wherfore they remembered the bloude of Ihon their brother, and wente vp, and hyd them selues vnder the shadowe of the mountayne.

So they lift vp their eyes, and loked: and beholde, there was moch a doo, greate repaye: for the brydegrome came forth, his frédes and his brethren met them with tympanyes, instrumentes of musick, and many weapes. Then Ionathas and they that were with him, rose out of their skoukinge places against them, and swee many of them. As for the remaunt, they fled in to y mountaynes, and they toke all their substaunce. Thus the mariage was turned to mournynge, and y noyse of their melody in to lamentoyn. And so when they had auenged the bloude of their brother, they turned agayne vnto Iordane.

Bachides hearinge this, came vnto y very border of Iordane with a greate power vpon the Sabbath daye. And Ionathas sayde to his company: let vs get vp, fyght agaynst oure enemies: for it stondeth not with vs to daye, as in tymes past: Beholde, oure enemies are in oure waye, y water of Iordane vpon the one syde of vs, with banekes, fennes and woddles of y other syde, so y there is no place for vs to departe vnto. Wherfore crie now vnto heauen, that ye maye be delueryed from the power of youre enemies. So they stroke the batell. And Ionathas stretched out his honde to smyte Bachides, but he fled bacwarde. Then Ionathas and they were with him leape in to Iordane, swymmed ouer Iordane vnto him, there were slayne of Bachides syde that daye, a thousands men. Therfore Bachides with his hoost turned againe to Jerusalem, byoute vp y castels strange holds that were in Ierowy, Iericho, Emaus, Bethoron, Bethel, Thànata, Phara Thopo, with hye walles, with portes with lockes: set men to kepe them, y they might
vse their malice vpon Israel. He walled vp Bethsura, Gazara & the castell at Jerusale
also, & prouyed them with men & vytales:
He toke also the cheifest mens sonnes in the
countre for pledges, and put them in the
castel at Jerusalem to be kepte.
Afterwarde in the C.lxij, yeare in the se-
conde moneth, Alcimus commaunded, that y
wallace of the ymmost Sanctuary shulde be
destroyed, & the buyldinges of y prophetes
also. And when he beganne to destroye thē,
y thinges y hē wēte aboute, were hyndered:
for he was smyttyn with a palesey, & his mouth
shutt, so y he coude nomore speake ner com-
maunde eny of his house cócerninge his busi-
nesse. Thus dyed Alcimus in greate misery
at the same tyme. And whē Bachides sawe
y Alcimus was deeed, he turned agayne to
y kynge, & so the londe was in rest ij. yeares.
Then all the vngodly men helde a councell,
sayenge: Beholde, Ionathas & his cópany
are at case, & dwell without care. Wherfore
let vs brynye Bachides lither, & he shall take
them all in one night.
So they wēte y gaue Bachides this councell,
which arose to come with a greate hoost, &
sent letters prynuely to his adherentes which
were in Iewry, to take Ionathas & those y
were with him: but they might not, for the
other had gotten knowleage of their deuyce.
And Ionathas toke L. men of the countre
(which were the ryngleders of them) & slewe
them. Then Ionathas and Symon with their
cópany departed vnto the cite Bethbessen,
which lieth in the wyldernesse, and repayred
the decaye therof, & made it stronge. When
Bachides knewe this, he gathered all his
hoost, and sent worde to them that were of
Iewry. The came he and layed sege to
Bethbessen, and fought against it a longe
season, and made instrumentes of warre.
Now Ionathas lefte his brother Symon in the
cite, and wente forth into the countre,
and came with a certayne nombre, and slewe
Odares and his brethren and the children of
Phaseron in their tentes: so y he beganne to
be stronge, & to increase in power.
As for Symon and his company, they
wente out of the cite, and brēt vp the instru-
mêtes of warre, and fought agaynst Bachides,
and discôfited him. And Bachides was sore
vaxed, because his councell and trayayle was
The i. boke of the Mathabees.

Chap. i.

...they dyd. As for the Heithen that were in castels which Bachides had made vp, they fled: so that euery man left the place, and wote in to his owne countre. Onely at Bethsura remayned certayne of the Iewes, which had forsaken the lawe and commandements of God, for Bethsura was their refuge.

Now when kyng Alexander herde of \( \tilde{y} \) promises \( \tilde{y} \) Demetrius had made vnto Ionathas, and when it was tolde him of \( \tilde{y} \) batels and noble actes, which he and his brethren had done, and of the greate trauayles that they had taken: he saide: where shall we fynde soch a man? wel, we will make him oure frende, \( \tilde{y} \) be confederate with hym. Vpon this he wrote a lettre vnto hym, with these words: kyng Alexander saluteth his brother Ionathas. We haue herde of the, \( \tilde{y} \) thou art a valeaunt man, \( \tilde{y} \) mete to be oure frende: wherfore this daye we ordene the to be the hye prest of thy people, and to be called the kynges frende. (Vpon this, he sente hym a purple clothinge \( \tilde{y} \) a crowne of golde) \( \tilde{y} \) thou mayest consider what is for oure profit, \( \tilde{y} \) kepe frendshipe towarde vs.

So in the viij. moneth of the C. ix. yeare vpon the solempne feast daye of the tabernacles, Ionathas put the holy rayment vpon hym. Then gathered he an host, \( \tilde{y} \) made many weapés. Which when Demetrius herde, he was maruelous sory, \( \tilde{y} \) sayde: Alas, what haue we done, \( \tilde{y} \) Alexander hath preuented vs in gettinge the frendship of the Iewes, for his owne defence? Yet wil I wryte louingly vnto them also, yee \( \tilde{y} \) promise them dignities \( \tilde{y} \) rewardes, \( \tilde{y} \) they maye be of my syde. Wherupon he wrote vnto thes these words: Kyng Demetrius sendeth gretinge vnto \( \tilde{y} \) people of the Iewes. Where as ye haue kepeth youre courteounaunt versus, \( \tilde{y} \) continuèd in oure frendship, not enclyninge to oure enimies we were glad, when we herde therof. Wherfore remayne still \( \tilde{y} \) be faithfull to vs: \( \tilde{y} \) we shal wel recèpse you for the thinges, \( \tilde{y} \) ye haue done on oure partie: we shall release you of many charges, and geue you rewardes.

And now I discharge you \( \tilde{y} \) all \( \tilde{y} \) Iewes from tributes, I forgeue you the customes of salt, and release you of the crowne taxes, of the thirde parte of sede, and half of the frute of trees, which is myne owne dewty. These I leve for you, from this daye forth: so that they shall not be taken of the londe of Iuda...
The i. boke of the Maccabees.

Chap. r.

Then wrote kyng Alexander vnto Iona-
thas, that he shulde come and mete hym. So
he wente honorably vnto Ptolomais, & there
he met the two kinges, and gawe them greate
presentes of golde and syluer, & founde fra-
uoure in their sight. And there came together
agaynst Ionathas certayne wicked men and
vngracious persones of Israel, makyng com-
playntes of him, but the kyng regarded them
not. As for Ionathas, the kyng commanded

to take of his garments, and to clothe hym in
purple: and so they dyd. Then the kyng
appoynted hym to syt by hym, and sayde vnto
his prynce: Go with hym in to the myddest of
the cite, and make a proclamation, that no
man complayne agaynst hym of any matter,
and that no man trouble hym for any maner
of cause.

So it happened that when his accusers sawe
the worshippe which was proclaimed of hym, &
ye was clothed in purple: they fled ever-

ychone. And the kyng made moch of hym,
wrote hym amonge his chefe frenedes, made
him a duke, and partaker of his dominion.
Thus Ionathas wente agaynst to Jerusalem
with peace and gladnesse. In the Cxv.

yeare came Demetrius the sonne of Dem-
etrius from Creta in to his fathers londe:
wherof when Alexander herde tell, he was
right sory, and returned vnto Antioche. And
Demetrius chose Appollonius (which had the
gouernaunce of Celosyria) to be his captayne.

So he gathered a great hoost and came
vnto Iamnia, and sende worde vnto Ionathas
the hye prest, sayenge: Darrest thou with-

stonde vs thy self alone? As for me, I am
but laughed to score and shamed, because thou
prouest thy strength agaynst vs in the
mountaynes. Now therfore, ye thou trustest
in thyne owne strength, com downe to vs in
to the playne felde, and there let vs prooue
oure strength together: thou shalt fynde, that
I haue valeaunt men of warre with me: and
shalt knowe who I am, the other that stonde
by me.

Which saye, that your fote is not able to
stonde before oure face, for thy fathers haue
bene twayne chaced in to their owne londe.
And now, how wylt thou be able to abyde so
greate an hoost of horsmen and fote men in
the felde, where as is nether rocke, stone ner
place to fle vnto?

that they haue in my realme, shalbe fre. For
the buyldinge also repayringe of the worke
of the Sanctuary, expenses shalbe geuen out
of the kynges Checkere: Yee and for the
makinge of the walles rounde aboute Jerusalem,
for the breakinge downe of the olde, and
for the setting vp of the stronge holdes in
Iewry, shal ye costs and charges be geuen out
of the kynges Checkere.

"But when Ionathas and the people herde
these wordes, they gawe no credence vnto
them, nether receaued them: for they re-
membred the greate wickednesse that he had
done vnto Israel, and how sore he had vexed
them. Wherfore they agreed vnto Alexander,
for he was a pryncell that had dealet friendly
with them, and so they stode by him allwayes.
The gathered kyng Alexäder a greate hoost,
and brought his armie agaynst Demetrius.
So ye two kynges stroke battayll together, but
Demetrius hoost fled, and Alexander folowed
after and fell vpon them. A mightie sere
felde was it, continuyng to the Sone wente
downe, and Demetrius was slayne the same
daye.

And Alexander sente embassitours vnto
Ptolomy the kyng of Egipte with these
worde, sayenge: For so moch as I am come
agayne to my realme, and am set in the trone
of my progenitours, and haue gotten the
dominion, ouer come Demetrius, conquered
the londe, and striken a felde with hym, so that
we haue discomfitted both hym and his hoost,
and syt in the trone of his kyngdome: Let
vs now make frenshep together, geue me
thy daughter to wife: so shall I be thy sonne
in lawe, and both geue the rewardes, and hir
greate dignite. Ptolomy the kyng gaue
answere, sayenge: Happy be the daye wherein
thou art come agayne to the londe of thy
progenitours, and set in the trone of their
kyngdome. And now will I fulfil thy
wrtynghe: but mete me at Ptolomais, ye we
maye se one another, and that I maye marie
my daughter vnto the acordinge to thy dosyre.
So Ptolomy wete out of Egipte with his
doughter Cleopatra, ye came vnto Ptolomais in
ye Cxij. yeare: where kyng Alexäder met
him, he gaue Alexander his daughter Cleo-
patra, and maried them at Ptolomais with
greate worshippe, like as the maner of kynges
is to be.

\* 1 Mac. 7. b.  \* Josephus ca. 5. lib. 13.
\* Josephus cap. 6. lib. 13. Antiq.  \* 1 Mac. 3. a.
When Ionathas herde the wordes of Appollonius, he was moued in his myynde: wherfore he chose x thousande men and wente out of Jerusalem, and Symon his brother met him for to helpe him: And they pitched their tentes at Ioppa, but the cite kepe him forth, for Ioppa was an holde of Appollonius. Then Ionathas layed sege to it, and they that were in the cite, for very feare let him in: and so Ionathas waunne Ioppa. Appollonius hearinge of this, toke thire thousande horsmen, with a greate howst of fote, and wonte as though he wolde go to Azotus, & came Imediatly in to the playne felde: because he had so many horsmen, and put his trust in the. So Ionathas folowed vpon him to Azotus, & there they stroke the battayll. Now had Appollonius left a M. horsmen behynde them pruely in the tates. And when Ionathas knewe that soch waite was layed behynde them, they wete rounde aboute the enemies howst, and shot darters at the people from the mornyng to the evenyng. As for Ionathas people, they kepe their ordre as he had commanded them.

Then brought Symon forth his howst, and set them againste the fote men. For the horsmen were weery allready. So he disconfitid them, and they fled. And they that were scatred in the felde, got them to Azotus, and came in to the temple of Dagon their Idol, & they might there saue their lyues. But Ionathas set fyre vpon Azotus and all the cities rounde aboute it, & toke their goodes, & bréth vp the temple of Dagon with all them that were fled in to it.

Thus were slayne and bréth well nye viij. thousande men. So Ionathas remooued the howst from thence, and brought them to Ascalon: where men of the cite came forth, and met him with greate worship. After this wonte Ionathas and his howst agayne to Jerusalem, with greate substancye of good. And when kyngge Alexander herde these things, he thought to do Ionathas more worship, & sent him a colar of golde, as the vse is to be geuen vnto soch as are of the kynges nexte bloute. He gane him also of Accaron (with the londes belongyngge therto) in possession.

The ri. Chapter.

And hee kyngge of Egypte gathered an howst, (like the sondé lieth vpon the see shore) and many shippes: and wente aboute thanowe discarate to optayne kyngdome of Alexander, & to ioyne it vnto his owne realme. Upon this he toke his hownye in to Syria, he was sette in to the citemen, and me came forth to mete him: for kyngge Alexander had commaunded them so to do, because he was his father in lawe. Now when Ptolomy entred in to eny cite, he lefte me of warre to kepe it, and this he dyd thorow out all the cities. And when he came to Azotus, they shewed him the temple of Dagon and Azotus that was brennt vp, with the other things which were destroyed, the deed bodies cast abrode, & granes that they had made by the waye syde, for soch as were slayne in the felde: And tolde the kyngge that Ionathas had done all these things, to the intét they might get him euell will. But the kyngge sayde not a worde therto.

And Ionathas met the kyngge with greate honour to Ioppa, where they saluted another, and toke their rest. So when Ionathas had gone with kyngge, vnto the water that was calleed Eleutherus, he turned agayne to Jerusalem. Now Ptolomy had gotten the dominion of the cities vnto Seleucia vpon the see coost, ynaigynynge wicked counceuls agaynst Alexander, & sent embassitours vnto Demetrius, sayenge: Come, let vs make a bonde betwixte vs, so shall I geue the my daughter that Alexander hath, and thou shalt raigne in thy fathers kyngdome. I repente that I geue Alexander my daughter, for he goeth aboute to slaye me. And thus he slaundred Alexander, because he wolde have had his realme.

Thus he toke his daughter from him, geue her vnto Demetrius, and forsoke Alexander, so that his malice was openly knowne. And Ptolomy came to Antioche, where he set two crownes vpon his owne head: the crowne of Egypte and of Asia. In the meanye season was kyngge Alexander in Cilicia, for they that dwelt in those places, had rebelled agaynst him. But when Alexander herde of this, he came to warre agaynst him. So kinge Ptolomy brought forth his howst and met him with a mightie power, and chaced him awaye. Then fled Alexander in to Arabie, there to be defended, and kyngge Ptolomys honour increased. And Zabdiel the Arabian smote of Alexanders heade, and sent it vnto

* 1 Mac. 11. a. * Josephus cap. 7. libro 13. * 1 Mac. 10. i.
Ptolomy. But the thirde daye after, died kyng Ptolomy himself: and they whom he had set in the stronge holdes, were slayne of those that were within y cities. And Demetrius raigned in y hundredth and seuen and sixtie yeare.

At the same tyme gathered Ionathas them that were in Iewry to laye sege vnto the castell which was at Ierusalem, and so they made many instrumentes of warre agaynst it. Then wente there certaine vngodly persone (which hated their owne people) vnto kyng Demetrius, and tolde him, that Ionathas beseged y castell. So when he herde it, he was angrie, and Immediatly came to Ptolomais, and wrote vnto Ionathas, that he shulde not laye sege to the castell, but come and speake with him in all the haist. Neuerthelesse when Ionathas herde this he commanded to besiege it. He chose also certayne of the elders and prestes of Israel, and put him self in the parell, and toke with him golde, sylver, clothinge and diverse presentes: and wente to Ptolomais vnto the kyng, and founde him gracius.

And though certayne vngodly men of his owne people made complayntes vpon him, yet the kyng intreated him, like as his predecessors had done before: and promoted him in the sight of all his frendes, confirmed him in the hye presthode with all the worship he had afore, and made him his chefe frende. Ionathas also desyred the kyng that he wolde make Iewry fre, with the three head cities of Samaria and the londes pertayneinge therto: vpon this dyd Ionathas promyse him thre C. talentes. Where vnto the kyng consented, and gaue Ionathas wrytynge of the same, conteyninge these wordes: kyng Demetrius sendeth gretinge vnto his brother Ionathas and to the people of y Iewes. We sende you here a copyre of the lettre which we dyd wryte vnto our elder Lasthenus, concerninge you, that ye shulde knowe it.

Kyng Demetrius sendeth gretinge vnto Lasthenus his elder. For the faithfullnes that oure frendes the people of the Iewes kepe vnto vs, and for the lounyge kyndnesse which they beare towarde vs: we are determed to do them good. Wherfore we ordene all y coostes of Iewry with the thre cities, Lyda and Ramatha (which are added vnto Iewry from Samaria) all y lodes pertayninge there vnto, to be frely separated for such as do sacrifice in Ierusalem: both concerninge the paymeetes which the kyng toke yearly afore tyne, y frutes also of the earth. As for other tithes and tributes belongs vnto vs, we discharge the therof from this tyne forth. In like maner we grainte vnto the all the customes of salt and crowne taxes, which were brought vnto vs. And this redome shal they haue firme stedfast, fro this tyne forth for euermore. Therefore se ye make a copy of these oure letters, and deluyer it vnto Ionathas: that it maye be kepte vpon y holy mount in a cōuenient place.

After this, when Demetrius the kyng sawe that his londe was in rest, and that no resistance was made him: he sent awaye all his hoost every man to his owne place, excepte an armye of straungers, whom he brought from the iles of the Heithen, wherefore all his fathers hoost had euellyll at him. Now was there one Triphon (that had bene of Alexanders parte afore) which when he sawe that all the hoost murmured against Demetrius: he wente to Emalceul the Arabian (that brought vp Antiochus the soune of Alexander) and laye vpon him, to deluyer him this yonge Antiochus: that he might raigne in his fathers stede. He tolde him also what great euell Demetrius had done, how his minde of warre loued him not: so remayned there a longe season.

And Ionathas sent vnto kyng Demetrius, to druye them out which were in the castell at Ierusalem and in the other refugyes, for they dyd Israel greate harme. So Demetrius sent worde vnto Ionathas, sayenge: I wil not only do these thinges for the and thy people, but at tyme conueniet I wil do both the thy people greate worshippe. But now thou shalt do me a pleasure, yt thou wilt sende me men to helpe me: for all myne armye is gone fro me. So Ionathas sent him iij. M. stronge men vnto Antioche, and they came vnto the kyng, wherfore the kyng was very glad at their commynge. But they that were of the cīte (even an Cxx. thousande me) gathered them together, and wolde haue slayne the kyng, which fled in to his courte: the cītesyns kepte the stretes of the cīte, and beganne to fight.

\* 1 Ma. 10. b.  
\* 1 Ma. 10. d.  
\* 1 Mac. 12. e.
Then the kyng called for the Iewes helpe, which came vnto him all together, & went abrode thorow the cite, and slewe the same daye an C. M. men: set fyre vpon the cite, gat many spoyles in that daye, and deleyuered § kyngge. So when the citesyns sawe that the Iewes had gotten their wyll of the cite, and they them selues dispoyned of their purpose: they made their supplication vnto the kyngge, sayde: Graunte vs peace, and let the Iewes cease from troubling vs and the cite, and vpon this they cast awaye their weapons. Thus they made peace, and § Iewes gat greate worshippe in the sight of the kyngge, and in the sight of all that were in his realme, and were spoken of thorow out the kyngdome: and so they came agayne to Ierusalem with greate goodes.

So the kyngge Demetrius sat in the trone of his kyngdome, and had peace in his lode. Neuertheles he dyssembled in all that euer he spake, & with drewe himself from Ionathas, neither rewarded him acordinge to the benefites which he had done for him, but troubled him very sore. After this came Triphon agayne with yonge Antiochus, which raigned § crowned kyngge. Then there gathered vnto him all § men of warre, who Demetrius had put awaye: these fought againste Demetrius, which fled § turned his backe. So Triphon toke the Elephantes, § wanne Antioche. And yoge Antiochus wrote vnto Ionathas, sayenge: I confirme the in thy presthode, § make § ruler of iiiij. countrees, § thou mayest be a frende of § kinges.

Vpon this he sent him golden vessel to be serued in, and gave him leue to drynke in golde, to be clothed in purple, and to weare a colar of golde. He made his brother Symon also captayne, from the coostes of Tyrus vnto the borders of Egipte. Then Ionathas toke his iourney, § went thorow § cities beyonde the water (of Iordane) and all the men of warre of Syria gathered the vnto him for to helpe him. So he came vnto Ascalon, and they of the cite receaoned him honorably: § from thence wente he vnto Gaza, but they wolde not let him in: wherfore he layed sege vnto it, burnynge vp and spoylinge the places that were aboute the cite.

And the citesyns of Gaza submytted the selues vnto Ionathas, which made peace with them, but toke of their sonnes to pledge, sent the to Ierusalem, § wente thorow the countre vnto Damascus. Now when Ionathas herde that Demetrius princes were come in to Cades (which is in Galilee) with a greate hoost, pursinginge to put Demetrius out from medlinge in the realme: he came agaynst them, and lefte Symon his brother in the londe: which came to Bethsura, and layed sege to it a longe season, and discomfitted them. So they desyre to haue peace with him, which he graunted them, § afterwarde put them out from thence, toke the cite, and set men to kepe it. And Ionathas with his hoost came to the water of Genesar, § by tymes in the morninge gat them to the playne fielde of Azor.

And behelde, the hoostes of the Heithen met the in the fielde, § layed watch for the in the mountaynes: so § when Ionathas came agaynst the, the other (which were layed to watch) rose out of their places, § fought, § they that were of Ionathas syde, fled euery man: § there was not one of the left, excepte Matathias the sonne of Absalomus, and Iudas the sonne of Calphi the captayne of the hoost. The Ionathas rente his clothes, layed earth vp his heade, made his prayer, § turned agayne to thè in § fielde: where they fought together, and he put them to flight. Now when his owne men § were fled, sawe this: they turned agayne vnto him, § helped him to folowe vpon all their enemies vnto their tentes at Cades. So there were slaye of the Heithen the same daye, iiij. M. men, § Ionathas turned agayne to Ierusalem.

The rii. Chapter.

IONATHAS seyenge that § tyme was mete for him, chose certayne men and sent them vnto Rome for to stabilish § to reuene the freudshiphe with thè. § He sent lettres also vnto Sparta, and to other places in like maner. So they wete vnto Rome and entred in to § councell, § sayde: Ionathas § drye prest § the people of the Iewes sent vs vnto you, for to reuene § old freudshiphe and bonde of loue. Vpò this § Romaynes gauè the fre pasportes, § me shuld lede the home in to § lode of Iuda peaceably. And this is § copy of the lettres that Ionathas wrote vnto the Spercians:

I onathas § drye prest with § elders, prestes, § the other people of § Iewes, sende gretinge
Cfte departinge and losephus Joes
to meth 5 made vnto hode.
and helpe and foughten ceassynge and forably, wrytynge, vnto vs vnto chose brethren, shewed we Arius Arius Antipater Abraham. And we haue had helpe frō heaué, so that we are deluyered, and oure enemies subdued. Wherfore we chose Numenius the sonne of Antiochus and Antipater the sonne of Iason, and sente them vnto the Romaynes, for to renue the olde bonde of frendshipes and loue with them. We commaunded them also to come vnto you, to saluate you, and to deluyer you oure lettres, concerninge the renuacion of oure brotherhode. And now ye shal do right wel, to geue vs an awnsere there vnto.

And this is the copy of the wryntinge, which Arier the kyng of Sparta sente vnto Onias: Arier kinge of the Sparcians sendeth greytynge vnto Onias the hye prest. It is founde in wryntynge, that the Sparcians and Iewes are brethren, and come of the generacion of Abraham. And now for so much as this is come to oure knowlge, ye shal do wel, to wryte vnto vs of youre prosperite. As for vs, we haue wrytten oure mynde vnto you: Oure catell and goodes are yours and yours, ours. These thinges haue we commaunded to be shewed vnto you.

When Ionathas herde, that Demetrius prices were come forth to fight against him with a greater hoost thē afore, he wente frō Jerusalem, thē met thē in the lode of Hemath, for he gane them not space to come in to his owne countrie. And he sent spies vnto their tentes, which came agayne and tolde him, that they were appoynted to come vpo him in the night season. Wherfore when the Šone was gone downe, Ionathas cômaundd his men to watch all thē night, thē to be ready with weapons for to fight; and set watchmen rounde aboute the hoost. But when the aduersaries herde that Ionathas was ready with his men to the battayll, they feared thē were afayed in their hertes, thē kyndled fyres in their tentes, brake vp, and gat them awaye. Neuertheles Ionathas and his company knewe it not till the morninge, for they sawe the fyres burnynge.

Then Ionathas folowed vpon thē, but he might not ouertake them, for they were gone ouer the water Eleutherus. So Ionathas departed vnto thē Arabiās (which were called Zabadei) slewe them, thē toke their goodes. He proceded furthur also, and came vnto Damascus, thē wente thorow all that countrie. But Simon his brother toke his iourney and came to Ascalon and to the nexte stronge holdes: departinge vnto Ioppa, and wanne it. For he herde, that they wolde stonde of Demetrius partie: wherfore he sent me of warre in the cite, to kepe it. After this came Ionathas home agayne, thē called the elders of the people together: and deuyed with thē for to byulde vp the stroge holdes in Iewry, and the walles of Jerusalem, to set vp an hye wall betwixte the castell and thē cite, for to separate it from the cite, that it might be alone, and that men shulde nether bye nor sell in it.

Vpo this they came together for to byulde vp the cite: and for so much as the wall vpō the broke of the west syde (called Caphetheta) was fallen downe, they repayred it. And Symon set vp Adida in Sephela, and made it stronge, settinge portes thē lockes vpō it. "Now when Triphon purposed to raigne in Asia, to be crowned, and to slaye the kyng Antiochus: he was afrayed that Ionathas wolde not suffre him, but fight against him. Wherfore he wente aboute to take Ionathas, and to kyll him. So he departed, and came vnto Bethsan. Then wente Ionathas forth against him to the battayll with fourtye thousande chosen men, and came vnto Bethsan also. But whē

Triphon sawe that Ionathas came with so great an host to destroye him, he was afraied: and therefor he receaved him honorably, commended him vnto all his frendes, gaue him rewardes, and commaunded his men of warre to be as obediënt vnto him as to himself.

And saide vnto Ionathas: why hast thou caused this people to take soch tranayle, seynge there is no warre betwixte vs? Therfore sende them home agayne, suche chose certaine men to waite vpon the, suche come thou with me to Ptolomais: for I wil gene it the, with the other stròge holds, men of warre and their officers: As for me, I must departe, this is only suche cause of my comynge. Ionathas beleued him, and sayde, puttinge awaye his host, which wente in to y londe of Iuda. He kepte but iiij. M. by him, wherof he sente ij. M. in to Galilee, suche one M. wente with himself.

Now ys soone as Ionathas entred in to Ptolomais, the citesyns spurreth the gates of the cite, and toke him, and slewe all them with the swerde, that came in with him. Then sent Triphon an host of fote suche and horsmen in to Galilee and in to the greate playne felde, to destroye all Ionathas company. But when they knew that Ionathas was taken, and all they slayne that wayted vpon him: they toke counsell together, and came forth ready to the battayll. So when they which folowed vpon them, sawe, that it was a matter of life, they turned backe agayne. As for the other, they wente in to y londe of Iuda peaceably, suche bewayled Ionathas, suche them that were with him right sore. And Israel made greate lamentacion. Thé all the Heithen y were rounde aboute them, sought to destroye the. For they sayde: now haue they no captayne, nor ey man to helpe them. Therfore let vs overcome them, and rote out their name from amongst men.

The riiij. Chapter.

NOW when Symon herde that Triphon gathered a greate host, to come in to y londe of Iuda, and to destroye it: and sawe y the people was in greate fearfulness and care: He came vp to Jerusalem, and gathered the people together, y gaue the exortacion, sayenge: Ye knowe what greate battayls I and my brethren y my fathers house haue stryken for the lawe y the Sactuary, and what maner of troubles we haue sene: thowr ocasion wherof, all my brethren are slayne for Israels sake, and I am left alone. And now let not me spare myne owne life in eyny maner of trouble, for I am no better then my brethren: but wil avenge my people and the Sanctuary,oure children and oure wyues: for all the Heithen are gathered together, to destroye vs of very malice.

At these wordes the hartes of the people were kyndled together, so that they cried with a loude voyce, sayenge: Thou shalt beoure captayne in stead of Iudas y Ionathas thy brethren, ordre thou oure batell, suche what so euer thou commandest vs, we shall do it. So he gathered all the men of warre, makinge haist to fynish all the walles of Jerusalem, which he made stronge rounde aboute. Then sent he Ionathas the sonne of Absalomus with a fresh host vnto Ioppa, which drue them out y were in the castell, and remayne there himself. Triphon also remoued from Ptolomais with a greate armeye, to come in to the londe of Iuda, and Ionathas with him in ware. And Simon pitched his tentes at Addas before the playne felde.

But when Triphon knewe that Symon stode vp in stead of his brother Ionathas, and that he wolde warre agaynst him: he sent messaungers vnto him, sayenge: Where as we haue kepe Ionathas thy brother, it is for money that he is owinge in the kynges accompte, concernynge the busynesse y he had in honde. Wherfore sende now an C. talètes of syluer and his two sonnes for suertie, that when he is lette forth he shal not forsake vs: and we shal sende him agayne. Neertheless Symon knewe, that he dyssembled in his wordes: yet commaunded he the money y children to be delyuered vnto him: lest he shulde be the greater enimye agaynst y people of Israel, and saye: because he sent him not the money and the children, therefore is Ionathas deed.

So Symon sent him the children and an hundreth talentes, but he dyssembled, suche wolde not let Ionathas go. Afterwarde came Triphon in to the londe, to destroye it, and wente rounde aboute by the waye, y ledeth vnto Ador. But where so euer they wente, thinther wente Symon and his host also. Now they
that were in the castell, sent messaungers vnto Triphon, that he shulde make haist to come by the wyldernesse, and to sende them vytales: And Triphon made ready all his horsmen to come that same night. Nethertheless it was a very greate snowe, so that he came not in Galaadithim. And whē he drewe nye Baschama, he slewe Ionathas and his sondres there, and then turned for to go home in to his owne londe.

The sente Symon for to fet his brothers deed coarse, and buried it in Modin his fathers cite. So all Israel bewayled him with greate lamentacion, and mourned for him very longe. And Symon made vpon the sepulcre of his father and his brethren a buyldinge hye to loke vnto of fre stone behynde and before: and set vp seuen pilers, one agaynst another (for his father, his mother and foure brethren) and set greate pilers rude aboute, with armes vpon them for a perpetuall memory, and cardned shippes besyde the armes: y they might be sene of me saylinge in the see. This sepulcre which he made at Modin, stondeth yet vnto this daye.

*Now as Triphon wente forth to walke with y yege kyng Antiochus, he slewe him trayerously, and raigned in his steade, crowned himself kyng of Asia, and dyd moch euell in the londe. Symon also buylte vp the castels in Iewry, makynge them stronge with hye towres, greate walles, portes and lockes, and layed vp vytales in the stronge holds. And Symon chose certayne men, and sente them to kyng Demetrius: to desyre him, y he wolde discharge the londe from all bondage, for Triphon had spoyled it very sore. Where vpon Demetrius the kyng answered him, y wrote vnto him after this maner:*

Demetrius y kige sendeth gretinge vnto Symon the hye prest his frende, with the elders and people of the Iewes. The golden crowne and precious stone y ye sente vnto ys, hane we receaued: and are ready to make a stedfast peace with you, yee and to wryte vnto oure officers, for to release you, concernynge the thinges wherin we made you fre: and the appoyntment y we make with you, shalbe firme and stable. The stronge holds which ye haue buylded, shalbe youre owne. As for eny ouer sight or fawte committed vnto this daye, we forgeue it, and the crowne
taxe that ye ought vs also. And where as was eny other tribute in Jerusalem, it shal now be no tribute: and loke who are mete amonge you to be in oure courte, let them be written vp, that there maye be peace betwixte vs.

Thus the yock of the Heithen was taken from Israel, in the hundrith and seuententh yeare. And the peple of the Iewes beganne to write in their letters and actes on this maner: *In y first yeare of Symon the hye prest, and prynce of the Iewes. In those dayes wente Symon vnto Gaza, and beseged it rounde aboute, where he set vp ordinaunce of warre. And wanne a towre, which he toke. So they that gat in to the towre lepte into the cite, which was in a greate feare: In so mouch that the people of the cite rente their clothes, and clymmed vp vpon the walles with their wyues and children, besekynge Symon to be at one with them, sayenge:

O rewarde vs not after oure wickednes, but be gracious vnto vs, and we shal do y seruycye. Then Symon for very pite, wolde fight no more agaynst them, but put them out of the cite, and caused the houses (wherin the ymages were) to be clensed: and so entred the cite with Psalms of prayse, ginge thankes vnto the LORDE. So when he had cast all abhominacioes out of the cite, he set soch men in it as kepte the lawe of God, and made the cite stronge, and builded a dwellinge place for himself. Now when they in the castell at Jerusalem were kepe so strately, that they coude not come forth ner in to countrie, and might nether bye ner sell: they were very hungrie, and many of them famished to death: In so mouch that they besought Symon to be at one with them, which he graunte them. So he put them out from thence, and clensed the castell from fylthinesse. And vpon the xxiiij. daye of the seconde moneth in the Clxij. yeare they entred in to it with thankesgeyunge and braunches of palm trees, with harpes, crowdes, cymbals, and luttes, synginge psalmes and songes of prayse vnto God, for that the greate enemy of Israel was ouer come. And Symon ordered that the same daye shulde be kepe every yeare in gladnesse, and made stronge the hyll of the temple that


* 1 Macha. 14. d.

126
was besyde the castell, where he dwelt him self with his company. Symon also perceauynge that Ihon his sonne was a mightie man of armes, made him captayne of all the hoostes, and caused him to dwell at Gaza.

The riiij. Chapter.

I

N the Clxixij. yeare gathered kynge Demetrius his hoost, and departed vnto Media, to gett him helpe for to fight agaynst Triphon. Now when Arsaces the kyng of Persia and Media herde, that Demetrius was entred within his borders: he sente one of his prynces to take him alyue, and to brynge him vnto him. So he wente and slewe Demetrius hoost, toke himselfe, brought him to Arsaces, which kepte him in warde. And all the londe of Iuda was in rest, so longe as Symon lyued: for he sought the wealth of his people, threfore were they glad to haue him for their ruler, and to do him worship allwaye.

Symon wanne the cite of Ioppa also for an hauen towne, and made it an intrance in to the Iles of the see. He enlarged the borders of his people, and coquered them more londe:

He gathered vp many of their people that were presoners: he had the dominio of Gaza, Bethsura and the castell, which he clensed from fylthines, and there was no mā that resisted him: So that euer man tydled his grounde in peace, the londe of Iuda and the trees gaue their frute and encrease. The elders sat all in judgment, and toke their deuyce for the wealth of the londe: the yonge men put on worship and harnesse vpon them. He prouyded vyttayles for the cities, and made goodly stronge holdes of them: so that the fame of his worship was spoken of vnto the ende of y world. For he made peace thorow out the londe, and Israel was full of myrth and ioye.

Euerly mā sat vnder his vyne a fyge trees and there was no man to fray them awaye. There was none in y londe to fight agaynst them, for then the kinges were ouer come. He helped those that were in aduersite amonge his people, he was diligent to se y lawe kepte: as for soch as were vngodly and wicked he toke thē awaye. He set vp y Sanctuary, a encreased the holy vessels of the temple.

When y Romaynes and Sparciens had gotten worde, y Ionathas was deyd, they were right sory. But when they herde y Symon his brother was made hye prest in his stede, and how he had wonne the londe agayne with the cities in it: they wrote vnto him in tables of laton, to renue the frendishipe vpon the of londe, which they had made afofe with Iudas y Ionathas his brethren. Which writings were red before the congregacion at Jerusalem.

And this is the copy of the lettres, that the Sparciens sent: The Senatours and citesyns of Sparta sende gretinge vnto Simó y greate prest with the elders, prestes, a y other people of the Iewes their brethren: Whē youre embassitours that were sente vnto oure people, certified ys of youre worships, honoure and prosperous wealth: we were glad of their kommenge, and haue written the earande which they spake before the councell of the people: namely, that Numenius the sonne of Antiochus, and Antipater the sonne of Iason the Iewes embassitours are come vnto vs, for to renue the olde frendishipe with ys. Vpon this the people consented, that the men shulde be honorably intreated, and that the copy of their earande shulde be written in the speciall bokes of the people, for a perpetuall memory vnto the Sparciens: yee and that we shulde sende a copy of the same vnto Symon the greate prest.

After this dyd Symon sende Numenius vnto Rome, with a golden shylde of a thousande pounde weight, to confirme the frendishipe with them: which when the Romaynes vnderstode, they saide: what thēkes shal we recompence agayne vnto Symon a his childeren? For he hath established his brethren, and ouer come the enemies of Israel. Wherfore they graunityed him to be fre. And all this wrote the Iewes in tables of laton, and naled it vnto the pilers vpon the mount Sion. The copy of the writinge is this:

The xviij. daye of y moneth Elul in the Clxixij. yeare in the thirde yeare of Symon the hye prest, in the greate congregacion of y prestes, rulers of the people, and elders of the countre at Asaramel, were these wordes openly declared:

For so much as there was moch warre in oure londe, theryfore Symon y sonne of Mata-thias (come of the children of Iareb) and his
brethren, put them selues in parell, and resisted the enemies of their people: that their Sanctuary and lawe might be mainteyned, and dyd their people greate worshepe. Ionathas in like maner, after that he had gouerned his people and bene their hye preste: dyed, and lyeth buried byside his elders.

After that wolde their enemies haue trodden their holy thinges vnder fote, destroyed their londe, and ytterly waisted their Sanctuary. Then Symon withdoste them, and fought for his people, spent much of his owne money, weapaned the valeaunt men of his people, gaue them wages, made stronge y cities of Iuda, with Bethsura that lieth vppon the borders of Iewry, (where the ordinaunce of their enemies laye somtyme) & set Iewes there for to kepe it.

F He made fast Ioppa also, which lieth vppon the see, and Gaza that bordreth vpon Azotus, (where the enemies dwelt afore) and there set Iewes to kepe it: and what so euer was mete for the subduyng of the adversaries, that layed he therin. Now whē the people sawe the noble actes of Symon, and what worshepe he purposed to do for them, his godly behauoure, and faithfullnesse which he kepe vnto them, & how he sought by all waies y wealth of his people, because he dyd all this, therfore they chose him to be their prynce & hye preste. And in his tyme they prospered wel by him, so y the Heithē were take out of their londe: & they also which were in the cite of Danid at Ierusalem in the castell (where they wente out and defiled all thinges that were aboute the Sanctuary, and did greate harme vnto clenlynes) & Symon put men of the Iewes in it, for the defence of the londe and the cite, and set vp the walles of Ierusalem.

S And kynge Demetrius confirmed him in his hye presthode, made him his frende, and dyd him greate worshepe. For he herde that the Romayns called y Iewes their frendes, louers and brethren: how honorably they receaued Symons embrassitours: how y Iewes and prestes consented that he shulde be their prynce and hye preste perpetually (till God rayes vp the true prophet) and that he shulde be their captayne, to care for the Sanctuary, and to set officers vpnon the workes therof, ouer the londe, ouer the weapons, ouer the houses of defence, to make prouysion for the holy thynges, and to be obeyed of every man, and all the wrtynges of y londe to be made in his name: that he shulde be clothed in purple and golde, and that it shulde be laufull for none of the people nor prestes to breake eny of these thynges, to withstonde his wordes, ner to call eny congregacion in the londe without him: that he shulde be clothed in purple, and were a colar of golde: And yf there were eny which disobeyed or brake this ordinaunce, that he shulde be punyshed.

So all the people consented to alowe Sy- mon, and to do acordynge to these wordes. Symon also himself toke it vpnon him, and was contente to be the hye preste, the captayne and prynce of the Iewes and prestes, and to gouerne them all. And they com- maunded to make this writinge in tables of laton, and to fasten it vnto the compass of the Sanctuary in an open place: and to laye vp a copy of the same in the treasury, that Symon and his posterite might haue it.

The rv. Chapter.

MOROUER, kynge Antiochus the sonne of Demetrius sente letters from the Iles of the see, vnto Symon the hye preste and prynce of the Iewes, and to all the people, conteyninge these wordes: Antiochus the kyng senteth gretinge vnto Symon the hye preste and to the people of the Iewes. For so much as certayne wicked men haue gotten the kyngdome of our progenitours, I am purposed to chalenge the realme agayne, and to restore it to the olde estate.

Wherfore I haue gathered a greate boost and made shyppes of warre: that I maye go thowre the countre, and be auenged of them which have destroyed oure londe, and waysted many cities in my realme. And therfore now I make the fre also from all the tributes, wherof all kynges my progenitours haue discharged the, and from other customs (wher from they haue released the) what so euer they be: Yee I geue the leaue to smyte money of thine owne within thy londe. As for Ierusalem, I wil that it be holy and fre: and all the weapons and houses of defence which thou hast buylded and kepest in thine hondes, shal be thine. Where as any thyng is or shall be owynge vnto the kyng, I forgoe it the, from this time forth for euermore. And when we haue optayned oure kyngdome,
we shal do the, thy people and the temple
greate worshipe: so that youre honoure shal
be knowne thow out ÿ whole worlde.
In the Clxixiiij. yeare wente Antiochus in to
his fathers londe, and all the men of warre
came together vnto him, so that fewe were
left with Triphon. So the kyng Antiochus
folowed vpon him, but he fled vnto Dora,
which lieth by the see syde: for he sawe ÿ
there was myschefe comminge vnto him,
and that his hoost had forsaken him. Then came
Antiochus vnto Dora with an hundreth ÿ twenty-
tye thousande men of armes vpon fote,
and eight thousande horsmen. So he compassed
the cite rounde aboute, and ÿ shippes came
by the see. Thus they vexed the cite by
londe and by water, in so moch that they
suffered no man to goe in nor out.
*In the meane season came Numenius (ÿ
they that had bene with him) from the cite
of Rome, haunuye letters writte vnto the
kynges and prouincies, wherin were conteyned
these worde: Lucius the Mayre of Rome
sendeth gretinge vnto Ptolomy the kyng.
The embassitours of the Iewes oure frédes
beinge sent from Symon the hye prest and
from the people of the Iewes, came vnto us,
for to reuene the olde frendishpe and bonde of
loue, and brought a shylde of golde weyenge
a thousande pounde, which we were contente
to receaue of them. Wherefore we thought
it good to wryte vnto the kynges ÿ prouincies,
to do them no harme, nor to take parte
agaynst the, their cities ner countreys nether
to mayntene their enemies against them.
Yf there be eny wicked personnes therefore
fled from their countre vnto you, deluyer them
vnto Symon the hye prest, ÿ he maye punysh
them acordinge to their owne lawe.
And of euery lettre they sent a copy to Symon
the hye prest and to the people of the
Iewes. So Antiochus the kyng brought his
host vnto Dora the seconde tyne, to take it:
where he made diuerse ordainace of warre,
and kepte Triphon in, ÿ he shulde not come
forth. Then Symon sent Antiochus two
thousande chosen men to helpe him with golde,
syluer and other plenteous geer: Neuerthe-
lesse he wold not receaue them, but brake
all ÿ couenaunt which he made with Symon
afore, ÿ withdrew himself fro him.
He sent Athenobius also a frende of his
vnto Symon, for to reason with him, sayenge:
Ye witholde fro me Ioppa and Gaza (with
the castell that is at Ierusale) which are cities
of my realme, whose borders ye haue de-
stroyed, and done greate euell in the londe,
hauynge the dominacio in many other places
of my kyngdome. Wherefore deluyer now ÿ
cities which ye haue takè, with ÿ tributes of ÿ
places ÿ ye haue rule vpon without the bord-
ers of Iewrye: Or els geue me fyue hundreth
talentes of syluer, yee and for the harme that
ye haue done in the cities and for the tributes
of the same, other fyue hundred talentes. ÿf
no, we shal come and fight agaynst you.
So Athenobius the kynges frende came to
Ierusale, and when he sawe ÿ greate worshipe
and honour of Symô in golde, syluer and so
greate plenty of ornamentes: he marveiled,
and tolde Symon as the kyng commaundad
him. Then answered Symon and saide vnto
him: 5 As for vs, we hauete nether taken other
mè londe, ner witholdè them, but only oure
fathers heretage, which oure enemies had
vrnighteously in possession a certayne tyne.
This heretage of oure fathers haue we chal-
enged in processe of tyne. And where as
thou cóplaynest concernynge Ioppa and Gaza,
ye dyd greate harme to oure people and in
oure londe, yet wyll we geue an ÿ talentes for
them.
Neuertheles Athenobius answered him not
one worde, but turned agayne wrothfull vnto
ÿ kyng, and tolde him all these wordes,
and the greate dignite of Symon with all
that he had sene, and the kyng was very
angrie. In the meane tyne fled Triphon by
shippe vnto Orthosaida. Then the kyng
made Cendebeus captyane of the see coost, ÿ
gae him an hoost of fote men and horsmen,
cóaundinge him to remove ÿ hoost towarde
Iewry, ÿ to buylde vp the cite of Cedron, to
make vp ÿ portes, ÿ to warre agaynst ÿ people
of the Iewes. As for the kyng he him selfe, he
followed vpon Triphon. So Cendebeus came
vnto Iamnia, ÿ beganne to vexe ÿ people, to

* 1 Ma. 14. d.
* Judic. 11. c. d.
treade downe Iewry, to take the people prisoners, to slaye the to buylde vp Cedron: where he set horsmē other men of warre, that they might come forth and go thorow the stretes of Iewry, like as the kyngye had commanded him.

The 1st. Chapter.

THEN came Ihon vp from Gaza, and tolde Symon his father, what Cendebeus had done amongst their people. Vpon this called Symon two of his eldest sonses, Judas x Ihon, and sayde vp to them: I and my brethren x my fathers house, have euere from oure youth vp vntil this daye, foughten agaynst the enemies of Israel, x God gane vs good fortune to deluyer Israel oft tymes. And now for so much as I am olde, be ye in steade of me x my brother, to go forth x fight for oure people, x the helpe of God be with you. So he chose xx. M. fightinge men of the countre, with horsmen also, which wente forth agaynst Cendebeus and rested at Modin.

In the mornynge they arose, x wete in to x playne felde: and beholde, a mightie greate hoost came agaynst the, both of fote men x horsmen. Now was there a water broke betwixt them, x Ihon remoued the hoost towards them. And when he sawe that the people was afraied to go ouer x water broke, he wente ouer first him self: and the men seyenge this, followed him.

Then Ihon set his horsmen x fote men in ordre, the one by the other, for their enemies horsmen were very many. But when they blewe vp the prestes trumpettes, Cendebeus fled with his hoost, wherof many were slayne, and the remauntau gat them to their stronge holde. Iudas also Ihos brother was wounded at x same tyme. And Ihon folowed still vp x enemies, till he came to Cedro which he byulde. The enemies fled also vp to the towres x were in x fieldes of Azotus, x those dyd Ihon burne vp. Thus there were slayne ij. M. men of them, x Ihon turned agayne peaceably in to Iewry.

And in the felde of Iericho was Ptolomy the sonne of Abobus made captayne: which because he had abundance of syluer x golde, (for he had maried the daughter of Symon the hye prest) waxed proude in his mynde, x thought to conquer the lode, ymageminge falsed agaynst Symō x his sonses, to destroye the. Now as Symon was goynge aboute x thorow the cities, x were in x coutre of Iewry, and carynge for them: he came downe to Iericho, with Mathathias x Judas his sonses, in the Clxxvij. yeare, in x xij. moneth called Sabat. Then Ptolomy x sonne of Abobus receaued them (but with disceate) in to a stronge house of his called Doch, which he had byulded, where he made them a bancket.

So when Symon x his sonses were mery x had drunken well, Ptolomy stode vp with his men (whο he had hyd there) x take their weapons, entred in to the bancket house, x slewe Symon with his two sonses, x certayne of his seruaites. Soch greate vnfaithfulnesse dyd Ptolomy in Israel, and recopensed euell for good. Then wrote this Ptolomy x same vp to kyngge Antiochus, requyringe him that he shulde sende him an hoost to helpe him: x so shulde he deluyer him the londe, with the cities x tributes of the same. He sent other men also vp to Gaza, for to take Ihon: x wrote vp to the captaynes to come to him, x he shulde geue them syluer, golde and rewardes. And to Jerusalem he sent other, to take it and the Sanctuary.

The ranne there one before, x tolde Ihon in Gaza, that his father x his brethren were slayne, and how that Ptolomy had sent to slaye him also. Whē Ihon herde this, he was sore abaszshed, and layed hodes of them that were come to destroye him, and slewe them: for he kneue, that they wente aboute to kyll him.

As for other thinges concernyng Ihon: of his warres, of his noble actēs (wherin he behaued him self manfully) of the buyldinge of walles which he made, and other of his dedes: They are written in the cronicles of his presthode, from the tyme forth x he was made hye prest after his father.

The ende of the first boke of the Machabees.
The seconde boke of the Machabees.

What this boke conteyñeth.

Chap. I.
The Iewes wryte vnto Aristobolus of the clensyng of the temple, and of the feast of tabernacles. Of the fyre that was hyd in the pyt.

Chap. II.
What Jeremey requyred of the Iewes that were in preson, and of their stories.

Chap. III.
The Heithē kynges helde the temple at Ierusalem in honour. The variaunce betwixte Simon and Onias. What Appollonius & Heliodorus dyd at Ierusalem. The punyshment of Heliodorus.

Chap. IIII.
The wickednes of Symon. The faithfullnesse of Onias. Iason laboureth to be hye prest. Of his wickednesse, and how he was dryuen awaye. The alteracion of the prestode. Andronicus destoyeth Onias, and God striketh him therefore.

Chap. V.
Wonderous thinges done at Ierusalem. Iason fallyth vpon the cite, handleth abhominably, and yet is fayne to fie at the last. The kyng of Egipte taketh the cite agayne with greate bloudsheddynge.

Chap. VI.
The kyng procedeth forth in his tyrannye, as well in other cities where the laue of God is kepe, as at Ierusalem. All this sendeth God for the wickednes of the people. The stedfastnesse of Eleazar.

Chap. VII.
The death of the vij. brethrē of their mother. How constante they are to suffre, rather then to obeye the wicked kyngye.

Chap. VIII.
The manlynnesse of Iudas Machabeus, and how Philippe medleth against him. Iudas conforteth his people, and ouercommeth Nicanor.

Chap. IX.
Of Antiochus and his pryde, & how God punyshed him.

Chap. X.
Machabeus wynneth the holy cite agayne, and clenseth it. Eupator foloweth his father Antiochus. Iudas Machabeus ordreth him self well.

Chap. XI.
What Lysias purposeth. Iudas withstandeth him, God taketh his parte. Lysias & Iudas are at one.

Chap. XII.
Timotheus, Appolonius and other, ymagin treason. Iudas Machabeus punysheth them, wynneth Caspin & other cities.

Chap. XIII.
Antiochus & Lysias make the forth agaynst the Iewes. Iudas gathereth the people, & byddeth them call vpon God, goeth on, and besyde Modin striketh a greate batell.

Chap. XIV.
Of Demetrias the sonne of Seleucus. The trayterous dealinge of Alcimus. Nicanor breaketh falsely the bonde made with Iudas Machabeus. Of the mālynes of Razis.

Chap. XV.
Nicanors wicked purpose. Iudas geneth his people godly consolacion. Of his dreames and visions, and how Nicanor perished.
The first Chapter.

The brethren of the Jews which be at Jerusalem &c. the Lord be gracious vnto you, 

there those brethren of the Jews which are thorow Egypte: good fortune, health and peace.

God the Lord be gracious vnto you, 

and ye maye loue and serue him, yee and performe his will with an whole herte and of a wyllinge mynde: He opè ye hertes in his lawe and in his commandementes, sende you peace: heare you prayers, be at one with you, and never forsake you in tymes of trouble. This is heare oure prayer for you.

What tymes as Demetrius raigned, in the Clxix, yeare, we Jews wrote vnto you in trouble and violence that came vpon vs. In those yeares after that Jason departed out of the holy londe and kyngdome, they brent vp the porties, and shed innocent bloude. Then made we oure prayer vnto the Lord, and were herde: we offred, and lighted the candelis, setting forth cakes and bred. And now come ye vnto the feast of tabernacles in the moneth Casleu.

In the Clxxxvii, yeare the people was at Jerusalem and in Iewry, the councell and Iudas him self, sent this wholsome salutaci vnto Aristobulus kyng the Ptolomyes master, which came of the generation of the anoynted prestes: and to the Jews that were in Egypte: In so much as God hath deluyered vs from greate pares, we thanke him hylie, In that we resisted so mightie a kyngye. And ywhy? he brought men out of Persi by heapes, to fight agaynst vs and the holy cite. For as he was in Persi (namely, captayne with the greate hoost) he perished in the temple of Naneas, bynye diseauned thorow the deuyce of Naneas prestes. For as he was purposd to haue dwelt there, Antiochus his fredes came therit, to receaue much moneye for a dowry. So whè Naneas prestes had layed forth moneye, he entred with a small company in to the compasse of the temple, and so they shut the temple.

Now when Antiochus entred by openynge the preu inctrance of the temple, prestes stoned captayne to death, hewed the in peces that were with him, smote of their heads, and threw them out. In all things God be praysed, which hath deluyered the wicked in to oure hondes.

Where as we now are purposed to kepe the purificacion of the temple vpon the xxv. daye of the moneth Casleu, we thought necessary to certifie you therof: that ye also might kepe the tabernacles feast daye, the daye of the fyre, which was geuen vs when Nehemias offered, after that he had set vp a temple the aulter. For what tymes as oure fathers were led awaye vnto Persi, prestes (which then sought the honoure of God) toke fyre priuely from the aulter, hyd it in a valley, where as was a depe drye pyt: therin they keeped it, because the place was ymknowne to euery man. Now after many yeares when it pleased God, Nehemias shulde be sent from the kynge of Persia: he sent the children of those prestes (which had hyd the fyre) to seke it. And as they tolde vs, they founde no fyre, but thicke water.

The commaunded he them to drawe it vp, to brynge it him, offerynge withall. Now when sacrifices were layed on ordred, the prest Nehemias commaunded to sprenkle them the wod with the water. Whè this was done, the tymes come Sonne shone, which afore was hyd in the cloudes: there was a greate fyre kyndled, In so much euery man manured. Now all the prestes prayed, while the sacrifice was a makynge. Jonathas prayed first, and the other gaue answere.

And Nehemias prayer was after this maner: O Lord God maker of all things, thou fearfull stronge, thou righteous mercifull, thou art onely a gracious kyngye, onely lyberall, onely just, Allmightie and everlastinge, thou dost Israel from all trouble, thou hast chosen the fathers abhorred, the Heithys knowe se, how thou art oure God: Punyshe them oppressed, and proudly put vs to dishonoure. Set thy people at aygne in thy holy place, like as Moses hath spokè.

a Deut. 30. b. b Leui. 23. f. c Leuit. 6. a. 10. a. 16. c. d Deu. 30. a.
And the prestes songe Psalms of thanksgivinge, so stode as the sacrifice endured. Now when the sacrifice was brent, Nehemias commanded the greate stones to be sprented with the residue of the water. Which when it was done, there was kyndled a flamme of the also: but it was consumed thorow the light, by shyned from the aulter. So whē this matter was knowne, it was tolde the kynge of Persia, that in the place where the prestes (which were led awaye) had hyd fyre, there appeared water in stede of fyre, that Nehemias his company had purified the sacrifices withall. Then the kynge considerynge matter diligently, made him a temple, to prove the thinges done. And whē he founde it so in dede, he gau the prestes many giftes dyuerse rewardes: yee he toke them with his owne hōde, he gau the. And Nehemias called the same place Nephthar, which is as much to saye as a clensynge: but many men call it Nephthar.

The iij. Chapter.

IT is founde also in the wringings of Ieremy the prophet, y he commanded them which were caried awaye, to take fyre, as it is sayde afore. He commanded them also, y they shulde not forget the lawe commandements of the LORDE, y they shulde not errre in their myndes, whē they se ymages of syluer golde with their ornamentes. These such other thinges commanded he them, heejected them, that they shulde not lett the lawe of God go out of their hertes. It is wrytten also, how the prophet (at commandement of God) charged them, to take the tabernacle the arke with them: he wente forth vnto the mountaine, where Moses clymmed vp, saw the heretage of God. And when Ieremy came there, he founde an ouene cave, wherein he layed the tabernacle, arke the aulter of incense, so stopped the hole. There came certayne men together also folowinge him, to mare the place, but they coude not fynde it. Which when Ieremy perceaved, he reprowed then, sayenge: As for that place, it shalve vknowne, vntil y tyme that God gather his people togethher againe, then shal God shewe them these things, the majesty of the LORDE shall appeare, the cloude also, like as it was shewed vnto Moses: like as when Salomon desyred the place might be sanctified, it was shewed him.

For he byenge a wyse man, handled honyerably and wysely: offerynge vnto God in th halowinge of the temple, when it was fyndshed. And like as when Moses prayed vnto the LORDE, the fyre came downe from heauen, consumed the burntofferinge: Euen so prayed Salomon also, the fyre came downe from heauen, consumed the burntofferinge. And Moses sayde: because the synofferynge was not eaten, therfore it is consumed. In like maner Salomon kepte the dedicacion (or halowynge) eight daies.

In Annotacions wrytynges of Ieremy, were these thinges put also: he made a lybrary, how he gathered out of all countrees the bokes of the prophets, of Daud, the epistes of the kynes, and of the presents. Euen so Iudas also, looke what he lerned by experience of warre, such thinges as hath happened vnto vs, he gathered the all together, so we haue them by vs. Yf ye now desyre to haue the same, sende some body to fetch them vnto you. Where as we the are aboute to celebrate the purificacion, we haue written vnto you. Therfore ye shall do well, yf ye kepe the same daies. We hope also, that the God (which delueryed his people, gaue them all the heretage, kyngdome, presthode the Sanctuary he promised them in the lawe) shal shortly haue mercy vpo vs, gather vs together from under the heaué in to his holy place: for he hath saued vs fro greate parels, hath clensed the place.

As concernyng Iudas Machabeus his brethren, the purificacione of the greate temple, the dedicacion of the aulter, yeer of the warres the comainaring noble Antiochus and Eu-tator his sonne, of the shyninges he came downe from heauen vpon those, which manfully defended the Iewes. (For though they were but fewe, yet defended they the whole londe, drove awaye enemies host, recovered agayne the temple, was spoken of thorow out all the worlde, delueryed the cite, doyng their best the lawe of the LORDE which was put downe, might with all tranquilithe be
restored agayne vnto the LORDE, y was so mercifull vnto the. As touchinge Iason also of Cyren, we haue vndertakè copiously to bryngge in to one boke, the things y were coprehended of him in ryue. For we cossideringe the multitude of the bokes, and how harde it shulde be for them y wolde medle with stories and actes (and that because of so dyuerse matters) haue vnder taken so to com-prehende the stories: that soch as are disposed to reade, might haue pleasure and pastyme therin: and that they which are diligent in soch things, might the better thinke vpon them: yee and that who so euere red them, might haue profit therby.

Neuerthelesse we oure selues that haue medled with this matter for the shornynge of it, haue taken no small laboure, but greate diligence, watchynges and traualye. Like as they that make a feast, wolde fayne do other men pleasure: Euen so we also (for many mens sakes) are very wel contente to take the laboure, where as we maye shortly comprehede, the thynges that other men haue truly wrytten.

For he y buyldeth an house a new, must prouyde for many thynges to y whole buyl-dinge: but he that payneth it afterwardes, seketh but only what is comly, mete and convenient to garnysh it withall. Euen so do we also in like maner. And why? He that begynmeth to wryte a story for the first, must with his vnderstandinge gather the matter together, set his wordes in ordre, and dili-gently seke out every parte: But he that afterwardes wyl shorten it, vseth few wordes, and toucheth not the matter at the largesit. Let this be sufficient for a prologue, now wyl we begynne to shew the matter: for it is but a foolish thinge to make a longe prologue, and to be shorte in the story it self.

The iij. Chapter

What tyme as the holy cite was inha-bited in all peace and wealth, a when the lawes were yet very well kepte. (For so was it ordened by Onias the hye prest and other godly men, that were enemies to wick-ednesse:) It came thereto, that euens the kynges and *prynces the selues dyd the place greate worship, and garnyshed y temple with greate giftes: in so moch that Seleucus kyng of Asia of his owne rentes bare all the costes *belonginge to the seruycye of the offerynges. Then Symon of the trybe of Ben Iamin, a ruler of the temple, laboured to worke some myschefe in the cite: but the hye prest resisted him.

Neuerthelesse when he might not ouercome Onias, he gat him to ' Appolonius the sone of Thersa (which the was chefe lorde in Celosyria and Phenices) and tolde him, y the treasury in Jerusalem was full of innumerable money, and how that the comons goodes (which belonged not vnto the offerynges) were excceedinge greate also: yee and how it were possible, that all these might come vnder the kynges power.

Now when Appollonius had shewed the kynges of the moneye, as it was tolde him: y kinge called for Heliodorus his stewarte, and sent him with a commandement, to bryngge him the sayde money. Immediatly Helio-dorus take his journey, but vnder a coloure, as though he wolde go thorow Celosyria and Phenices to vset the cities, but his purpose was to fulfill the kynges pleasure. So when he came to Jerusalem, and was louyngly receaued of the hye prest in to the cite: he tolde what was determed concernyng the moneye, and shewed the cause of his com-myng: he axed also, yf it were so in dede. Then the hye prest tolde him, that there was soch money layed vp for the vpholdinge of weddowes and fatherlesse childre, and how that a certayne of it belonged vnto Hyrcanus Tobias a noble man: and that of all the moneye (which that wicked Symon had bwarayed) there were iiiij. hundreth talents of syluer, and ij. hundreth of golde: yee g that it were vnpossible for those mens meaninge to be disceaued, that had layed vp their moneye in the place and temple (which is had in worshipe thorow the whole worlde) for the mayntenance and honoure of y same. Whervnto Heliodorus answered, y the kynghe had commaundcd him in eny wyse, to bryngge him the moneye.

So at the daye appoynted, Heliodorus entred in to the temple to ordre this matter. But there was no small feare thorow out the whole cite. The prestes fell downe before the aulters in their vestimentes, and called vnto heauen vpon him, which had made a
lawe concernyng sute genen to kepe, that they shulde be safely preserued, for soch as comitte them vnto kepynge. Then who so had loked the hye prest in the face, it wolde hawe greued his herte: For his countenance and the chaunginge of his colour, declared the inwarde sorowe of his mynde. The mā was all in heynynesse, and his body in feare: wherby they that loked vpon him, might perceave the grege of his herte. The other people also came out of their houses by heapes vnto the comon prayer, because the place was like to come in to confucion. The women came together thorow the stretes, with hayric clothes aboute their brestes.

The virgins also that were kepte in, ranne to Onias, some to the walles, other some loked out at the wyndowes: yee they all helde vp their sondes towards heauen, & prayed. A miserable thynge was it, to loke vpon the comon people, the hye prest beynge in soch trouble. But they besonght Almighty God, that the goodes which were committed vnto the, might be kepte whole, for those that had deliuered them vnto their kepynge. Neuertheles the thynge that Heliodorus was determed to do, that perfourmed he in the same place, he him self personally beynge aboute the treasury with his men of warre. But the sprete of Almightie God shewed him self openly, so that all they which presumed to obeye Heliodorus, fell thorow his power of God in to a greate fearfulness & dred. For there apeare vnto them an horse, with a terrible man syttinge vpon him, deckte in goodly araye, and the horse smote at Heliodorus with his fore fete. Now he that sat vpon this horse, had harness of golde vpon him.

Morouer there apeare ij. fayre and beutifull yonge men in goodly araye, which stode by him, scourged him of both the sydes, & gau him many stripes without ceassinge. With that, fell Heliodorus sodenly vnto the grounde. So they toke him vp (beynge compassed aboute with greate darknesse) and bare him out vpō a beare. Thus he that came with so many runners and men of warre in to this sayde treasury, was borne out, where as no man might helpe him: and so the power of God was manifest and knowne. He laye still domme also by the power of God, destitute of all hope and life. And they prayed the LORDE, that he had shewed his power vpon his place and temple, which a little afore was full of feare & trouble: and that thorow the reuelacion of the Allmichtie LORDE it was fylled with joye and gladnesse. The certaine of Heliodorus fredes prayed Onias, that in all haist he wolde call vpon God, to graunte him his life, which was geuyng vp the goost. So the hye prest considered the matter, and lest the kyngye shulde suspecte that the Jewes had done Heliodorus some euell: he offerd an healthofferynge for him. Now whē the hye prest had opteyned his peticion, the same yonge mē in the same clothinge apeare, stode besyde Heliodorus, sayenge: Thanke Onias thine prest, for for his sake hath thine LORDE granted the thy life: therfore seyenge thine God hath scourged thine, gene him prayse thankes, and shewe every man his might power. And whē they had spoken these wordes, they apeared nomore. So Heliodorus offred vnto God, made greate vowes vnto him which had granted him his life, thaketh Onias, toke his hoost, vnto againe to the kinge. The testified he vnto euery mage, of greate workes of God, y he had sene with his eyes. And whē the kyngye axed Heliodorus who were mete to be sent yet once agayne to Jerusalem, he sayde: Yf thou hast eny enemy or aduersary vnto thy realme, sende him thither, thou shalt haue him punished, yf he escape with his life: for in his place (no doute) there is a speciall power of workinge of God. For he that dwellith in heauen, yvseth his defendeth his place: all come to do it harme, he punishe eth defender of the cite of his people: yee so feruent in the lawe of God. But when the malice of Symon increased so farre, thine thorow his frendes
there were certayne manslaughters committted:
Onias considered the parell y might come
thorow this strife, and how that Appollonius
(namely the chefe lorde in Celosyria and
Phenices) was all set vpon tyranmy, and
Symons malice increased the same: He gat
him to the kynde, not as an accuser of the
citesyns, but as one that by him self intended
the comon wealth of the whole multitude.
For he saw it was not possible to lyue in
peace, nether Synon to leaue of from his
foolishnesse, excepte the kynde dyd lyke
therto.

But after the death of Seleucus, when
Antiochus (which is called the noble) toke
yth kyndome: Iason the brother of Onias
laboured to be hye prest: For he came vnto
the kynde, and promised him thre hundred
lx. talentes of syluer, x of the other rētes
xxxx. talentes. Besydes this he promised him
yet an C. x L., yf he might haue y. scole of y.
children, and that he might call them of
Jerusalem Antiochians. Which when the
kynde had graunted, a he had gotten the
superiorite: he begane immediately to drawe
his kismen to the custome of the Heithen,
put downe the things, that the Iews had set
vp of loue, by Ihon the father of Eupolemies
(which was sent embassioture vpnto Rome, for
to make the bondes of frendshiphe and loue.)
He put downe all the Lawes Lyberties of
the Iews, and set vp wicked statutes. He
durst make a fightinge scolde vnder y. castell,
and set payre yonge men to lerne the maners
of whores and brodels.

This was now the begynnynge of the
Heithenish scorne of cōurse, brought
in thorow the vngracious and vnherde wicked-
nesse of Iason (which shuld not be called a
prest, but an vngodly personne.) In so moch,
that the prestes were now nomore occupide
aboute the seruyce of the aultar, but despysed
the temple, regarded not the offrynge: yee
gane their diligēce to lerne to fight, to wistle,
to leape, to daunc, x to put at y. stone: set
nayng by y. honoure of y. fathers, but
liked y. glory of the Grekes best of all: for
the which they stroue perlosely, and were
gredy to folowe their statutes, yee their lust
was in all thynge to be like the, which aforo
were their enemies destroyers. Howbeit to
do wickedly agaynst y. lawe of God, shal not
escape vnpunyshed: but of this we shall
spake here after.

What tyme as the *Olympiades sportes
were played at Tyrus (the kynde him selfe
beinge presente) this vngracious Iason sent
wicked men, bearinge from them of Jerusalem
(which now were called Antiochians) ij. C.
drachmas of syluer for an offerynge to
Hercules. These had they that caried them,
deseryd vnder soch a fashio, as though they
shulde not haue bene ofrffered, but bestowed to
other vses. Neuertheles he that sent them,
sent them to the intent that they shulde be
offered vnto Hercules. But because of those
that were present, they were geuen as to the
makyng of shippes. And Appollonius the
some of Nesteus was sent in to Egipte,
because of the noble men of kynde Ptolomy
Philometer. Now when Antiochus perceaued
yth. he was put out from medlinge in the
realme, he sought his owne profitt, departed
from thence, came to Ioppa, x then to Jeru-
salem: where he was honorably receaued of
Iason the cite, x was brought in with torche
light and with greate praye: and so he
turned his hoost vnto Phenices.

After ij. yeare Iason sent Menelaus (the
tore sayde Symons brother) to beare the
money vnto y. kynde, x to bringe him answere
of other necessary matters. But he (when
he was pryazed of y. kynde for magnifiege
of his power) turned y. hye presthode vnto him
self, layenge vp iij. C. talētes of syluer for
Iason. So whē he had gotten cōmamdementes
from y. kynde, he came, hauninge nothinge
becometh a prest, but bearinge y. stomach of
crul rytauntē, x the wrath of a wyde brute
beest. Then Iason (which had diisceuad his
owne brother) sayng y. he him selfe was
begyled also, was fayne to fely in to y. lode of
y. Ammonites, x Menelaus gat y. dominio.
But as for y. moneye y. he haue promisad vnto
the kynde, he dyd nothinge therin, when
Sostratus the ruler of y. castell requirad it
of him. (For Sostratus was the mans, y. gathered
y. customes) wherofe they were both called
before the kynde. Thus was Menelaus put
out of y. presthode, x Lysimachus his brother
came in his steade. Sostratus also was made
lorde of the Cyprians.

It happenad in y. meane season, y. y. Thar-
sians x Malliocians made insurrecio, because

* These were kepte every fift yeare.
they were guen for a present vnto kynge Antiochus conuicybe. Then came y kinge in all y haist, to still them agayne and to pacifie the matter, leauyng Andronicus there to be his debye, as one mete therefore. Now Menelaus supposinge that he had gotten a right convenient tyne, stole certayne vessels of golde out of the temple, and gane thè to Andronicus for a present: and some he solde at Tyrus and in the cities therby.

Which when Onias knewe of a suertye, he reprooued hym: but he kepte him in a sainctuary besyde Daphnis, that lyeth by Antioche. Wherfore Menelaus gat hym to Andronicus, and prayed hym that he wolde slaye Onias. So when he came to Onias, he counseled hym curtaly to come out of the sainctuary, geuyng hym his hone with an ooth (how be it he suspecte hym) and thè he slew Onias, without eyg rearde of rightuousnesse. For the which cause not only the Iewes, but other nacions also toke indignacion, and were displesed for the vnrighetous death of so godly a man.

And when the kynge was come agayne from Cilicia, the Iewes and certayne of the Greces wente vnto hym, complayninge for the vnrighetous death of Onias. Yee Antiochus himself also was sory in his mynde for Onias, so y it pitied hym, and he wepte, remembreng his sobernesse and manerly behauoure. Wherfore he was so kyndled in his mynde, y he commaunded Andronicus to be striped out of his purple clotheinge, æ so to be led thorow out all the cite, yee and æ vngracious man to be slayne in æ same place, where he committed his wickednes vpyn Onias. Thus æ LORDE rewarded hym his punyshment, as he had deseryed. Now when Lysimachus had done many wicked dedes in æ temple thorow the councell of Menelaus, and the voyage came abrode: the multitude gathered thè together agaynst Lysimachus, for he had carried out now moch golde.

So when the people arose and were fylde of displeasure, Lysimachus armed iij. M. vntirithes to defende him: a certayne tyraunte beyng their captayn, which was growen both in age æ woodnesse. But when the people vnderstode the purpose of Lysimachus, some gat stones, some good strong clubbes, æ some cast asshes vpyn Lysimachus. Thus there were many of the wounded, some beyng slayne, æ all the other chaced awaye. But as for æ wicked churchrobber himself, they kylded him besyde the treasury. Of these matters therfore there was kepte a courte agaynst Menelaus.

Now when æ kinge came to Tyrus, they made a coplaynte vnto hym of Menelaus, concerninge this busynesse, æ æ embassitours were thre. But Menelaus went æ promised Ptolomy to geue hym moche money, æ he wolde persuade the kynge. So Ptolomy waete to the kynge in to a courte (where as he was set to coole him) æ brought hym out of æ mynde. In so moch æ he discharged Menelaus from æ accusacions, æ not withstandinge was cause of all myscheve: and those poore men (which æ they had tolde their cause, yee before the Scythians, they shulde have ben judged innocent) thè he condenced to death. Thus were they soone punyshed, which folowed vpæ æ matter for æ cite, for æ people, æ æ holy vessell. Wherfore they of Tyrus toke indignacion, æ buried thè honorably. And so thorow æ covetousnesse of them that were in power, Menelaus remayned still in authoritie, increasinge in malyce, to the hurte of the citesyns.

The v. Chapter.

At æ same tyme Antiochus made hym æ ready to go againe in to Egipte. Thè were there sene at Jerusalem (xl. dayes lõge) horsmen runninge to and fro in the ayre, which had rayment of golde, æ speares. There were sene also whole hoostes of mè weaped, æ horses runnynge in an ordre, how they came together, how they helde forth their shildes, how æ harnessed men drew out their speardes, æ shot their darte. The shyne of æ golde weapes was sene, æ of all maner of armure. Wherfore every ma prayed, æ those tokens might turne to good. Now whè there was gone forth a false rumoure, as though Antiochus had bene deed: Jason toke a M. mè, æ came sodely vpæ æ cite. The citesyns râne vpnto æ walles, æ last was æ cite taken, and Menelans fled in to the castell.

As for Jason, he spared not his owne citesyns in the slaughter, neither considered he what greate euell it were, to destroy æ prosperite of his owne kynsmen: but dyd as one that had gotten the victory of his enemies, and not of his frendes. For all this gatt he not the
superiorite, but at the last receaued confucion for his malicie, and fled agayne like a vagabonde in to the londe of the Ammonites. Fynally (for a warde of his wickednesse) he was accused before Aretha the kyng of the Arabians: In so much that he was sayne to fle from cite to cite, beyng despyed of euery man as a forsaker of the lawes, and an abominable persone. And at last (as an open enemy of his owne naturall countre and of the citasyns,) he was dryuen in to Egipte.

Thus he afore put many out of their owne natuye londe, perished from home him self. He wente to Lacedemon, thinkinge there to haue gotten succoure by reason of kynred. And he that afore had casten many one out vnburied, was throwen out himself, no man mounnyng for him, ner puttinge him in his graue: so that he nether enjoyed buriall of a straunguer, nether was he par	aker of his fathers sepulcre.

Now when this was done the kynge suspecte, the Iewes wolde haue fallen from hym: wherfore he came in a great displeasure out of Egipte, to take the cite by violence. He comaunderd his men of warre also, that they shulde kyll all that were not spare, but slaye downe soch as with stode them, or clymmed vp vpov they houses. Thus was there a great slaughter of yonge men, olde men, women, children and virgins. In ij. dayes were there slayne lxxx. M. foutry thousande put in preson, no lesse solde. Yet was he not content with this, but durst go in to the most hote temple (Menelaus that traytoure to cf. lawes to his owne naturall countre, beyng his gyde) with his wicked hones toke holy vessell, which other kynges cities had genen thither for garnishinge honoure of place: the toke he in his hodes unworthy, defyled them.

So mad was Antiochus, that he considered not, how that God was a little wroth for the synnes of them that dwelt in the cite, for the which soch confucion came vpov that place. And why? if it had not happened them to have bene lapped in many synnes, this Antiochus (as soone as he had come) had sodenly bene punished, and shot out for his presumpció: like as Heliodorus was, whom Seleucus the kyngge sente to robb ey treasury. Neuertheles God hath not chosen the people for the places sake, but the place for the peoples sake: and therfore is the place become partaker of the peoples trouble, but afterward shall it enjoye the wealth of them. And like as it is now forsaken in the wrath of allmighty God, so when the greate God is reconclyed, it shal be set vp in hye worship agayne.

So when Antiochus had taken a M. and viij. C. talentes out of the temple, he got him to Antioche in all the haist, thinkinge in his pryde, that he might make me sale vpov the drye londe, and to go vpov ey see, soch an hye mynde had he. He lefte debites there to veex the people: At Jerusalem left he Philippe a Phrygian, in maners more cruel the himself set him there: At Garisim he left Andronicus Menelaus, which were more greuous to the citasyns then other. Now as he was thus set in malyce against ey Iewes, he sent Appollonius an hated prynces, with xxij. M. comaunderg him to slaye all those of were of perfecte age, and to sell the womé, maydes children. When he came now to Jerusalem, he fained peace, kep he still vntil Sabbath daye. And then he comaunderd his men to take them to their weapens (for ey Iewes kep holy daye) and so he slewe all them were gone forth to the open playe, runnyng here and there thorow the cite with his men wapened, and murthered a great nombre. But Iudas Machabeus which was the tenth, fled in to the wylderness, led his life there with his company amonge the wyld beestes and vpov the mountaynes: dwelinge there and eatinge grasse, lest they shulde be partakers of the fylthynesse.

The vi. Chapter.

NOT longe after this, sent the kyngge a messaunger of Antioche, to compell ey Iewes to atte ordinaunces of ey fathers the lawe of God, to defyle the temple was at Jerusalem, to call it the teple of Jupiter Olimpious: ey they shulde be in Gazarim, as those which dwell at place of Jupiter the harboreus. This wicked sediciió ey vngodly was heuy vpov all ey people: For ey temple was full of voluptuousnes babbage bollinge of ey Heithi, of ribaudes harlottes together. The womé wente in to ey holy place, bare
the boke of the Machabees.

Chap. vi.

In that was not laufull. The altar also was full of vnaulfull thinges, which ye lawe forbiddeth to laye vppe it. The Sabbathes were not kepte, the other solempne feastes of ye londe were not regarded. To be plaine, there durst no man be a knowne that he was a Jewe.

In the daye of the kynges byrth they were compelled perforce to offere: a when ye feast of Bacchus was kepte, they were csotrayned to weere garlandes of yven, and so to go aboute for the honoure of Bacchus.

Morouer throw the councell of Ptolomy, there wente out a commaundement in ye nexte cities of the Heithen, they should intreate the Jewes in like maner: namely, to copen the for to do sacrifice after ye lawes of Gentiles: and who so wolde not, to put them to death. A piteous thing was it to se. There were ij. women accused to haue circuemicid their sones, whom when they had led rounde aboute the cite (the babes hangleinge at their brestes) they cast them downe headlinges over the walles. Some ye were crepte in to dennes and had kepte the Sabbath, were accused vnto Philippe, and brest in the lyre: because that for the fear of God they kepte the commaundement so stiffly, and wolde not defende them selues.

Now I beseke all those which reade this boke, that they refuse it not for these falles of aduersite: iudge the thinges (ye are happened) for no destrucion, but for a chastenynge of oure people. And why? Whene God suffreth not synners longe to folowe their owne mynde, but shortly punysheth them, it is a toké of his greate louyng kyndnes. For this grace haue we of God more then other people, ye he suffreth not vs longe to synne vnpunyshe as other naciones, that when the daye of judgment commeth, he maye punysh thē in the fulnes of their synnes. Ye we synue, he correkesth vs, but he neuer withdraweth his mercy frō vs: ye though he punysh with aduersite, yeth doth he neuer forsake his people. But let this that we haue spokē now with fewe wordes, be for a warninge exortaciō of ye Heithē. Now wil we come to the declareinge of the matter. Eleazar one of ye principall scribes, an abed man a of a wel-fauored couteinance, was csotrainde to gape with opē mouth a to cate swynes flesh. But be desyringe rather to dye gloriously thē to live with shame, offred himself willingly to ye martirdome. Now whē he saue ye he must nedes go to it, he toke it paciētly: for he was at a poynte with himself, ye he wolde consente to no vnaulfull thyng for any pleasure of life. They ye stode by beyng moued with pyte (but not a right) for ye olde frendshipe of the man, toke him asyde priuely, and prayed him ye he wolde let soch flesh be brought him as were laulfull to caye, ye thē to make a couteinance as though he had eaten of ye flesh of ye sacrifice like as the kynges commaundede, for so he might be deluyere from death: ye so for the olde frendshipe of ye man, they shewed him this kindnes. But he beganne to consider his discrete and honorable age, his noble and worshipfull stocke, and how ye frō his youth vp he had bene of an honest and good concueracon, yee ye how constantly he had kepte ye ordinances and lawes commaundede by God, wherfore he gaue them this answere, and sayde:

Yet had I rather first be layed in my graue. For it becommeth not myne age (sayde he) in eny wyse to dyssemble, wherby many yonge persons might thinke, that Eleazar being lxxx. yere olde and ten, were now gone to a straunge life: and so thorow myne ypoerisy (for a litel lyne of a transitory life) they might be diseauned: by this means also shulde I defyle myne age, ye make it abhominable. For though I were now deluyere from the tormentes of men, yet shulde I not escape the honde of allmightie God, nether alyue ner deed. Wherfore I wil dye manfully, ye do as it becommeth myne age: Wherby I maie peraduenture leve an example of stedfastnesse for soch as be yonge, ye I with a ready mynde ye manfully dye an honest death, for the most worthy and holy lawes.

When he had sayde these wordes, immediatly he was drawn to the tornēte. Now they that led him and were mynde a little afore, beganne to take displeasure, because of the wordes ye he sayde: for they thought he had spokē them of an hye mynde. But whē he was in his martirdome, he mournde and sayde: Thou (O LORDE) which hast the holy knowlege, knowest openly: that where as I might be deluyere frō death, I suffre these sore paynes of my body: but in my mynde I
I am well contente to suffer them, because I fear the. Thus this man dyed, leauynge ë memoriall of his death for an example, not only vnto yonge men, but vnto all ë people, to be stedfast and manly.

The viij. Chapter.

It happened also that there were viij. brethren (with their mother) taken, ë compelled by the kyng e agaynst the lawe, to eate swynes flesh: namelye with scourges and lethren whippes. And one of them which was ë chefe, sayde: What sekest thou, and what requyrest thou of vs? As for vs, we are ready rather to suffer death, than to offende the lawes of God and the fathers. Then was the kyng e angrie, and had heate cauldrons and brasen pottes. Which when they were made hote, immediatly he commandwed ë tonge of him that spake first, to be cut out, to pull the skyynne ouer his heade, to payre of the edges of his handes and fete: yee and that in the sight of his mother and the other of his brethren. Now when he was cleane marred, he commandwed a fyre to be made, ë so (whyle there was eny breath in him) to be fryed in the caudron. In the which when he had bene longe payned, the other brethren with their mother exeorted him to dye manfully, sayenge: The LORDE God shall regarde the treuthe, and comforte vs, like as Moses testifieth and declareth in his ë songe, sayenge: and he wyl haue compassion on his seruauntes.

So whë the first was deede after this maner, they brought the seconde to haue him in derision, pullyne the skyynne with the hayre ouer his heade, and axed hym, if he wolde eate swynes flesh, or he were payned in ë other membres also thorow out his body. But he answered boldly, and sayde: I will not do it. And so was he tormented like as ë first. And whë he was euë at ë geuynge vp of ë goost, he sayde: Thou most vngracious personne puttest vs now to death, but the kyng e of ë worlde shall rayse vs vp (whiche dye for his lawes) in ë resurreccion of euerlastinge life.

After hym, was the thirde had in derision: and when he was requyred, he put out his tonge, and that right soone, holdinge forth his hondes manfully, and spake with a stedfast faith: These haue I of heauë, but now for the lawe of God I despise them: for my trust is, that I shall receaue them of him agayne. In so moch that the kyng e and they which were with him, marueled at the yonge mans boldnesse, that he nothinge regarded the paynes.

Now when he was deed also, they vexed the fourth with tormentes in like maner. So when he was now at his death, he sayde: It is better that we beynge put to death of me, haue oure hope and trust in God, for he shal rayse vs vp agayne. ë As for the, thou shal haue no resurreccio to life.

And when they had spoken to the fift, they tormëthed hym. Then lokèd he vp to ë kinge, ë sayde: Thou hast power amõge me (for thou art a mortall man also thy self) to do what thou wilt, but thinke not, ë God hath forsaken oure generation. Abye the, tary styll a while, ë thou shalt se the greate power of God, how he wil punysh the ë thy sede.

After him they brought the sixte, which beynge at the poynte of death, sayde: Be not diseauned (o kyng e) for this we suffer for oure owne sakes, because we haue offended oure God, ë therfore marvelous thinges are shewed vpone vs. But thinke not thou (which takest in honde to stryue agaynst God) that thou shalt escape vnpunyshed.

This excellent mother (worthy to be well reported of, and had in remembrance) sawe her seuen sones dye in one daye, and suffred it paciëtly, because of the hope that she had in God: Yee she exeorted euery one of them in especiall, and that boldly and stedfastly, with parfite wyszdome, wakyng keppe they thought with a manly stomacke, and sayde vnto them: I can not tell how ye came in my wombe, for I neither knew you breth ner soule, no ner life. It is not I ë ioyned ë mëbers of youre bodies together, but ë maker of ë worlde, which fashioned ë byrh of më, ë begane all thinges. Euen he also of his owne mercy shall geue you breath and life agayne, like as ye now regarde not youre owne selues for his lawes sake.

Now thought Antiochus that she had despysed hym, therafore he let her go with hir reproues, and beganne to exorte the yongest sonne (which yet was left) not only with wordes

Leit. 11. a. Deut. 32. c. Ioh. 5. c.
but swore vnto him with an ooth, y he shulde make him a rich wchly man (yf he wolde forsake y lawes of his fathers) yec and y he shulde geue him, what so euer were necessary for him. But whc the yonge man wolde not be moued, for all these thinges, he called his mother, a councelde hir to saue hir sonnes life. And when he had exorted her with many wordes, she promised him, that she shulde speake vnto hir sonne. So she turned her vnto him (laughtinge y cruelly tyraunte to scorn) a spake with a bolde voyce: O my sonne, haue pite vpon me, y bare y ix. monethes in my wombe, that gau the sucke, norished the and brought the vp vnto this age. I besoke the (my sonne) loke vpon heauen and earth and all that is therin, and considere, that God made them and mans generacion of naught: so shalt thou not feare this hangman, but sufere death stedfastly, like as thy brethren have done: that I maye receaue the agayne in the same mercy with thy brethren.

Whyle she was yet speakinge these worde, the yonge man sayde: Whom loke ye for? Wherfore do ye tary? I wil not obeye the kynges commandement, but the lawe that God gaue vs by *Moses*. As for the that ymageynest all myschefe agaynst the Iewes, thou shalt not escape the honde of God: for we sufere these thinges, because of oure synnes.

And though God be angrie vs a litle whyle (for oure chasteninge a reformacion,) yet shal he be at one agayne with his seruantes. But thou. (O shame full a most abominable personne.) Pryde not thy self thorowayne hope, in beyng so malicious vpon y seruantes of God: for thou hast not yet escaped the iudgment of the God, which is all mightie, a seith all thinges. My brethren y haue suffered a litle payne, are now vnder the coenaunt of euerylasting life: but thorow the iudgment of God, thou shalt be punished righteously for thy pryde.

As for me (like as my brethren haue done) I offre my soule a my body for y lawes of oure fathers, callinge vpon God, y he will soone be mercifull vnto oure people: yee a with payne a punishement to make the graunte, a y he only is God. In me now a in my brethren y wrath of allmightie God is at an ende, which righteously is fallu vpon all oure people. Then y kyng beyng kyndled in anger, was more cruell vpon hym then vpon all y other, a toke indignacio, y he was so lightly regarded. So this kyng ma dyed vndefiled, a put his trust stil in y LORDE. Last of all after y sonnes, was y mother put to death also. Let this now be ynow spoken, concernynge y offringes, a extreme cruellnesse.

The viii. Chapter.

T
HEN Iudas Machabeus and they y were with him, wete pruely in to y townes, called their kinsfolkes a frendes together, toke vnto them all soch as contynued yet in the faith and lawe of y Iewes, and brought forth yj. M. men. So they called vpon the LORDE, y he wolde haue an eye vnto his people, which was trodd downe of euery ma: to be gracious vnto y tycle, y was defyled of the vngodly: to haue compassion vpon y destruction of the cite, (which was shortly like to be laied waist) to heare y voyce of y bloude y cried vnto him: to remembre y most vnrighteous deaths of yonge innocent children, the blasphemies also done vnto his name, a to punysh the. Now whc Machabeus had gathered this multitude together, he was to mightie for the Heithen (for y wrath of y LORDE was turned in to mercy) he fell vpon the townes and cities vnawares, brent them, toke the most comodious places, a slewe many of the enemies. But specially he made soch chases by night, in so mocch that his manlynesse was spoken of by euery were.

So when Philippe sawe that the man increased by litle and litle, and that the matter prospered with him for the most parte: he wrote vnto Ptolomy (which was a captayne in Celsorxia a Phenices) to helpe him in y kynges busynes. Thc sent he Nicanor Patrocli (a speciall frende of his) in all y haist, a gaue him of y comon sorte of the Heithen no lesse than xx. M. harnessed men, to rote out y whole generacion of the Iewes, haunge to helpe him one Gorgias a man of warre, which in matters concernynge battayls had greate experience. Nicanor ordered also the tribute (which the Romaynes shulde haue had) to be geuen vnto the kyng, out of the captiuyte of the Iewes, namely, yj. M. talentes. And immediatly he sent to y cities of y see coost,
Chap. viii.  
The 7th boke of the Machabees.  
Jo. chviii.

requyrringe thē for to bye Iewes to be their seruauntes τ, bonde men, promysyng to sell them lxx. and ten for one talente: but he considered not the wrath of allmighty God, y, was to come vpon him.

C. When Iudas knewe of this, he tolde the Iewes y were with him, of Nicanors cómyngye. Now were there some of them fearefull, not trystinghe vnto the rightrounes of God and fled their waye. But the other y remayned, came together τ, besought the LORDE, to deluyer thē frō y wicked Nicanor, which had solde thē or euer he came nyne them: and though he wolde not do it for their sakes, yet for the couenaunt that he made with their fathers, τ because they called vpon his holy τ, glorious name. And so Machabeus called his men together, namely aboute vi. M. exortinge them not to agree vnto their enemies, nether to be afrayed for π multitude of their adversaries cómyngye agaynst them vnrighteously: but to fight manly, consideringe y reprofe that they had done to the holy place without cause, how they had despyed and oppressed the cite, yee and destroyed y, lawes of the fathers. For they (sayde he) trust in their weapons and boldnesse, but oure confidence is in the allmighty LORDE, which in the twiinkelinge of an eye maye both destroye them that come agaynst vs, and all the worlde.

D. He exorted them also to cally to remembrance the helpe, that God shewed vnto their fathers: "as whē there perished an C. τ, lxxv. M. of Sennacheribs people: So he set vpon euery copāny a captayne, one of his owne brethren: Simon, Ioseph and Ionathas: géynghe eche one xv. C. men. He caused Eszdras also to reade the holy boke vnto them, and to geue them a token of the helpe of God.

Then he himselfe beinge captayne in y, fore front of the battayll, buckled with Nicanor.

And God was there helpe, in so much that they slewe aboue ix. M. mē τ, compelled y, more parte of Nicanors hoost to fle, they were so wounded and feable. Thus they toke the money from those that came to bye thē, and folowed vpon them on euery syde. But whē the tyme came vpon them, they returned, for it was the Sabbath, and therfore they folowed nonmore vpon them. So they toke their weapons and spoyles τ, kepte the Sabbath, géynghe thankes vnto the LORDE, which had deluyered them that daye, and shewed them his mercy. After the Sabbath they distributed the spoyles to the sicke, τ to y, fatherlesse, and to wyddowes, and the residue had they them selues with theirs. Whē this was done, and they all had made a generall prayer: they besought the mercifull LORDE to be at one with his seruauntes.

Of those also that were with Timotheus and Bachides, which fought agaynst them, they slewe xx. M. wanne hye and stronge holds, and deuided moo spoyles: euery géynghe an equall porcion vnto y, sicke, to y, fatherlesse, to wyddowes τ, to aged persons. And when they had diligently gathered their weapēs together, they layed them all in convenient places, τ the remnaunt of y, spoyles brought they to Jerusalem. They slewe Philarches that wicked persone, which was with Timotheus, and had vexed many Iewes. And when they helde the thankesgéynghe at Jerusalem for the victory, they brent those that had set fyre on the portes of the temple: namely Calisthenes, which was flied in to an house: and so they gat a worthy reward for their wickednesse. As for that most vngracious Nicanor, which had brought a thousande marchaūtes, to bye the Iewes, he was thorow y, helpe of the LORDE brought downe, euyn of them whom he regarded not: in so much that he put of his glorious raymēt, fled by see, and came alone to Antioche with greate shame τ, dishonoure, which he gat thorow the destruccion of his hoost. Thus he y, promysed the Romaynes to paye thē their tribute, when he toke Jerusalem: beganne now to saye planely, that God was y, defender of the Iewes, τ therfore not possible to wounde them, because they folowed y, lawes which God had made.

a 1 Mac. 5. b.  b Deut. 20. a.  c 2 Pa. 20. c.  d Iere. 17. b.  e Psalm. 19. b.  f 4 Re. 19. g.  g Ess. 37. f.  h 1 Mac. 7. c.  i 1 Ma. 4. b.  j Num. 31. d.  k 1 Re. 30. e.  l Deu. 20. b.  

128
The 4. Chapter.

The same tyme came Antiochus agayne, with "dishonoure out of Persis." For when he came to Persepolis, and undertooke to robbe the temple and to subdue the cite, the people ramm together and defended them selues, in so moch that he and his were favoure to fle with shame. And so after that flight, it happened, that Antiochus came agayne with dishonoure. But when he came to Egpathana, he gat knowlege what was happened vnto Nicanor \( \ast \) Timotheus. Now as he was auauncinge himself in his wrath, he thought he was able to avenge the injury that was done to them, vpon the Iewes: and therefore commaunded to make ready his charret, haisstinge on his journey without ceasinge: the iudgment of God prouokynge him, because he had spoké so proudly, that he wolde come to Jerusalem, and make it a graue of the Iewes. But the LORDE God of Israel,\( \ast \) that seith all things, smote him with an invisible plage, which no man coude heale.

For as soone as he had spoken these wordes, there came vpon him an horrible payne of his bowels, a sore grefe of the tharmes. And he was but right: for he had martiried other mens bowels with dyuers and straunge tormentes, how be it he wolde in no wyse ceasse from his malice. Yee he was yet the prouder, and more malicious agaynst the Iewes: But whyle he was commaundinge to make haist in the matter, it happened he fell downe violentely from the charret, so it brused his body, \( \ast \) dyd he gretame payne.

And so he that thought he might commaunde \( y \) floudes of the see (so proude was he beyonde the condicio of man) and to waye the hye mountaynes in a payre of scoales, was now brought downe to the grounde, caried vpon an horsezlytter, knowlgyng \( y \) manyfest power of God vpon him: so that \( y \) wicked body of his was full of wormes, which in his payne fell quyck out of his flesh: In so moch \( y \) his hoost was greued with the smell and stynecke of him. Thus he that a little afore thought he might reach to the starres of heauen, him might no man now abyde nor beare, for the vehemence of stynecke.

Therefore he beyngle brought from his greate pryde, begane for to come to \( y \) know-

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\( \ast \) 1 Mac. 6. a.  
\( \ast \) 2 Par. 16. b.  
\( \ast \) Act. 12. d.
after me, whom I oft commended to many of you, when I was in the hyer kyngdomes, and haue wrytten vnto hym as it foloweth herafter. 

Therefore I praye you and requyre you, to remembre the benefites that I haue done vnto you generally and in especciall. For I hope that he shall be of sober g louynge behauoure, and ye he folowe my deuycye, he shal be indifferent vnto you.

"Thus that murtherer and blasphemer of God was sore smyttē: and like as he had intreted other men, so he dyed a myserable death in a straungre countrē vpon a mountayne. And his body dyd Philippe (that wete with him) cary awaye: which fearynge the sonne of Antiochus, wente in to Egipte to Ptolomy Philemter.

The 7. Chapter.

MACHABEUS now g his company (thorow the helpe of the LORDE) wanne the temple and the cite agayne, destroyed the aulters and chapels that the Heithē had buylded thorow the strectes: clensed the temple, made another aulter of bricke stone, and after ij. yeares they offered sacrifices, set forth the incense, the lightes and shewe bred. When that was done, they fell downe flat vpon the grounde, and besought the LORDE, that they might come nomore in to soch trouble: but ye they synned eny more agaynst hym, he hym selfe to chasten them with mercy, and not to come in the hondes of those auluntes and blasphemous men.

Now vpon the same daye that y straungers poluted the temple, it happened that on the very same daye it was clensed agayne: namely, the xxij. daye of the monethe called Casleu. They kepte viij. dayes in gladnesse, like as in the feast of the tabernacles: remem-brynge that not lone afore, they helde the feast of y tabernacles vpon the mountaynes and in dennes like beastes. And to y same token they bare grene bowes, braunches and palmes before him that had greuen them good fortune to clense his place. They agreed also together, and made a statute, y every yeare those dayes shulde be solemnly kepte of all the people of the Iewes.

How Antiochus then (that was called the noble) dyed, it is sufficiently tolde. Now wil we speake of Nicanor the sonne of that wicked Antiochus, how it happened with him: and so with few words to comprehende the aduersite that chaummed in y warres.

When he had taken in the kyngdome, he made one Lysias (which had bene captayne of the hoost in Phenices and Syria) ruler ouer the matters of the realme. For Ptolomy that was called Macron, bynyng a ruler for the Iewes (and specially, to sty in judgment for soch wronge as was done vnto them) vndertooke to deale peacably with them. For the which cause he was accused of the frendes before Eupator: and when he was suspecete to be a traytoure (because he had left Cypers, that Philometor had committted vnto hym: and because he departed from noble Antiochus, that he was come vnto) he poysomed himself, and dyed.

Now when Gorgias was governoure of the same places, he toke straungers and vndertooke oft tymes to warre with y Iewes. Morouer the Idumeans that helde the strōge holdes, receaued those that were dryuen from Ierusalem, and toke in honde to warre also. But they that were with Machabeus, besought and prayed vnto the LORDE, that he wolde be their helper: and so they fell in to the stronge holdes of the Idumeans, 7 wanne many places by strength: Soch as came agaynst them they slew, and kylded no lesse (of all together) then twentye thousande. Neuerthelesse some (no lesse then nyne thousande) were fled in to two strange towres, haunyng all maner of ordin masse to withstande them.

Then Machabeus leauynge Symon, Iosephus, Zachaus and those that were with then, (which were very many) wente to besoge the, and to fight where most noede was. Now they that were with Symon bynyng led with coutesnusnesse, were intreted for money, thorow certyane of those that laye in the towers: toke lx. M. drachmas, 7 let some of them escape. But when it was tolde Machabeus what had happened, he called y captaynes of the people togethder, accusynge those persones, that they had solde the brethren for money, and let their enemies go. So he swele those traytours, 7 immediatly wente in honde with the ij. towers. And when they had ordred them selues manly with their weapons 7 hondes, they swele in y two castels moo the twctie thousande.

a Dan. 8. c. b 1 Mac. 4. c. c Exo. 20. d. d 1 Mac. 4. f. e 1 Mac. 5. a.
Now Timotheus whom the leues had overcome afore, gathered a multitude of straunge people, brought an host also of horsemen of the Asians, to wynne Iewry by strength. But when he drewe nye Machabeus and they that were with him fell to their prayer, sprenced aszshes vpon their heads, beyng gyrded with hayrie cloth aboute their loines, fel downe before LORDE that he wolde be mercifull to them, but an enemie vnto their enemies, and to take parte agaynst their aduersaries, accordinge as it is promised in the lawe. So after the prayer, they wente on further from the cite: and when they came nye the enemies, they prepared them selves agaynst them.

And by tymes in the mornynge at breake of the daye, both the hoostes buckled together. The one parte had the LORDE for their refuge, which is the geyer of prosperite, strength and victory. The other had a maly stomach, which is a captayne of warre.

The battayl now beynge greate, there appeared vnto the enemies from heauen v. men, vpon horszbacck with byrdels of golde, ledyng the leues, and two of them haunyng Machabeus betwixte them, kepe him safe on every syde with their weapēs, but shot dartes and lighteninges vpon the enemies, where thorow they were confounded with blyndnesse and so sore afrayed, that they fell downe. There were slayne of fote men twenty thousande and fynie hundred, and sise hundreth horsmen. As for Timotheus him self, he fled vnto Gazar a very stronge holde, wherein Cereas was captayne. But Machabeus and his company layed seige to it cherfully iii. dayes. Now they that were within, trustinge to the strength of the place, cursed and banned excedingly, and made greate crakynge with wicked wordes. Nenerthelesse vpon the fift daye in the mornynge, xx. yonge men of Machabeus company, beyng set on fyre in their mynydes because of the blasphemy: came manfully vnto the wall, and with bolde stomakes they and their other companie chymned vpon the towres, undertakynge to set fyre vpon the portes, to burne those blasphemyous personnes quycke. Two dayes were they destoyenge the castell, which when they founde Timotheus (that was crepte in to a corner) they kylléd him, and slewe Cereas his brother in like maner with Apolloniphans. When this was done, they sete Psalmses, with prayses and thankesgeuynges vnto the LORDE, which had done so greate things for Israel, geuen them the victory.

The ri. Chapter.

NOT longe after this, Lysias the kynges stawe and a kyneman of his, (which had the gouernance of his matters,) took sore displeasure for the thinges that had happened: and when he had gathered lixxx. M. men of fote with all the hoost of the horsmen, he came agaynst the leues, thinkynge to wynne the cite, to make it an habitacion for the Heithen, and the temple wolde he haue to be an house of lucre, like as the other goddes houses of the Heithē are, to sell y prestes office euery yeare: Not considering the power of God, but was wyde in his mynde, trustinge in multitude of fote me, in thousandes of horsmen, and in his lixxx. Elephants.

So he came in to Iewry then wente to Bethsura (a castell of defence lyenge in a narrow place, v. furlonges from Ierusale) and wanne it. Now when Machabeus and his company knew that the stronge holde were taken, they felled to their prayers with wepyng and teares before the LORDE: and all the people in like maner besought him, that he wolde sende a good angell to delyner Israel. Machabeus him self was the first that made him ready to the battayl, exortyng the other that were with him, to ioperde themselfes and to helpe their brethren. And when they were goyenge forth of Ierusale, together with a ready and wylllyng mynde, there apeare before the vpon horszbacck a mā in whyte clothinge with harnesse of golde, shakinge his speare. Then they prayes y LORDE all together, which had shewed them mercy, and were conforted in their mynydes: in so much that they were ready, not only to fight with men, but with y most cruell beastes, yee and to runne thorow walles of yron.

Thus they wente on wyllingly hauynge an helper from heauen, and the LORDE mercifull vnto them. They fell mightely vpon
their enemies like lyons, brought downe xij. M. fote men, xvj. C. horsmen, put all y other to flight, many of them beyning wounded, and some gat awaye naked. Yee Lysias himself was fayne to ffe shamefully, and so to escape. Neuerthelesse the man was not without understandinge, but considered by himself that his power was mynished, and pondred how y Iewes beyning defended by the helpe of Almightie God, were not able to be ouercome: wherfore he sent them worde, and promised, that he wolde consente to all things which were reasonable, and to make the kynge their frde. To the which prayer of Lysias Machabeus agreed, sekyng in all things the commen wealth: and what so euer Machabeus wrote vnto Lysias cocernynge the Iewes, the kynge graunted it. For there were lettres writte vnto y Iewes from Lysias conteynynge these worde:

Lysias sendeth gretinge to the people of the Iewes. Ihon and Absalon which were sent from you, deluyed me wrytinges, and required me to fulfill the thinges conteynynge their earande. Therfore loke what might be graunted, I certifie y kynge therof: and what so euer was convenient, I agreed thereto. Yf ye now wyll be faithfull in the matters, I shal endeuer my self herafter also to do you good. As conteynynge other thinges by every article therof: I haue committed them to youre messauyngers, and to those whom I sent vnto you, to comon with you of the same, fare ye well. In the hundreth and xlviij. yeare, the xxiiiij. daye of the moneth Dioscorinthius.

Now the kynges lettre conteyned these wordes: Kyng Antiochus sendeth gretinge vnto his brother Lysias. *For so much as youre father is now deede, youre wyll is, that they which are in youre realme, lyue without eny insurreccion, and euer man to be diligent in his owne matters. We vnderstande also, that the Iewes wolde not consent to youre father, for to be brought vnto the custome of the Gentiles, but stiffly to kepe their owne statutes: for the which cause they require of vs also, to let them remayneste still by their owne lawes.

Wherefore oure minde is, that this people shalbe in rest: we haue concluded and determed also, to restore them their temple agayne: that they maye lyue acordinge to the vs of a custome of their forefathers. Thou shalt do vs a pleasure therfore, yf thou sende vnto them y great with them: that when they are certified ofoure mynde, they maye be of good chere, and loke to their owne wealth.

And this was the lettre, that the kynge wrote vnto the Iewes: Kyng Antiochus sendeth gretinge vnto the counsell and the other people of the Iewes. Yf ye fare well, we haue our desire: as for vs, we are in good health. Menelaus came and tolde vs, how y youre desire was to come downe to youre people, which are with vs.

Wherefore those that wyll come, we geue them fre liberte, vnto the xxx. daye of the moneth of April, that they maye vse y meates of the Iewes and their owne lawes, like as afore: and none of them by eny maner of wayes to haue harme, for thinges done in ignorance. Menelaus whom we haue sent vnto you, shal comon with you at large, fare ye well. In the Cxviij. yeare, the xv. daye of the moneth of April.

The Romaynes also sent a lettre, conteynynge these wordes: Quintus Mennius y Titus Manlius embassadours of the Romaynes, sende gretinge vnto the people of the Iewes. Loke what Lysias the kynges kynsman hath graunted you, we graunte you the same also. But as conteynynge the thinges which he referred vnto the kynge, sende some with speeke: and podre the matter diligently amonget youre selues, that we maye cast y best to youre profite, for we must departe now vnto Antioche. And therfore wyrie shortly agayne, that we maye knowe youre mynde. Fare well. In the hundreth xlviij. yeare, y xv. daye of the moneth of April.

* When these couenauntes were made, A Lysias wente vnto the kynge, and y Iewes tyld their grounde. But Timotheus, Appollonius the some of Gemei, Jerome and Demophon y prowde, Nicanor y captayne of Cypers, and they that laye in those places: wolde not let them lyue in rest and peace. They of Ioppa also dyd euen soch a shamefull dede: They prayed y Iewes that dwelt amouge them, to go with their wyues and children in to the shippes which they had prepared, dyd with them, as though they had ought no euell wyll. For so moch then as
there was gone forth a general proclamation thorow y citle because of peace, they consented thereto, and suspecte nothinge: but when they were gone forth in to the depe, they drowned no lesse then ij. C. of them.

Whiche Iudas knew of this cruelte shewed vnto his people, he commanded those that were with him to make them ready, exorting them to call vpon God the righteous judge: wete forth agaynst those murthrers of his brethren, set fyre in y hauen by night, brent vp y shippes, and those that escaped from the fyre, he slewe with the swearde. And when he had done this, he departed as though he wolde come agaynse, and rote out all them of Ioppa. But when he had gott wordes that the Iammites were mynded to do in like maner vnto yfewes which dwelt amonge them, he came vpon the Iammites by night, and set fyre in the hauen with the shippes: so that the light of the fyre was sene at Jerusalem, vpon a ij. C. x l. furlonges.

Now when they were gone from thence ix. furlonges, in their iournye towards Timotheus: v. thousande men of fote and v. hundreth horsemen of the Arabians fought with him. So when the batell was earnest, and prospered with Iudas thorow the helpe of God: y residue of the Arabians beyng overcomen, besought Iudas to be at one with them, and promised to geue him certayne pastures, to do him good in other thinges. Iudas thyngynge that they shulde in dede be profitable concernyng many thynge, promised them peace: wherypon they shooke hondes, and so they departed to their tentes. Iudas wente also vnto a cite, which was very fast keppe with brydges, fensed rounde aboute with walles, y dyuerse kyndes of people dwellinge therinne, called Caspin.

They that were within, put soch trust in the strength of the walles, in their stoare of vytales: that they were the slacker in their doynges, cursinge and reuylinge Iudas with blasphemies, and speakyngse socwrdes as it becommeth not. But Machabeus callynge vpon the greate prynce of y worlde (which without any battayll rammes or ordinaunce of warre, dyd cast downe the walles of Iericho, in the tyme of Josue) fell manfully vpon the walles, toke the cite, and (thorowing the helpe of the LOyDE) made an excydinge greate slaughter: In so moch that a lake of ij. furlonges brode which laye therby, semed to flowe with the bloude of the slayne.

Then departed they from thence vij. C. and L. furlonges, and came to Taraca vnto yfewes that are called Tubiane. But as for Timotheus, they coude not get him there: for (not one matter dispatched,) he was departed from thence, and had lefte certayne men in a very stronge holde. But Dositheus and Sosipater which were captaynes with Machabeus, slewe those y Timotheus had lefte in the house of defence, euen x. M. men. And Machabeus prepared him with yvj. M. men y were aboute him, set them in ordre by companies, and wente forth agaynst Timotheus, which had with him an C. and xx. M. men of fote, ij. M. and v. C. horsem.

When Timotheus had knowlege of Iudas commynge, he sent the women, children and the other baggage vnto a castell called Carnion. (For it coude not be wonne, a was harde to come vnto, the wayes of the same places were so narow) and when Iudas coperie came first in sight, the enemies were smytten with feare, thorow the presence of God, which seyth all thinges: In so moch they thyngynge one here, another there, were rather discomfitte of their owne people, a wouded with the strokes of their owne swearde. Iudas also was very earnest in folowinge vpon them and punyshinge those vngodly, and slewe xxx. M. men of them. Timotheus also himself fell in to the hondes of Dositheus a Sosipater, whom he besought with many prayers, to let him go with his life: because he had many of the fewes fathers and brethren in preson, which (if they put him to death) might be disapoynted. So when he had promised faithfully to delyuer them agaynse accordinge to the condicion made, they let him go without harme, for the health of y brethren. And when Iudas had slayne xxv. M. he wente from Carnion.

Now after y he had chased awaye and slayne his enemies, he remoued the hoost towarde Ephron a stræge cite, wherein dwelt many dyuerse people of the Heithen, and y stronge yonge men kepe the walles, defendinge the mightily. In this cite was moch ordinaunce, and prouysion of darters. "But when Iudas and his company had called vpon Allmighty
God, (which with his power breaketh the strength of the enemies) they wanne the cite, and slew xxv. M. of them y were within. From thence wente they to the cite of the Seythians, which lieth vj. C. furlonges from Jerusalem. But when y Iewes which were in the cite testified, that the citemen deale loungly with them, yee and intreated them kyndly in y tyre of their aduersite, Iudas and his company gane them thankes, desyringe them to be frendly still vnto them: and so they came to Jerusalem the hye feast of the wekes beyng at honde. And after the feast they were forth agaynst Gorgias the gouernoure of Idumea, with iij. M. men of fote and iiiij. C. horsme. Which when they met together, it chaunced a few of the Iewes to be slayne.

And Dositheus one of the Bachenors a mighty horsma toke holde of Gorgias, and wolde haue taker him quyke. But an horsma of Thracia fell vpon him, and smote of his arme, so that Gorgias escaped and fled in to Moresa. When they then that were of Gorgias syde, had fowghte longe and were weyry: Iudas called vpon the LORDE that he wolle be their helper, y captayne of the felde: and with that, he begane with a manly voyce to take vp a songe of prayse, and a cry: In so moch that he made the enemies aftyred, and Gorgias men of warre to take their flight. So Iudas gathered his hoost, and came in to y cite of Odolla. And when the seventh daye came vpon them, they clensed them selues (as the custome was) y kepeth the Sabbath in the same place. And vpon the daye folowinge, Iudas y his company came to take vp the bodies of them that were slayne, and to bury them in y fathers graves. Now vnder y cotes of certayne Iewes which were slayne, they founde Iewels that they had taken ouer of the temple and from the Idols of the Janniters: which thinge is forbydden the Iewes by the lawe. Then euery man sawe y this was the cause, wherfore they were slayne.

And so euery man gaue thankes vnto the LORDE for his righteous iudgmet, which had opened the thinge that was hyd. They fell downe also vnto their prayers, and besought God, that the fawte which was made, might be put out of remembrance. Besydes that, Iudas exorted y people earnestly, to kepe them selues from soch synne: for so much as they sawe before their eyes, y these men were slayne for the same offence. So he gathered of euery one a certayne, in so moch that he brought together* two thousand drachmas of syluer, which he sent vnto Jerusalem, y there might a sacrifice be offerd for the myszyde. In the which place he dyd well y right: for he had some costeracion y pondring of y life y is after this tyre. For yf he had not thought y they, which were slayne, dyd yet lyue, it had bene superfluous and vayne, to make any vowe or sacrifice, for the y were deed. But for so moch as he sawe, that they which dye in the fauoure y beleue of God, are in good rest y ioye, he thought it to be good y honorable for a reconcylinge, to do the same for those which were slayne, that the offence might be forgenen.

The viij. Chapter.

IN the Cxlix. yeare gat Iudas knowlese, ἵνα Ἀντιοχοῦς Εὐπατορὸς commyngye with a great power in to Iewry, ἡ Λύσις the stewartes ἡ rular of his matters with him: haungye an C. and x. M. men of fote, ν. M. horsmen, xxij. Elephantes, and iij. C. carentes. Menelaus also ioyne with them (but with great discate) ἡ spaye fayre to the kyngye, not for eny good of ἡ coitire, but because he thought to haue bene made some great man of auctorite. But the kyngye of kynges moued Antiochus mynde agaynst this vnjoyly persone, ἡ Λύσις inffourned the kyngye, that this Menelaus was the cause of all mysche: so that ἡ kyngye commanded to take him, and (as ἡ maner of them is) to put him vnto death in the same place.

There was also in the same place a tower of L. cubites hye, heaped with azshes: but aboue it was so made, that men might loke downe on euery syde. Where in to the kyngye commandde that shamefull person to be cast amonge the azshes, as one that was cause of all vngraciousnesse. And reason it was, ἵνα vngrift shulde dye soch a death, and not to be buried: for he had done moch mysche vnto the aulter of God (whose fyre and azshes were holy) threfore was it right, ἵνα he him self also shulde be destroyed with azshes.

But the kyng was woode in his mynde, 
that he came to shewe him selfe more cruelly vnto the Iewes, then his father was. Which when Iudas perceaued, he commanued the people to call vpon the LORDE night and daye: that he wolde now helpe them also, like as he haad done allwaye: (For they were afrayed to be put from their lawe, from their naturall countre and from ÿ holy temple:) and not to suffre the people (which a little whyle afore beganne to recover) to be subdue agayne of ÿ blasphemous nacions.

So when they had done this together, and besought the LORDE for mercy, with wepeinge and fastinge three dayes longe, flat vpon the grounde: Judas exorted them, to make them selues ready. But he and the elders together deuysed, to go forth first with their people, afores the kyng brought his hoost in to Jewry, and afores he besieged the cite, to so to commite the matter vnto God. Wherefore he ascerbyed the power of all things vnto God the maker of ÿ world, exortinge his people to fight manfully, (yea euen vnto death) for ÿ lawes, the temple, ÿ cite, their owne natuye countre, to defende ÿ citesyns: set his hoost before Modin. He gaue them also ÿ were with him, a token of ÿ victory of God, choisinge out the manlyest yonge men, wente by night in to the kynges puyylon, to the hoost xiiij. M. men, and the greatest Elephanthes, with those that sat vpon them.

Thus when they had brought a greate feare ÿ rumoure amonge ÿ tentes of their enemies, and all thinges were prosperously with them, they departe in the breake of ÿ daye, God beyng their helper ÿ defender. Now when the kyng perceaued the manlynesse of the Iewes, he wente aboute to take the stronge places by craft, remoued his hoost vnto Bethsura, which was a wele keppe house of defence of the Iewes: but they were chaced awaye, hurt and discomfited. And Iudas sent vnto them that were in it, such thinges as were necessary. In the Iewes hoost also there was one Rhodocus, which tolde the enemies their secretes: but they sought him out, and when they had gotten him, they put him in preson. After this dyd the kyng comon with them that were in Bethsura, tooke truce with them, departe, and stroke a battayll with Iudas, which overcame him.

But when he vnnderstode, that Philippe (whom he had left to be overseer of his businesse at Antioche) begane to rebell against him, he was astonied in his mynde: so that he yielded himselfe to the Iewes, and made them an ooth, to do what so euery thought right. Now when he was reconcilied with them, he offered, made moch of the temple, gaue greate gyftes vnto it, embraced Machabeus, makynge him captayne and gouernoure from Ptolomais vnto ÿ Gerrenes.

Neuerthelesse when he came to Ptolomais, the people of the cite were not content with that bonde of frendshipe: for they were afrayed, that he wolde breake the couenaunt. Then wente Lysias vp in to the seate, and enfromured the people, shewed the cause why, and pacified them. So he came agayne to Antioche. This is now the matter concernyng ÿ kynges journey, and his returne.

The iiiij. Chapter.

AFTER three yeares was Iudas infourned, A show that Demetrius the sonne of Seleucus was come vp with a greate power and shippes, thorow the hauen of Tripolis (to take certaine commodious places and countrees) against Antiochus and his captayne Lysias. Now Alcimus (which had bene hye prest, and willfully defyled himselfe, in the tyme of the myxtinge) seyyng that by no meanes he coude be helped, ner haue any more intrauence to the altaire: he came to kyng Demetrius in the hundreth and one and fiftie yeare, presenting vnto him a crowne of golde, a palme and an olyue tre: which (as men thought) belonged to the temple, and that daye he helde his tounge.

But when he had gotten opportunite for his madnesse, Demetrius called him to couicell, and axed him, what thinges or counseles the Iewes leaned vnto? He answered: The Iewes that be called Assidei (whose captayne is Iudas Machabeus) maynteyne warres, make insurreccions, and wyl not let the realme be in peace.

For I beyng depreuyd of my fathers honoure (I meane the hye presthode) am come hither: partly because I was faithfull vnto the kyng, and partly because I sought
the profit of the citesyns. And why? all our people (thorow the wickednesse of them) are not a little troubled. Wherfore I beseeke the (o kyng) considre all these thinges diligently, and then make some prouyssion for the londe and the people, acordinge to the kyndnesse that thou hast ofred vnto them. For as longe as Judas hath the vpper hande, it is not possible that men can lyue in peace.

When he had spoken these wordes, other frendes also hauynge euell will at Iudas, set the kyngg Demetrius on fyrre agaynst him. Which immediatly sent Nicanor (ruler of ÿ elephantes) a captayne, in to Iewry: commuanded him, to take Iudas himselfly alyue, but to slaye them that were with him, and to make Alcimus hye prest of the temple.

Then the Heithen which fled out of Iewry from Iudas, came to Nicanor by flockes, thinkynge the harme and decaye of the Iewes to be their welfare. Now whē the Iewes herde of Nicanors commyngge, they "spreckled them selues with earth, and besought him (which made them his people, and eer defended his owne porcion with eydent tokens) that he wolde preserre them still. So at the commuandement of the captayne, they removed from thence, and came to a towne called Dessasan. And Symon Iudas brother fell in honde with Nicanor, but thorow the sodane commyngge of the enemies, he was afrayed.

Neuertheles Nicanor hearinge the manlynes of them that were with Iudas, and ÿ bolde stomacches that they had to fight for their natural countrie, durst not proue the matter with bloomsheddinge. Wherfore he sent Possidonius, Theodocius ζ Mathias before, to gene and to take peace. So when they had taken longe advisement there vpon, and the captayne shewed it vnto the multitude: they were agreed in one mynde, to have peace. And they appoynted a daye to syt vpon these matters quetyly amonste them selues, ÿ stoles also were brought and set forth. Neuerthelesse Iudas commaundde certaine men of armes to waiue in conueniët places, lest there shulde sodenly arysse eny euell thorow the enemies. And so they commoned reasonably together.

Nicanor, whyle he abode at Ierusalem, ordred himself not vnreasonably, but sent awaye the people that were gathered together. He loued Iudas euer with his hert, and favoured him. He prayed him also to take a wyfe, and to bryng forth children. So he maried, lyued in rest, and they led a common life. But Alcimus perceauynge the loue that was betwixte them, and how they were agreed together, came to Demetrius, and tolde him that Nicanor had taken straunde matters in honde, and ordened Iudas (an enemy of the realm) to be the kynges successoure. Then the kynge was sore displeased, and thorow the wicked accusations which Alcimus made of Nicanor, he was so prouoked, that he wrote vnto Nicanor, sayenge: that he was very angrie for the frendshiphe and agrement, which he had made with Machabeus. Neuertheles he commannde him in all the haist, that he shulde take Machabeus presoner, and sende him to Antioche.

Which letters when Nicanor had sene, he was at his wittes ende, and sere greuned, that he shulde bryeke the thinges, wherin they had agreed: specially, sayinge Machabeus was the man, that neuer dyd him harme. But because he might not withstoande the kyngge, he sought opportune to fulfill his commuandement. Notwithstandinge when Machabeus sawe that Nicanor beganne to be churlish vnto him, and that he intreated him more rughly then he was wonte, he perceaued that soch vnkyndnes came not of good, and therefore he gathered a few of his men, and withdrew himself fro Nicanor. Which when he knewe that Machabeus had manfully prevented him, he came in to the greate and most holy temple: and commannde the prestes (which were doynghe thei vsuall offeringes) to deluyer him the man. And when they swere that they coude not tell, where the mā was whē he sought, he stretched out his honde, and made an oath, sayenge: Yf ye wyll not deluyer me Iudas 4 captuye, I shall remoue this temple of God in to the playne felde, I shal breake downe the alnter, and consecrate this tēple vnto Bacchus. After these wordes he departed.

Then the prestes lift vp their hondes to warde heauen, and besought him that was euer the defender of their people, sayenge:

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3 Ma. 10. e.

1 Mac. 7. e.

129
Thou o LORDE of all, which hast nede of nothinge, woldest that the temple of thy habitation shulde be amonge vs. Therfore now (o most holy LORDE) kepe this "house euer vndefyled, which lately was clenased. Now was there accused vnto Nicanor, one Razis an Alderman of Jerusalem, a louver of the whole cite, and a man of good reporte: which for the kynde hert that he bare vnto the people, was called a father of y Iewes. This man oft tymes (when the Iewes were mynded to kepe them selues vndefyled) defended and deluyed them, beynge content stedfastly to spende his body and his life for his people.

So Nicanor wyllinge to declare the hate, that he bare to the Iewes, sent fyue hundred men to take him: for he thought, yf he gat him, he shulde brynge the Iewes in greate decaye. Now when the people beganne to ruszshe in at his house, to breake the dores, and to set fyre on it: he beynge now taken, wolde haue defended himself with his swearde: chosinge rather to dye manfully, then to yelde himselfe to those wicked doers: and because of his noble stocke, he had rather haue bene put to extreme cruelte. Notwithstandinge what tyme as he myssed of his stroke for the multitute fell in violently betwixte the dores: he ranne boldly to y wall, y cast himselfe downe manfully amongethe heape of them, which gaue soone place to his fall, so that he fell vpon his bely. Neuerthelesse whyle there was yet breath within him, he was kyndled in his mynde: and whyle his bloude guszshed out exceedingly (for he was very sore wounded) he ranne thourw the mynddest of y people, and gat him to the toppe of a rocke. So when his bloude was now gone, he toke out his owne bowels with both his hondes, and threw vpon the people: callinge vpon the LORDE of life and sprete, to rewarde him this agayne, and so he dyed.

The 9th. Chapter.

Now when Nicanor knewe that Iudas was in the countrey of Samaria, he thought with all his power to strike a falde with him vpon a Sabbath daye. Neuerthelesse the Iewes that were compelled to go with him, sayed: O do not so cruelty and vnkyndly, but halowe y Sabbath daye, and worshiphe him that seyth all things. For all this, yet sayed the vngracious persone: Is there a mightie one in heauen, that commanded the Sabbath daye to be kepte? And when they sayde: yee the lyuyng God, the mightie LORDE in heauen commanded the seventh daye to be kepte, he sayde: And I am mightie vpon earth, to comainde them for to arme them selues, and to perfore the kynges busynesse. Notwithstandinge he might not haue his purpose.

Nicanor had deuyed with greate pryde to overcome Iudas, and to brynge awaye y victory. But Machabeus had euer a last confidéee and a parfecte hope in God that he wolde helpe him, and exorted his people, not to be aforayed at the conmynghe of the Heithen: but allwaye to remembre the helpe that had bene shewed vnto them from heauen, yee and to be sure now also, y Allmightie God wolde geue them the victory. He spake vnto them out of the lawe and prophetes, puttinghe them in remembrance of the battayls, that they had striken afore, g made them to be of a good corage.

So when their hartes were plucte vp, he shewed them also the discetfullnesse of the Heithen, and how they wolde kepe no couenaunt ner ooth. Thus he weaponed the not with the armoure of shylde and speare, but with wholsome wordes and exortacions. He shewed them a dreame also, wherthorow he made them all glad, which was this: He thought that he sawe Onias (which had bene hye prest, a vertuous y louynge man, sad, and of honest conversacion, well spoken, and one that had bene exercised in godlynes fró a childe) holdinge vp his hodes towards heauen, and prayenge for his people. After this there aparend vnto him another mà, which was aged, honorable and glorious. And Onias sayde: This is a louer of the brethren, and of the people of Israel. This is he that prayeth moch for the people, and for all the holy cite: Jeremey the prophet of God. He thought also y Jeremey helde out his right hode, and gane him (namely vnto Iudas) a swearde of golde, sayenge: Take this holy swearde, a gift from God, wherwith thou shalt snyte downe the enemies of the people of Israel.

And so they were wel comforted thorow the
words of Iudas, and toke corage vnto the, so that the yonge men were determed in their myndes to fight, a to byde stylyf at it: In so much that in the thinges which they toke in honde, their boldnesse shewed the same, because the holy cite and the temple were in parell: for the which they toke more care, then for their wynes, children, brethren and kynsfolkes. Agayne, they that were in the cite, were most carefull for those which were to fight. Now when they were all in a hope that the judgment of the matter was at hode, and the enemies drew nye, the hoost beyng set in araye, the Elephantes and horsmen euery one standinge in his place: Machabeus considered the commynge of the multitude, the ordainance of dyvers wepons, the cruelnesse of the beeses, and helde vp his hondes towarde heauen, callinge vpon the LORDE that doth wonders, which geyeth not the victory after the multitude of wepons and power of the hoost (but to them that please him) accordinge to his owne will. Therfore in his prayer he sayde these wordes:

"O LORDE, thou that diddest sende thine angell in the tym of Ezechias kyng of Iuda, and in the hooste of Sennacherib slewest an hundreth and fyue and foure score thousande: sende now also thy good angell before vs (o LORDE of heauens) in the fearfulnesse and drede of thy mightie arme, that they which come agaynst thy holy people to blaspheme them, maye be afrayed. And so he made an ende of his wordes. Then Nicanor and they that were with him, drew nye with shawmes and songes: but Iudas and his company with prayer and callinge vpon God.

With their hondes they smote, but with their hertes they prayed vnto the LORDE, and slewe no lesse then xxxv. M. me: For thorow the present helpe of God they were gloriously comforted.

Now when they left of, and were turninge agayne with ioye, they understande that Nicanor himself was slayne with the other. Then they gane a greate shoute and a criye, praysinge the allmighty LORDE with a loude voyce. And Iudas (which was ener ready to spedde his body and life for his citesyns) comanded to smyte of Nicanors heade, with his arme and honde, and to be brought to Jerusalem. When he came there, he called all the people, and the prestes at the aultar with those that were in y castell, and shewed them Nicanors heade, and his wicked honde, which he had presumptuously holden vp agaynst the temple of God. He caused y tongue also of that vngodly Nicanor to be cut in litle peces, and to be cast to the foules, and the cruell mans honde to be hanged vp before the temple.

So euery man gau thankes vnto y LORDE, saienge: blessed be he, that hath kepe his place vndefyled.

As for Nicanors heade, he hanged it vp vp the hye castell, for an euident and playne token of the helpe of God. And so they agreed al together, to kepe that daye holy: namely y xij. daye of y moneth Adar, which in y Syrias language is called y nexte daye before Mardocheus daye. Thus was Nicanor slayne, and from that tyme forth the Iewes had the cite in possession: And here wil I now make an ende.

* 4 Reg. 19. g. Esa. 37. f. 1 Mac. 7. e. 2 Ma. 8. d.

The ende of the seconde boke of the Machabees.
The new testament.

The gospel of S. Mathew.
The gospel of S. Marke.
The gospel of S. Iohn.
The Actes of the Apostles.

The epistles of S. Paul.
The epistle unto the Romaynes.
The first and seconde epistle to the Corinthians.
The epistle to the Galathians.
The epistle to the Ephesians.
The epistle to the Philippian.
The epistle to the Colossians.
The first and second epistle to the Tessalonians.
The first and second epistle unto Timothy.
The epistle unto Titus.
The epistle unto Philemon.

The first and second epistle of S. Peter.
The thre epistles of S. Ihon.
The epistle unto the Hebrues.
The epistle of S. James.
The epistle of S. Jude.
The Reuelacion of S. Ihon.
### The gospell of S. Mathew.

<table>
<thead>
<tr>
<th>Chap. I.</th>
<th>Chap. VII.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The genealogy of Christ, and matriage of his mother Mary. The angell satisfieth Iosephs mynde.</td>
<td>He forbyddeth foolish and temerarious judgment, reproueth ypocrisie, exorteth vnto prayer, warthen to beware of false prophetes, and so conclude the sermon.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chap. II.</th>
<th>Chap. VIII.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The tyme and place of Christes byrth. The wyse men ofre their presentes, Christ flyth in to Egipte, the yonge childern are slayne. Christ turneth in to Galilee.</td>
<td>Christ cleneth the leper, healeth the captaynes seruannt and many other diseases: helpeth Peters mother in lawe, stilleth the see and the wynde, and dryueth the deucls out of the possessed in to the swyn.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chap. III.</th>
<th>Chap. IX.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The baptyme, preachinge and office of Ihon, and how Christ was baptysed of him in Iordan.</td>
<td>He healeth the palsye, calleth Mathew from the custome, answereth for his discipkes, healeth the woman of the blonde yssue, helpeth Iairus daughter, geneth ij, byldmen their sight, maketh a domme man to speake, dryueth out a deuell.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chap. IV.</th>
<th>Chap. X.</th>
</tr>
</thead>
<tbody>
<tr>
<td>In this Chapter and in the two next folowinge is conteyned the most excellët and louynge Sermon of Christ in the mount: Which sermon is the very keye that openeth the vnderstondinge in to the lawe. In this fifth chapter specially he preacheth of the VII. beatitudes or blessings, of manslaughter, wrath and anger: of aduontrie, of swearinge, of suffringe wronge, and of loue euן towarde a mans enemies.</td>
<td>Christ sendeth out his Xij. Apostles to preach in Iewry, geneth them a charge, teacheth them, &amp; comforteth them agaynst persecucion and trouble.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chap. V.</th>
<th>Chap. XI.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Of Almes, prayer and fastinge. He forbyddeth the carefull sekynge of wordly things.</td>
<td>Ihon baptist sendeth his discipkes vnto Christ, which geneth them their answere, rebuketh the vnthâkfull cities, and louyngly exorteth men to take his yock vpon them.</td>
</tr>
</tbody>
</table>
The gospell of S. Mathew.

Chap. XII.
The disciples plucke the eares of corne, he excuseth them, healeth the dried hande, helpeth the possessed that was blinde and doun, rebuketh the vnafaithfull that wolde nedes have tokens, and sheweth who is his brother, sister and mother.

Chap. XIII.
The parable of the sede, of the tares, of the mustarde sede, of the leuene, of the treasure hyd in the feld, of the perles, and of the nett.

Chap. XIII.
Ihon is taken and headed, Christ fedeth hye thousande men with v. loaues and two fishes, and apeareth by night vnto his disciples vpon the see.

Chap. XV.
Christ excuseth his disciples, and rebuketh the scrybes and pharises for transgressinge Gods comauendement thorow their owne tradicions. The thinge that goeth in to the mouth defyleth not the ma. He delyuereth the woman of Cananeees daughter, healeth the multitude, and with vij. loaues and a fewe little fishes fedeth iiiij. M. men, besyde wemen & children.

Chap. XVI.
The Pharises requyre a token. Iesus warneth his disciples of the pharises doctrine. The confession of peter. The keyes of heauen. The faithfull must beare the crosse after Christ.

Chap. XVII.
The transfiguracion of Christ vpho the mount of Tabor. He healeth the lunatike and payeth tribute.

Chap. XVIII.
He teacheth his disciples to be humble, and harmlesse, to auyde occasiōs of euel, and one to forgyue anotheres offence.

Chap. XIX.
Christ geueth answere concernynge mariage, & teacheth not to be carefull ner to loue worldly riches.

Chap. XX.
Christ teacheth by a similitude that God is detter vnto no man, and how he is allwaye callinge mē to his labour. He teacheth his disciples to be lowly, & geueth ij. blinde men their sight.

Chap. XXI.
He rydeth in to Ierusalem, dryueth the mar-chauntes out of the temple, curseth the fygte, and rebuketh the Pharisēes with the similitude of the ij. sonnes and of the husband-men, that slew soch as were sent vnto them.

Chap. XXII.
The mariage of the kynges sonne. Tribute to be geue to the Emperoroure. Christ confuteth the opynion of the Saduces cōcernynge the resurreccio, and answere the scrybe vnto his questyon.

Chap. XXIII.
Christ crieth wo over the pharisées scribes and ypocrites, and prophecieth the destruccio of Ierusalem.

Chap. XXIII.
Christ sheweth his disciples the destruccio of the temple, the ende of the worlde, the tokens of the latter dayes, and warneth the to wake, for the worlde shal sodelye perish.

Chap. XXV.
The X. virgins, the talentes delyuered to the seruauntes, and of the generall judgment.

Chap. XXVI.
The Magdalene anoynteth Christ. They eate the easter lambe and the supper of the LORDE, Christ prayeth in the garden, Iudas betraiehit him, Peter smyteth of Malcus eare, Christ is accused by false wytnesses. Peter denyeth him.

Chap. XXVII.
Christ is delyuered vnto Pilate. Iudas hangeth himself. Christ is crucified amōge theues, he dyeth and is buried. Watchmen kepe the graue.

Chap. XXVIII.
The resurreccio of Christ. The hye prestes geue the souidiers large moneye, to saie that Christ was stollē out of his graue. Christ appeareth to his disciples, and sendeth them forth to preach and to baptyse.
The first Chapter.


And after the captiuyte of Babylon, Iechonias begat Salathiel: Salathiel begat Zorobabel:

Zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eleasar: Eleasar begat Matthan: Matthan begat Iacob: Iacob begat Joseph the husbande of Mary, of whoso was borne that Jesus, which is called Christ.

All the generacions from Abrahâ to Dauid are fourtene generacions: From Dauid vnto the captiuyte of Babylon, are fourtene generacions. From the captiuyte of Babylon vnto Christ, are also fourtene generacions.

The byrth of Christ was on thyss wyse:

When his mother Mary was married to Joseph *before they came together, she was foude with chylde by thy holy goost. But Joseph her husbande was a perfect man, and wolde not bringe her to shame, but was mynded to put her awaie secretly. Neuerthelesse whyle he thus thought, beholde, the angell of the LORDE appered vnto him in a dreame, sayenge: Ioseph thou sonne of Dauid, feare not to take vnto the Mary thy wyfe. For that which is coceaued in her, is of thy holy goost. She shall bryng forth a sonne, and thou shalt call his name Jesus: For he shall saue his people from their synnes.

All this was done, thy the thinge might, be fulfilled, which was spoken of the LORDE by the Prophet, sayenge: Beholde, a mayde shall be with chylde, and shall bryng forth a
The Gospell of S. Mathew.

Chap. ii.

I. Then was Joseph waken at Bethleem in Iury, in the tyme of Herode the kyng. Beholde, there came wyse men from the east to Jerusalem, sayinge: Where is the new borne kyng of the Iues? We haue sene his starre in the east, and are come to worship him.

When Herode kyng had herde thys, he was troubled, and all Ierusalem with hym, and he gathered all the hye Prestes and Scribes of hym people, and axed of them, where Christ shulde be borne. And they sayde vnto hym: at Bethleem in Iury. For thus it is written by the Prophet: And thou Bethleem in the londe of Iury, art not the leest amongst the Princes of Iuda. For out of *y* shall come vnto me the captayne, that shall gourner my people Israel.

Then Herod preuently called the wyse men, and diligently enquyred of them, what tyme the starre apperred, and sent them to Bethleem, sayenge: Go, and seche diligently for the chylde. And when ye haue founde hym, bringe me worde agayn, that I maye come and worshippe hym also.

When they had heard the kyng, they departed: and lo, the starre which they sawe in the east, went before them, tyllyt it came, and stode ouer the place where the chylde was. When they sawe the starre, they were maruellous glad: and went into the house, and founde the chylde with Mary his mother, and kneeled downe and worshipped hym, *y* opened ther treasures, and offred vnto hym gyftes: gold, frankynesse and myrre. And after they were warned of God in a dreme, that they shulld not go againe to Herod, they returned into their owne countre another waye.

When they were departed: beholde, the angell of the LORDE appereed to Joseph in a dreme, sayinge: aryse, and take the chylde and his mother, and flye into Egypte, *y* and abyde there tyllyt I brynge the worde. For Herod wyll seke the chylde to destroye hym. Tho he arose, and toke the chylde and his mother by night, and departed into Egypte, and was there vnto *y* deeth of Herod, that the thinge might be fulfilled which was spokene of the LORDE, by the Prophet, which sayeth: out of Egypte haue I called my sonne.

Then Herod perceauynge *y* he was discouened of the wyse men, was excedyng wroth, and sent forth, and slue all the chyldren that were in Bethlem, and in all the coastes there of, as many as were two yer oyled and vnder, accordynge to the tyme which he had diligently searched out of the wyse men.

Then was *y* fulfilled which was spoken by *y* Prophet Ieremy sayinge: *y* On *y* hilles was a voyce herde, greate mourninge, wepynge, lamentacion: Rachel wepynge for her chyldren, and wolde not be comforted, because they were not.

When Herod was deed: beholde, an angell of the LORDE appered in a dreme to Joseph in Egypte, sayinge: arise and take the chylde and his mother, and go in to *y* londe of Israel. For they are deed, which sought the chylde's life. And he arose vp, and toke *y* chylde and his mother, *y* came into the londe of Israel. But whan he herde that Archelaus did raygne in Iury, in *y* rowme of his father Herode, he was afrayde to go thither. Notwithstandinge after he was warned of God in a dreme, he turned aspyde into the parties of Galile, and went and dwelt in a cite called Nazareth, to fulfill *y* which was spoken by the Prophetes: he shalbe called a Nazarite.

Chap. iii.

In those dyes Iohn the Baptyst came and preached in the wildernes of Iury, sayenge: Amode youre selues, the kyngdome of heuen is at honde. This is he, of whom it is spokene by *y* Prophet Esay, which sayeth: The voyce of a cryer in *y* wyldernes, prepare the LORDES waye, and make his pathes straight.

This Iohn had his garment of camels heer, and a lether gerrdell aboute his lornes. Hys meate was locustes and wylde hony. Then went out to hym Jerusalem, and all Iury, and

all the region rounde about Iordan, and were baptised of him in Iordan, cōfesynge their synunes.

"Now when he sawe many of the Pharisees and of ḥ Saduces come to his baptism, he sayde vnto them: ye generacie of vipers, who hath certified you, that ye shall escape ḥ vengeaunce to come? Beware, bryngeth forthe frutes of pennaunce. Thynke not now, to saye in your selues, we haue Abraham to our father. For I saye vnto you, that God is able of these stones to rayse vp children vnto Abraham. Even now is the axe put vnto ḥ yde of the trees: thefore ḥ euery tre which bringeth not forth good frute, shalbe hewed downe, and cast into the fyre."

B

I baptise you with water to repentsance: but he that cometh after me, is myghtiher the I, whose shues I am not worthy to beare.

He shall baptise you with ḥ holy goost ḥ with fyre: which hath also his fan in his hond, and will pougre his floore, and gadder the wheed into his garner, ḥ will burne ḥ chaffe with vnquentcheable fyre."

Then came Jesus from Galile to Iordan, vnto Ihon, to be baptised of hym. But Ihō forbade hym, saynge: I haue nede to be baptysed of the: and commeth thou to me? Jesus answered ḥ sayd vnto hym: Let it be so now. For thus it be commeth vs to fullfyll all rightousnes. Then he suffered hym. "And Jesus asonne as he was baptised, came straight out of the water. And lo, heuē was opē ouer hym: and Ihon sawe the spirite of God descende lyke a doue, and lyght vpon hym. And lo, there came a voyce frō heuē sayng: "Thys ys that my beloued sonne, in whom is my delyte.

The iiii. Chapter.

A

THEN was Jesus ledd awaye of the spirite in to wildernes, to be tempted of the deuyll. And when he had fasted fourety dayes and fouryte nightes, he was afterward an hungred. "And the tēpter came to him and sayde: ḥ thou be the sonne of God, commande, that these stones be made breed. He answered ḥ sayde: ḥ is wrytė: 'Man shall not lyue by bred onlye, but by euerie worde that proceedeth out of the mouth of God.

Then the deuyll toke hym vp into the holy cite, and set hym on a pynacle of the temple, and sayde vnto hym: 'thy soume of God, cast thy sylle downe. "For it is wrytten: he shal geue his angels charge ouer the and with their handes they shal holde the vp, that thou dashe not thy fote agaynst a stone. And Jesus sayde vnto hym: it ys wrytten also: 'Thou shalt not tempte thy LORDE God.

Agayne, the deuyll toke hym vp and led hym in to an excendyng hye mountayne, and shewed hym all the kyngdomes of the worlde, and all the glorie of them, and sayde vnto hym: all these wil I geue the, ḥ thou wilt fall downe and worship me. "Then sayde Jesus vnto hym: Auoyde Satā. For it ys wrytė: thou shalt worship the LORDE thy God and hym onely shalt thou serue.

Then the deuye left hym, and beholde, the angels came and ministred vnto hym.

"When Jesus had herde that Ihon was taken, he departed into Galile and left Nazareth, and went and dwelt in Capernaum, which is a cite apon the see, in the coostes of zabulon and Neptalim, ḥ the thinges might be fulfilled whiche was spoken by Esay the Prophete, saynge: "The londe of zabulon and Neptalim, the waye of the see beyonde Iordan, and Galile of the Gentyls, the people which sat in darknes, sawe a greate lyght, ḥ to them which sat in the region ḥ shadowe of death, lyght ye begone to shyne.

From that tyme forth begane Jesus to preach, and to saye: Amende youre selues, ḥ kingdome of heauen is at honde.

As Jesus walked by the see of Galile, he sawe two brethren: Simon which was called Peter, ḥ Andrew his brother, castynge a net into ḥ see, for they were fisshers, and he sayde vnto them: folowe me, ḥ I will make you fisshers of me. "And they strayght waye lefte their nettes, and folowed hym.

And when he wēt forth from thence, he sawe other two brethren, Iames the sonne of zebede, and Ihon his brother, in the ship with zebede their father, mendynge their nettes, and called them. "And they without tarynge lefte ḥ shyp and their father, and folowed hym.

And Jesus wente aboute all Galile, teaching in their synagoges, and preachynge the gospel
of the kyngdome, and healed all maner of
sicknes, all maner dyseases amonge
the people. And his fame spred abrode through
out all Siria. And they brought vnto hym
all sick people, that were taken with diuers
diseases and gripinges, and the were
possessed with deuils, those which were
lunatyke, and those that had the palsie: he
healed the. And ther folowed hym a greate
number of people, from Galile, from the ten
cities, and from Ierusalem, and from the
regions that lyce beyonde Iordan.

The b. Chapter.

When he sawe the people, he went vp
into a mountayne: and when he was
set, his disciples came to hym, and he
opened his mouth, and taught them, sayinge: °Blessed
are the poore in spryte: for theirs is the
kyngdome of heuē. Blessed are they that
mournye: for they shalbe comforted. °Blessed
are the meke: for they shall inheret the ertz.
°Blessed are they which honger and thyst for
rightewenes: for they shalbe filled. Blessed
are the mercifull: for they shall obtayne mercy. Blessed are the pure in herte: for
they shall se God. Blessed are the peacemakers: for they shalbe called the chyldren of
God. Blessed are they which suffre persecucion for rightewnes sake: for theirs is the
kyngdome of heuen. °Blessed are ye when men reuyle you, and perseceute you, and falsly say all manner of yuell saynges against you for my sake. °Reioyce and be
glad, for greate is youre warde in heuē.

For so persecuted they the Prophetes
which were before youre dayes.

Ye are °salt of the earth, but and ye the
salt haue lost his saltines, °what can be salted
therewith? It is the more forth good for
nothynge, but to be cast out, and to be
trodden vnder fote of men. Ye are the light of
the worlde. A cite that is set on an hill,
can not be hid: nether do men lyght a candell,
and put it vnder a buschel, but on a candel-
stick; and it lighteth all that are in the house.
Let youre light so shyne before men, °that
they may see youre good workes, and glorify
youre father which is in heauen.

°Marc. 3. a. Luc. 6. b. °Luc. 6. c. °Esa. 61. a.
and 66. b. °Iere. 31. d. °1 Pet. 4. c. °1 Pet. 2. c.
and 5. c. °Act. 5. e. °Marc. 9. e. Luc. 14. d.
°Mat. 1. e. °2. c. d. Luc. 16. c. Luc. 18. d. Esa. 40. a.

Thinke not, that I am come to destroye
the lawe, or the Prophetes: °no, I am not
come to destroye them, but to fullfil them.
For truly I saye vnto you: till heauen and
dearth, periszhe, one iott or one tyttle of the
lawe shall not escape, till all be fulfilled.

°Whosoeuer breaketh one of these least
comaundermentes, and teacheth me so, he
shalbe called the least in the kyngdome of
heauen. But whosoeuer observeth and
 teacheth the same shalbe called greate in the
kyngdome of heauen.

For I saye vnto you: excepte youre
rightewenes exceede the rightewenes of the
Scribes and Pharisses, ye can not entre in to
the kyngdome of heauen.

Ye haue herde, how it was sayde to the
of the olde tyne: °Thou shalt not kyll. For
whosoeuer kylleth, shall be in daunger of
judgement. But I saye vnto you: whosoeuer
is angrie with his brother, is in daunger of
the judgement. Whosoeuer sayeth vnto his
brother: Racha, is in daunger of °coisell.
But whosoeuer sayeth: thou foole, is in
daunger of hell fyre.

°Therefore when thou offerest thy gift at
the altere, and there remembrest that thy brother
hath ought agaynst the: leaue there thyne
offrynge before the altere, and go thy waye
first, and reconcyle thy selfe to thy brother, °then
come and offre thy gyfte.

°Agre with thine adversary quickely, whyle
thou art in the waye with hym, lest that
adversary deliuer the to the judge, and the
judge deliuer the to the minister, and then
thou be cast in to preson. I saye vnto the
verely: thou shalt not come out thence, till
thou haue payed the vtmost farthinge.

Ye haue herde, how it was sayde to them
of olde tyne: °Thou shalt not committe
aduontrie. But I saye vnto you, that whoso-
euer loketh on a wife lustinge after her, hath
committed aduontrie with hir already in his
hert.

Wherefore ye thy righte eye offende the,
pluche hym out, and cast him from the.
°Better it is for the, that one of thy membre
perishe, then that thy whole body shulde be
cast in to hell. Also ye thy righte honde
Chap. vi.  The gospell of S. Mathew.  Fo. ix.

offende the, cut hym of, and cast him from the. Better yt is that one of thy members perish, the ye all thy body shulde be cast in to hell.

It is sayde: "whosoeuer putteth away his wyfe, let hym geue her a testimonyall of the deuorcmet. But I saye vnto you: "whosoeuer putteth away his wyfe (except it be for fornicacio) causeth her to breake matrimony. And whosoeuer maryeth her that is deuorsed, breaketh wedlocke.

Agayne, ye haue herde, how it was sayde to the of olde tyme: "Thou shalt not foresware thy selfe, but shalt perforn thy ooth to God. But I saye vnto you: sweare not at all, nether by heau, for it is Godis seate: nor yet for his fote stote: nether by Jerusalem, for it is the cyte of greate kinge: nether shalt thou sweare by thy heed, because thou canst not make one heer whyte or blake: But your communicacion shalbe, yee, yee: nay, nay.  For what soeuer is more then that, commeth of euel.

Ye haue herde howe it is sayde: An eye for an eye, a toth for a toth." But I saye vnto you: that ye resist not eueull. But whosoeuer geceth the a blowe on thy right cheke, turne to him the other also. And ye euy man will sue the at the lawe, g take awaye thy coate, let him haue thy cloake also. And who so compelleth the to go a myle, go with hym twayne. Geue to hym that axeth: and from hym that wolde borowe, turne not away.

Ye haue herde, howe it is sayde: "thou shalt loue thyne neibour, g hate thyne enemy. But I saye vnto you: loue youre enemies: Blesse thee that cursse you: "Do good to the that hate you: Praye for thee which do you wronge and persecute you, that ye maye be the chyldren of youre father which is in heauen: for he maketh his sonne to aryme on the euel and on the good, and sendeth his rayne on the iust and vniuste. "For ye ye loue them which loue you, what rewarde shall ye haue? Do not the Publicans also lyke wyse? "Ye shall therefor be perfecte, even as youre father in heauen is perfecte.

The bi. Chapter.

TAKE hede to youre almes, that ye geue it not in the syght of men, to the intent that ye wolde be sene of them: or els, ye get no rewarde of youre father which is in heauen.

When soeuer therfore thou geuest thine almes, thou shalt not make a trompet to be blowen before the, as the ypocrites do in the synagoges and in the stretes, for to be prayed of m. Verely I saye vnto you: they haue their rewarde. But whē thou doest almes, let not thy lyfte hande knowe, what thy righte hande doth, that thine almes maye be secrete: and thy father which seith in secrete, shall rewarde the openly.

"And when thou prayest, thou shalt not be as g ypocrites are. For they loue to stode and praye in the synagoges, and in the corners of the stretes, to be sene of men. Verely I saie vnto you: they haue their rewarde. "But when thou prayest, entre in to thy chamber, and shut thy dore to the, g praye to thy father which is in secrete: and thy father which seith in secrete, shall rewarde the openly.

And when ye praye, bable not moch, as g Hethen do: for they thinke that they shalbe herde, for their moch babylines sake. Be not ye lyke them therfore. "For youre father knoweth where of ye haue nede, before ye axe of him. After thys maner theryfore shall ye praye:

"Ooure father which art in heauen, halowed be thy name. Thy kyngdome come. Thy wyll be fulfilled vpoun earth as it is in heauen. Geue vs this daye oure dayly bred. And forgue vs oure dettes, as we also forgue oure detters. And lede vs not in to temptacion: but deluyer vs from euel. For thine is the kyngdome, and the power, and the glorye for euer. Amen. For ye ye forgue other men their trespases, youre heauenly father shall also forgue you. "But and ye wyll not forgue me their trespases, nonome shall youre father forgue youe youre trespases.

Moreouer when ye fast, be not sad as y
ypocrtyes are. For they disfigure their faces, that they myght be sene of men to fast. Verely I saye vnto you: they haue their rewarde. But thou, whiche thou fastest, annoynte thyne hede, and wash thy face, that it appeare not vnto men, that thou fastest: but vnto thy father which is in secrete: and thy father which sethy in secrete, shal rewarde the openly.

Se that ye gather you not treasure vpon the earth, where rust and mothes corrupte, and where theues breake through and steale. But gather you treasure together in heauen, where nether rust nor mothes corrupte, and where theues nether breake vp nor yet steale. For where youre treasure is, there is youre herte also.

The eye is the light of the body. Ye thyne eye then be syngle, all thy body shal be ful of light: But and ye thyne eye be wycked, all thy body shalbe full of darckenes: Wherfore ye the light that is in the, be darckenes, how greate then shall that darckenes be?

No man can serve two masters. For eithe he shall hate the one and love the other: or els he shall leane to the one, and despise the other: Ye can not serve God and mammon. Therfore I saye vnto you: be not ye carefull for youre lyfe, what ye shall eate, or what ye shall drinke: nor yet for youre body, what ye shall put on. Ye not the lyfe more worth the meate, and the body more of value then raymët? Beholde the foules of the ayer: for they sowe not, nether reepe, nor yet carry in to the barnes: and yet youre heauenly father fedeth the. Are ye not much better then they?

Which of you (though he toke thought therfore) could put one cubit vnto his stature? why care ye then for raymët? Consider the lylies of the fefde, how they growe. They laboure not, nether spynne. And yet for all that I saye vnto you, that euen Salomon in all his royalte was not arayed lyke vnto one of these. Wherfore ye God so cloth the grasse, which is to daye in the felden, and to morowe shalbe cast in to the fornace: shal he not much more do the same vnto you, ye of lylte fayth?

Therfore take no thought, sayinge: what shall we eate, or what shall we drinke? or where with shall we be cloathed? After all soch thynges do the heithen seke. For youre heauenly father knoweth, that ye haue neede of all these thynges. Seke ye fyrst the kyngdome of heauen and the righteounes thereof, so shal all these thynges be ministrd vnto you.

Care not then for the morow, for the morow shall care for it self: Every daye hath ynoogh of his owne trauayll.

The vii. Chapter.

JUDGE not, that ye be not judged: For as ye judge, so shall ye be judged. And with what measure ye meete, with the same shall it be measured to you agayne. Why seist thou a moate in thy brothers eye, and perceauest not the beame ys yn thine awne eye? Or why saiest thou to thy brother: holde, I wil pluckle the moate out of thyne eye, and beholde, a beame is in thyne awne eye. Ypocryte, fyrst cast out the beame out of thyne awne eye, and then shalt thou se clearly, to pluckle out the moate out of thy brothers eye.

Geeue not that which is holy, to dogges: nether cast ye youre pearles before swyne, lest they treade them vnder their fete, the other turne agayne and all to rente you.

Axe, and it shalbe geeuen you: Seke, and ye shall fynde: knocke, and it shalbe opened vnto you. For whosoever axeth, receaueth: and he that seketh, fyndeth: and to hym which knocketh, it shalbe opened. Ys there eny man amonge you, which yf his sonne axed hym bred, wolde offer him a stone? Or yf he axed fyshe, wolde he proffer hym a serpent? yf ye then which are euell, can geeue youre chyldren good gyftes: how moche more shall youre father which is in heauen, geeue good thynges to them that axe hym?

Therfore what soeuer ye wolde that mene shulde do to you, euë do ye to them. This ys the lawe and the Prophetes.

Enter in at the straute gate: for wyde is the gate, and broade is theayne, that leadeth to destruction: a many there be, which go in therat. But straute is the gate, and narowe ys the waye, which leadeth vnto lyfe, and fewe there be that fynde it.
Beware of false Prophets, which come to you in shapenes clothinge, but inwardly they are rauenynge wolves. Ye shall knowe them by their frutes. Do men gather grapes of thornes? or figges of thistles? Euen so euery good tree bryngeth forth good frute. But a corruppte tree, bryngeth forth euyl frute.

A good tree can not bryngeth forth bad frute: nother can a rotten tre bringe forth good frute. Euery tre that bryngeth not forth good frute, shall be hewen downe, and cast into the fyre. Wherfore by their frutes ye shall knowe them.

Not all theye that saye vnto me, LORDE LORDE, shall enter in to the kyngdome of heauen: but he that doth the will of my father which ys in heauen.

Many shall saye to me in that daye: LORDE, LORDE: haue we not prophesied in thy name? Haue we not cast out devyels in thy name? Haue we not done many greate dedes in thy name? And then will I knowelege vnto them: 'I neuer knewe you. Depart fro me, ye workers of iniquite.

Whosoeuer therefore heareth of me these sayinges, and doeth the same, I will lycke hym vnto a wyse man, which buylty hys house vpon a rokke: Now whan abundaunce of rayne descended, and the wyndes blew and bet vpon that same house, it fel not, because it was grounded on the rokke. And whog so euery heareth of me these sayinges, doth thene not, shall belycke vnto a folysh ma, which buyltyt his housses upon the sonde:

Now whan abundaunce of rayne descended, the wyndes blew, and bet vpon y housse, it fell, and great was the fall of it.

And it came to passe, that when Jesus had ended these sayinges, the people were astonmyed at hys doctrine. For he taught them as one hauynge power, and not as the Scribes.

The viij. Chapter.

WHEN he was come downe from the mountayne, much people followed him. And lo, there came a leper, and worshipped him, sayinge: LORDE, yf thou wylt, thou canst make me cleane. And Jesus put forth hys honde, and touched him, sayinge: I wyl, be thou cleane: and immediately his leprosie was clensed? And Jesus sayde vnto hym: Se thou tell no ma, but go and shewe thy selfe to the prest, and offer the gyfte that Moses comandeth, in witnesse to them.

When Jesus was entred into Capernaum, there came vnto him a Captayne, and besought hym, sayinge: Syr, my seruaunt lyeth sicke at home of the palsyse, and ys greuously payned. Jesus sayd vnto hym: I wil come yheale him. The Captayne answered and sayde: Syr, I am not worthy, that thou shuldest come vnder my rofe, but speake the worde only, and my seruaunt shalbe healed. For I my selfe also am a ma subject to yuctorite of another, haue sowdiers vnder me. Yet wha I saye to one: go, he goeth, and to another: come, he commeth: ye to my seruaunt: do this, he doeth it. When Jesus hearde that, he marueled, and sayde to them that followed hym: Verely I saye vnto you: I haue not founde so greate sayfeth: no not i Israel. But I saye vnto you: Many shall come from the east and west, and shall rest with Abraham, Isaac and Iacob in the kyngdome of heauen: and the chyldren of the kyngdome shalbe cast out in to vitter darcknes: there shal be weeping, and gnashing of teth. And Jesus sayd vnto y Captayne: go thy waye, and as thou beleuest, so be it vnto the. And his seruaunt was healed the same houre.

And Jesus went in to Peters house, and saw hys wyues mother lying sicke of a feuer: so he touched her haunde, and the feuer left hir: and she arose, and ministred vnto them.

When the euyn was come, they brought vnto him many that were possessed with devylls. And he cast out y spirites with a worde, and healed all that were sicke, that y thinge might be fulfilled, which was spoken by Esay the Prophet, sayinge: He taketh on him oure infirmitie, and bare oure sickenesse.

Whiche Jesus sawe much people about him, he commanded to go ouer the water. And there came a scribe and sayde vnto hym: master, I wyll folowe the, whethyr so euery thou goest. And Jesus sayde vnto hym: the foxes haue holes, and the byrddes of the ayer

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haue nestes, but why some of ma hath not wherons to rest his heede." Another that was
one of his disciples, sayde vnto hym: Syr,
geo me leu eyrst, to go a burye my father.
But Jesus sayde vnto him: folowe thou me,
and let the deed breie their deed.

And he entred in to a shappe, & his dis-
ciples folowed him. And beholde, there arose
a greate tempest in the see, in so moch that
the shippe was couered with wavses, & he
was a slepe. And his disciples came vnto him,
and awoke hym, sayinge: LORDE, saue vs,
we perishe. And he sayde vnto them: why
are ye fearfull, o ye of lytell faite? Then he
arose, and rebuked the wyndes and the see," &
there folowed a greate calme. And the men
marueyled and sayde: what ma is this, that
both wyndes and see obey hym?

And when he was come to a other syde,
in to the coutre of the Gergesites, there met
him two possessed of deyls, which came out
of the graues, and were out of measure fearce,
so that no man myght go by that waye. And
beholde, they cryed out sayinge: Oh Jesu
thou sonne of God, what haue we to do with
the?" Art thou come hyther to torment vs,
before the tyme be come? And there was a
good waye of from them a greate heerd of
swyne syeinge. Then the deyls besought
him, sayinge: yf thou cast vs out, suffre vs to
go ooure waye in to the heerd of swyne. And
he sayde vnto them: go youre wavses. Then
went they out, and departed in to the heerd
of swyne. And beholde, why hoole heerd of
swyne was caried with violee headlinge in to
the see, and persished in the water. The
heerdmens fled and wente their wayes in to the
cyte, and tolde euery thing, & what had
fortuned vnto the possessed of the deyls.
And beholde, all the cyte came out and met
Jesus. And when they sawe hym, they
be-sought hym, for to departe out of their coostes.

The 7r. Chapter.

THEN entred he in to a shipp, and passed
ouer and came in to his awne cite. And
lo, they brought vnto him a man sicke of why
palsie, lyinge in his bed. & when Jesus
sawe the faith of thhe, he sayde to the sicke of
why palsie: my sonne, be of good cheare, thy

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\textit{The gospell of S. Mathew.} Chap. ir.

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sines are forgeue the. And beholde, cer-
teyne of the scribes sayde in them selues:
this man blasphemeth. But when Jesus sawe
their thoughtes, he sayde: wherof dar think ye
euill in youre hertes? Whether ys it easier to
saye: thy synnes be forgeue why, or to saie:
raise and walke? But that ye maye knowe,
that the sonne of man hath power to forgeue
sinnes in earth, the sayde he vnto the sicke of
why palsie: why, take vp thy bed, and go
home. And he arose and wente home. When
why people sawe it, they marueyled, & glorified
God, which had gene soch power vnto men.

And as Jesus passed forth from thence, he
sawe a man syt a receyuinge of custome,
named Mathew, & sayde vnto hym: folowe me.
And he arose, and folowed him. And it came
to passe as he sat at meate in the house: be-
holde, many publicans and synners came and
sat downe also with Jesus and hs disciples.

When the Pharisys sawe that, they sayde to
hs disciples: why eateth youre master with
publicans and synners? When Jesus herde
that, he sayde vnto them: The whole nede
not why phisici, but they that are sicke. Go
and learne, what that meaneth: I haue plea-
sure in mercy, and not in offerynge." For I
am not come to call the righteous, but why
synners to repentauence.

Then came the disciples of Ihon to hym
sayinge: why do we why Pharisys fast so oft:
and thy disciples fast not? And Jesus sayde
vnto thhe: Can the weddynge chylde mourne
as lode the bridegrome is with them? The
tyme will come, when the bridegrome shalbe
taken from them, and thhe shall fast. No
man pecteth an olde garment with a pece of
newe clothe. For then taketh he awaye the
pee agayne from the garment, & the rent ys
made greater. "Nether do men put newe wynye
in to olde vessels, for then the vessels breake,
and the wynye runneth out, why vessels peryshe,
But they poure newe wynye in to newe vessels,
and so are both samed together.

Whyle he thus speake vnto them, beholde
there came a certayne ruler," and worshipped
him, sayinge: My daughter is euene now
deceased, but come and lay thy honde on her,
and she shall liue. Jesus arose and folowed
hym with hs disciples." And beholde, a

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\textit{Luce. 5. d. 15. a.}  \
\textit{Ose. 6. b. Math. 12. a. 1 Tim. 1. c.}  \
\textit{Mar. 2. b. Luce. 5. c. Act. 2. b.}  \
\textit{Marc. 5. d. Luce. 8. c.}  \
\textit{Mar. 5. c. Luce. 8. c. Leuit. 13. d.}
woman which was diseased with an issue of
bloude xij. yeres, came behynde hym, and
touched the hem of his yreste. For she
sayde in her sylfe; yf I maye touche but euen
his yreste only, I shalbe safe. Then Iesus
tourned him aboute, and behelde her, sayinge:
Doughter be of good conforte, thy faith hath
made þ safe. And she was made whole, euen
that same houre.

And when Iesus came into the rulers house,
and sawe the minstrels and the people ragine,
he sayde vnto them: Get you hēce, for þ
mayde is not dead, but slepeth. 6 And they
laughed hym to scorne. But whan the people
were put forth, he went in, and toke her by
the honde, and the mayde arose. And this
was noysed through out all that londe.

And as Iesus departed thence, two bl(y)de
mē folowed sayn: cryinge and sayinge: O
thou sonne of Daulid, haue mercy vpon vs.
And when he was come home, the bl(y)nde
came to hym, And Iesus saynde vnto them
Beleue ye, that I am able to do thys? And
they saynde vnto hym: yee, LORDE. Then
touched he their eyes, sayinge: acordinge to
your faith, be it vnto you. 7 And their eyes
were opened. And Iesus chargd the, sayinge:
Se that no mā knowe of it. But they de-
parted, 8 spred abroade his name through out
all the londe.

Whan these were gone out, 9 beholde, they
brought to hym a domme man possessed of a
deuyl. And whan the deuyl was cast out,
the domme spake: And the people murmured
sayinge: it was neuer so sene in Israel. But
yf Pharises sayde: he casteth out deuyls,
thowre the chiche deuyl.

And Iesus wente aboute in all cities and
townees, teacheinge in their synagoges 10 preach-
yng þ gospel of þ kyngdome, 11 healeinge all
maner sicknes 12 all maner desease amōge
the people. 13 And when he sawe the people, he
had compassion on þe, because they were
pyned awaye, and scattered abroade, euen as
shepe hauinge no shepherd.

Then saynde he to his disciples: 14 her est
greate, but 15 laborers are fewe. Whorefore
praye the LORDE of the haruest, 15 to sende
forth laborers into hys haruest.
But when they deluyer you vp, take no thought how or what ye shall speake, for ye shalbe gemen you, euyn in that same houre, what ye shall saye. For it is not ye that speake, but the prete of your father which speaketh in you.

The brother shalbe deluyer the brother to deeth, and the father the sonne. And the children shall arysse agaynst their fathers a mothers. a shal helpe them to deeth; a ye shall be hated of all men for my names sake. But he y endureth to the ende, shalbe sauc.

When they persecute you in one cite, b flye in to another. I tell you for a treute, ye shall not fysshee all the cities of Israel, ytt the sonne of man come. The disciple is not above the master, nether the seruantaunt above the LORDE. It is ynoough for the disciple, to be as his master, and the seruanunt as his LORDE. If they have calld the good man of the house Beelzebub, how much more shall they call them of his housholde so? Feare them not therfore.

There is nothing hyd, that shall not be openly shewed: and nothing secrete, that shall not be known. What I tell you in darcknes, that speake ye in light: and what ye heare in the eare, that speache ye vpon the house toppes.

And feare ye not them that kyll the body, and be not able to kyll the soule. But rather feare he, which is able to destroye both soule and body in to hell. Are not two sparowes solde for a farthinge? Yet doth there none of the light vpon the groude without your father. And now are all y hayres of youre head tolde. Feare ye not therfore: ye are of more value then many sparowes.

Therfore whosoeuer knowlegeth me before me, him wil I knowlege also before my father which is in heauen. But who soeuer denyeth me before me, him wil I also denye before my father which is in heauen.

Thynke not that I come to sende peace vpon earth. I came not to sende peace, but a sworde. For I come to set a mæ at variance agaynst his father, and the daughter agaynst her mother; a the daughter in lawe aegynst her mother in lawe: and a mans foes shalbe they of his owne housholde.

Who so loueth father and mother more then me, is not mete for me: and he that loueth some or daughtuer more then me, is not mete for me. And he y taketh not his crosse and folowethe me, is not mete for me. Who so fyndeth his life, shal lose it: m and he that loseth his life for my sake, shal fynde it.

He that receaueth you, receaueth me: a who so receaueth me, receaueth him y sent me. He that receaueth a prophet in the name of a prophet, shall receau a prophets rewarde. He y receaueth a righteous man in the name of a righteous man, shall receau a righteous mans rewarde: And who soeuer geueth vnto one of the least of these a cuppe of colde water onely to drinke, in y name of a disciple, verely I saie vnto you: he shall not lose his rewarde.

The ri. Chapter

And it came to passe, wha Iesus had made an ende of commandinge his twelue disciples, he departed thence, to teach and to preach in their cities.

Whan Ishone beinge in preson5 herde of the workes of Christ, he sent two of his disciples, and sayde vnto hym: Art thou he y shal come, or shal we loke for another? Iesus answered and sayde vnto the: Go youre waye and tell Ishone agayne, what ye se and heare. The blynde se, and the lame go: 7 the lepers are cleesned, and they deaf heare: the deed arysse agayne, and the gospel is preached to the poore: and bessed is he, that is not offended at me.

Whan they wente their waye, Iesus beganne to speake vnto the people, concernynge Ishone: What are ye gone out for to se in the wyldernes? Wolde ye se a rede shaken with the wynde? Or what are ye gone out for to se? Wolde ye se a man clothed in soft rayment? Behold, they that weare soft clothinge, are in kinges houses, But what are ye gone out for to se? A prophet? Yee I saie vnto you, and more the a prophet. For this is he, of

1. Mat. 14. 4 and 17. 17. 5 Mat. 16. 4. Marc. 8. c. Joh. 12. c. Luc. 9. and 10. c. Joh. 13. c. 3 Reg. 18. a. 1 Marc. 9. c. L Luc. 7. b. 7 Ess. 35. a. 16. a. 7 Luc. 7. c. 9
whò it is written: Beholde, I sende my mes-saüer before thy face, which shall prepare thy waye before the.  
Verely I saye vnto you: Amonge thy children of wemen arose there not a greater then Ihon the baptiste. Not withstandinge he that is lesse in the kyngdome of Heauen, is greater then he. From the tyne of Ihon baptiste hither to, thy kyngdome of heauen suffreth violence, and the violent plucke it vnto them. For all the prophete and the lawe prophecied vnto Ihon. Also yf ye wil receaue it, this is Helias, which shulde come. Who so hath cares to heare, let hi heare. 
But where vnto shal I lикě this generation? It is like vnto childrė which sỹt in the market, and call vnto their felowes, σ saye: we hane pypped vnto you, and ye wolde not daunse: We haue morned vnto you, ὑ ye wolde not wepe. For Ihon came nether eatinge nor drynkinge, a they saye: he hath the deuyll. The sonne of man came eatinge and drynkinge, τ they saye: lo what a glutton and wyne bebeer this ἐ mă is, and a companyon of pub-licans σ synners? And wiszdome is justified of his children. 
Then beganne he to vpbrade the cities, in the which most of his miracles were done, δ because they amended not. Wo vnto the Chorasin, Wo vnto the Bethsaida: for yf the miracles which haue bene shewed amőge you, had bene done in Tyre and Sidon, they had repented longe aγo in sackcloth and ashes. Neuertheles I saye vnto you: It shall be easier for Tyre and Sidon in the daye of iudgment, then for you. And thou Capernaum which art lift vp vnto heauen, shalt be brought downe vnto hel. For yf the miracles which haue bene done in the, had bene shewed in Sodom, they had remained vnto this daye. Neuertheles I saye vnto you: It shall be easier for the londε of Sodome in the daye of iudgment, δ for the. 
At y heartyme Jesus answered, and sayde: 'I prophēte the (Ὁ father and LОРΕ of heauen and earth) that thou hast hid these things from the wyse and prudent, and opened the vnto babes. Enen so father, for so it pleased the. 'All things are geuen ouer vnto me of my father: and no mă knoweth the somne, but the father: nether knoweth eny man the father, saue the somne, and he to whom the somne wil open it. Come vnto me all ye that laboure and are laden, and I wil ease you. Take my yock vpon you, and lerne of me, for I am meke and lowlye of hert, γ ye shal fynde rest vnto youre soules: δ for my yock is easy, and my burden is light.

The rij. Chapter.

Α At the same tyme wēte Jesus thorow the corne vpon the Sabbath, and his disciples were hongrie, and beganne to plucke of the eares of the corne, and to eate. When y Pharies sawe that, they sayde vnto him: Beholde, thy discipules do that, which is not laufull to do vpon the Sabbath. He sayde vnto them: haue ye not red what David did, when he was hongrie, γ they also y were with him? How he entred in to the house of God, σ ate the shew bredes which were not laufull for him to eate, neither for the y were with him, but onely for the prestes? Or haue ye not red in the lawe how that the prestes in the temple breake the Sabbath, and yet are blamelesse? But I saye vnto you: Ϗ here is one greater then the temple. ἐ But γ ye wyst what this were (I haue pleasure in mercy, and not in offeringe) ye wolde not haue condemned innocentes: For the sonne of man is LОРΕ euен ouer the Sabbath.

And he departed thence, and wente in to their synagoge: and beholde, α there was a mă which had his hāde dryed vp. And they axed him, sayenge: Is it laufull to heale, vpon the Sabbath? α because they might accuse him. But he sayde vnto the: Which of you is it, yf he had a shepe fallē in to a pytte vpon the Sabbath, that wolde not take him, γ and lift him out? And how moch is a man better then a shepe? Therefore it is lefful to do good vpon the Sabbath. Then sayde he to the mă: Stretch forth thine hande. And he stretched it forth: and it was whole agayne like vnto the other.

Then wente the Pharises out, δ and helde a counsell agaynst him, how they might de-stroye him. But wha Jesus knew therof, he
departed thence, a moch people folowed him: and he healed them all, and charged them, they shulde not make him knowne: that the thinge might be fulfiled, which was spoken by Esay the prophet, which sayeth: "Beholde, this is my seruanunt, whom I haue chosen: and my beloved, in whom my soule delyeth: I wil put my sprete vpon hi, and he shal shewe judgement vnto the Heithc. He shal not stryue, nor crye, nether shal eny man heare his voyce in the stretes. A broded rede shal he not brake, and flux that beginneth to burne shal he not quench, tyl he sende forth judgment vnto victory. And in his name shal the Heithen trust.

Then was there brought vnto him one possessed (of a deuill) the which was blynde and domme, and he healed him: in so moch y y blynde and domne both spake and sawe. And all the people were amased, and sayde: Is not this the sonne of Dauid? But when the Pharises herde that, they sayde: He dryneth the deuyls out none other wyse, but thorow Beelzebub the chefe of the deuyls. Neuertheles Iesus knew their thoughtes, and sayde vnto them: Every kyngdome deynded within itself, shalbe desolate: and euery coute or house deuyded in it self, maye not continue. So yf one Satan cast out another, the is he at variance within him selfe: how maye then his kyngdome endure? But yf I cast out deuils thorow Beelzebub, thorow whom do youre childre cast them out? Therfore shal they be youre judges. But yf I cast out the deuyls by the sprete of God then is the kyngdome of God come vpon you. Or how ca a man entre in to a stonge mans house, and violently take awaye his goddes, excepte he first bynde the stonge man, the spoyle his house? He that is not with me, is agaynst me: he shall gathereth not with me, scatereth abrode. Therfore I saye vnto you: All synne and blasphemy shalbe foruen vnto men, but the blasphemy agaynst the sprete shal not be foruen vnto men: And whosoener speaketh a worde agaynst the sonne of man, it shalbe foruen him. But whosoener speaketh agaynst the holy goost it shal not be foruen him, nether in this worlde, ner in the worlde to come.

\[\text{footnotes:}^a\text{Esai. 42. a. }^b\text{Luc. 11. b. }^c\text{Math. 9. d. }^d\text{Marc. 3. b. }
\text{Luc. 11. b. }^e\text{Luc. 11. a. }^f\text{Marc. 3. c. }^g\text{Luc. 12. a. }
\text{/I Reg. 1. c. }^h\text{Mat. 7. b. }^i\text{Luc. 6. c. }^j\text{Psalm 39. b. }
\text{Luc. 6. c. }^k\text{Luc. 19. b. }^l\text{2 Reg. 1. c. }^m\text{Mat. 16. a.}
\]

\[\text{Either make the tre good and his frute good also, or els make the tre euell }^n\text{his frute euell also. For the tre is knowne by the frute. O ye generacio of vypers, how can ye speake good, when ye youre selues are euell? }^o\text{For of y abundance of y hert }^p\text{mouth speaketh. A good man out of the good treasure of his hert, bringeth forth good thinges: an euell man out of his euell treasure, bringeth forth euell thinges. But I saye vnto you, that of euery ydell worde that mæ haue spoken, they shal geue accompltes at y daye of iudgment. Out of thy wordes thou shalt be justifie, y out of thy wordes thou shalt be cōdenmed.}

Then answered certayne of the scribes and Pharises, and sayde: Master, we wolde faynye se a tokē of the. And he answered and saide vnto the: This euell and aduoterous generacion seketh a token: and there shal no token be generacion, but the token of the prophete Ionas. For as Ionas was thre dayes and thre nightes in the Whalles bely, so shal the sonne of mā be thre dayes and thre nightes in the hert of the earth. The men of Ninyue shal ryse in the last judgment with this generacion, and shal condeine it: for they dyd pénace to agree with the preachinge of Ionas. And beholde, here is one greater the Ionas. The quene of the south shal aryse in the last iudgment with this generacion, and shal condene it: for she came from the vttmoste partes of the earth, to heare wyyszdome of Salomon: And lo, here is one greater then Salomon.

When the vnclene sprete is gone out of man, 'he walketh thorow drye places, sekinge rest, y fyndeth none. Thē saith he: I wil turne agayne in to my house, fro whences I wete out.' And when he coeth, he fyndeth it emptye, swepte and garnyshed. Then goeth he his waye, a taketh vnto him seuen other spretes worse then him selfe: and when they are entred in, they dwell there: And the ende of that man is worse then the begynnynge. Euen so shal it go with this euell generacion.

Whyle he yet talked vnto the people, beholde, his mother y his brethren stode without desyringe to speake with him. Then sayde one vnto him: Beholde, thy mother and thy
brethren stonde without, \( \frac{7}{7} \) wolde speake with the. Neuertheles he answered \( \frac{7}{7} \) sayde vnto him that tolde him: Who is my mother? \( \frac{7}{7} \) who are my brethren? And he stretched forth his hande ouer his disciples, \( \frac{7}{7} \) sayde: Beholde my mother and my brethren. For \( \frac{7}{7} \) who soeuer doth \( \frac{7}{7} \) my fader which is in heauen, the same is my brother, sister and mother.

The \( \frac{7}{7} \) Chapter.

A

THE same daye wente Iesus out of \( \frac{7}{7} \) house, \( \frac{7}{7} \) and sat by the see syde, \( \frac{7}{7} \) much people resorted vnto him: so \( \frac{7}{7} \) he weote in to a shyppe and satt him downe, and all the people stode vp\( \frac{7}{7} \) shore. And he spake many thinges vnto the\( \frac{7}{7} \) in symilitudes, sayenge: Beholde, The sower wente forth to sowe: and as he sowed, some fell by the waye syde: Then came the foules, \( \frac{7}{7} \) ate it vp\( \frac{7}{7} \). Some fell vpon stonye grounde, \( \frac{7}{7} \) anone it spronge vp\( \frac{7}{7} \), because it had no depth of earth: But when the Sonne arose, it caught heate: and for so much as it had no rote, it withered away. Some fell amoge the thornes, \( \frac{7}{7} \) gaue frute: some an hundreth folde, some sixtie folde, some thirtie folde. Who so hath eares to heare, let hi heare.

B

And the disciples came vnto him, and sayde: 'Why speakest thou to\( \frac{7}{7} \) by parables? He answered and sayde vnto the: Vnto you it is geuen to knowe the \( \frac{7}{7} \)mystery of the kyngdome of heauen, but vnto them it is not geuen. For whoso hath, vnto him shall be geue, and he shall haue abundance. But who so hath not, from him shalbe taken away, euen that he hath. Therfore speake I vnto the\( \frac{7}{7} \) by parables, for with seyngye eyes they see not, \( \frac{7}{7} \) with heareinge eares they heare not, for they vnderstonde it not. And in them is fulfilled \( \frac{7}{7} \) prophecie of Esay, which sayeth: 'Ye shall heare in dede, and shal not vnderstonde: and with seinge eyes shal ye se, and not perceave. For \( \frac{7}{7} \) hert of this people is waxed grosse, \( \frac{7}{7} \) their eares are thick of heareinge, \( \frac{7}{7} \) their eyes haue they closed, lest they shulde once se with \( \frac{7}{7} \) eyes, \( \frac{7}{7} \) heare with the eares, \( \frac{7}{7} \) vnderstonde with the hert, \( \frac{7}{7} \) turne, that I might heale them.

But blessed are youre eyes, for they se: \( \frac{7}{7} \) youre eares, for they heare. Verely I saye vnto you: \( \frac{7}{7} \) Many prophets \( \frac{7}{7} \) righteous men haue deseryed to se \( \frac{7}{7} \) thinges that ye se, and haue not sene the: and to heare the thinges that ye heare, and haue not herde the. Heare ye therfore the parable of the kyngdome, and vnderstondethe it not, the euell \( \frac{7}{7} \) cõmeth, and plucketh it awaye that is sowne in his hert:\( \frac{7}{7} \) this is he \( \frac{7}{7} \) is sowne by the waye syde. But he \( \frac{7}{7} \) is sowne in the stoney grounde, is this:\( \frac{7}{7} \) wha one heareth the worde, \( \frac{7}{7} \) anone with ioye receauneth it: neuertheles he hath no rote i him, but endureth for a season: wha \( \frac{7}{7} \) trouble \( \frac{7}{7} \) persecution ayrseth because of the worde, immediatly he his offended. As for him that is sowne amoung \( \frac{7}{7} \) thorns, this is he: Wha one heareth the worde, \( \frac{7}{7} \) the carefullnes of this worlde, \( \frac{7}{7} \) the disseetfullnes of riches choke the worde, \( \frac{7}{7} \) so he becometh vnfrutefull. But he \( \frac{7}{7} \) is sowne in the good grounde, is this:\( \frac{7}{7} \) when one heareth the worde, and vnderstondethe it, and bringeth forth frute: and some geueth an hûdredth folde, some sixtie folde, and some thirtie folde.

Another parable put he forth vnto the, \( \frac{7}{7} \) sayde: 'The kyngdome of heauen is like vnto a man, \( \frac{7}{7} \) sowed good sede in his felde. But while he slept, there came an enemye, and sowed tares amoung \( \frac{7}{7} \) wheate, \( \frac{7}{7} \) wente his waye. Now wha the blade was spröge vp\( \frac{7}{7} \) brought forth frute, the \( \frac{7}{7} \) tares appeared also. Then came the seruaîtes to \( \frac{7}{7} \) housholder, \( \frac{7}{7} \) sayde vnto him: Syr, sowdest not thou good sede in thy felde? Frô whece the hath it tares? He sayde vnto the: that hath the enemye done. The\( \frac{7}{7} \) sayde \( \frac{7}{7} \) seruaîtes: wilt thou then \( \frac{7}{7} \) we go \( \frac{7}{7} \) wede the out? He sayde: No, lest while ye wede out \( \frac{7}{7} \) tares, ye plucke vp the wheate also with the. Let the both grewe together yyll the haruest, and in tym of haruest I wil saye vnto the reapers: Gather \( \frac{7}{7} \) tares first, \( \frac{7}{7} \) bynde the in sheeuhes to be breç: but gather the wheate in to my barne.

Another parable put he forth vnto the, and

a Job. 15. 6. b Marc. 4. a. Luc. 8. a. c Marc. 4. a. Luc. 6. b. d 2 Cor. 3. c. Mat. 25. c. Marc. 4. b. Luc. 8. b. and 19. c. e Esa. 6. b. Marc. 4. a. Luc. 8. b. f Luc. 10. c. g 1 Pet. 1. b. h Marc. 4. b. i Marc. 4. b. Luc. 8. b. k Marc. 4. c.
sayde: The kyngdome of heauen is like vnto a 
\*grane of mustarde sede, which a man toke, 
and sowed it in his feld. Which is the least 
amonge all sedes. But when it is growne, it 
is the greatest amonget herbes, and is a tre: 
so that the byrdes vnder the heauen come and 
dwell in the branches of it.

Another parable spake he vnto thē: The 
kyngdome of heauen is like vnto leuē, which 
a woman toke, and myxte it amonget three 
peckes of meele, tyll all was lenended.

\* All soch things spake Iesus vnto \*y people 
by parables, \* without parables spake he 
nothinge vnto thē: \* the thinge might be 
fulfilled, which was spoke by \* prophet, say-
enge: \* I wil open my mouth in parables, and 
\* spake out the secrets from the begin-
ynynge of the worlde.

Then sent Iesus the people away, and 
came home. And his disciplices came vnto hī, 
and sayde: Declare vnto us \* parable of \* 
tares of \* feld. Iesus answered, and sayde 
\* vnto them: He that soweth the good sede, is 
\* the sonne of man: the feld is the worlde: \* good 
\* sede are the childre of the kyngdome: 
The tares are the children of wickednes: \* enemeye 
\* that soweth thē, is the dewell: \* har-
\* nest is the ende of the worlde: \* reapers are 
\* \* angels. \* For like as \* tares are weded out,
\* and brest in the fyre, euē so shal it go in \* 
\* ende of this worlde. 
The sonne of man shal 
sende forth his angels, \* they shal gather out 
of his kyngdome all thinges \* offende, \* thē 
\* do iniquyte, \* shal cast thē in to a fornace 
of fyre, thēr shalbale waylinge and gnaszhinge 
of teth. \* Thē shal the righteous shyne as 
the Sonne, in the kyngdome of their father, 
Who so hath eares to heare, let him heare.

Agayne, the kyngdome of heauen is like 
vnto a treasure hyd in the feld, which a mā 
founde and hid it, and for ioye therof he wēte 
\* solde all \* he had, and bought \* feld.

Agayne, the kyngdome of heauen is like 
vnto a marchaüt, \* sought good pearles: \* wha 
\* he had founde a precious pearle, \* he \* wete 
\* and solde all that he had, \* bought it. 

Agayne, \* kyngdome of heauen is like vnto 
a nett cast in to \* see, wherwith are takē all 
maner of fyshes: \* whā it is ful, mō drāwe it 
\* out vnto \* shore, \* sytt \* gather \* good \* to 

the vessels, but cast the bad awaye. \* So 
shal it be also in \* ende of \* worlde. The 
angels shal go out, \* seuer the bad frō the 
\* righteous, \* shal cast thē in to a fornace 
of fyre, \* thare shalbale waylinge \* gnaszhinge 
of teth.

And Iesus sayde vnto them: Haue ye 
vnderstōde all these thinges? They sayde: 
\* Yee LORDE. Then sayde he vnto thē: 
Therfore every scribe taught vnto \* kyng-
dome of heauen, is like an housholder, which 
byrnyteh out of his treasure thinges new 
and olde.

And it came to passe whē Iesus had ended 
these parables, he departed thence, and came 
in to his owne coītre, and taught thē in their 
synagoges: in so moch, that they were aston-
nied and sayde: Whēce cōmeth soch wyszd-
dome \* power vnto him? \* Is not this the 
carpēters sonne? \* Is not his mother called 
Mary? \* and his brethre Iames \* Joses, and 
Symon and Iude? \* And are not all his sisters 
here with us? \* Whence hath he thē all these 
things? \* And they were offended at him. 
But Iesus sayde vnto thē: \* A prophet is 
nowhere lesse sett by, thē at home \* amonget 
his owne. And he dyd not many miracles 
there, because of their vnbeleue.

The \*yiii. Chapter.

A
T that tymē Herode \* Tetrarcha herde A 
of \* fame of Iesus, \* sayde vnto his 
sinauaes: This is Iōhō \* baptist. He is 
rysen agayne frō the dead, therfore are his 
dedes so mightie. \* For Herode had takē Iōhō 
bounđe hī, \* put him in preson for Herodias 
sake his brothers Phillips wife. For Iōn 
sayde vnto him: \* It is not lauffull for \* to 
haue her. And 
AYnē wolde he haue put him 
to death, but he feared the people, because 
they helde him for a Prophet.

But whan Herode helde his byrhthe daye, the 
doughter of Herodias daunced before thē, and 
that pleased Herode well, wherof he pro-
messed her with an ooth, \* he \* wolde geeue 
\* whateoer she wolde axe. And she (beynge 
instructe of hir mother afore) sayde: geeue 
me Iōn baptismes heade in a platter. And 
the kyngne was sory. Neuertheles for \* ooth 
sake, \* \* sit with him at \* table, he
cōmaundèd it to be geuen her, t sent, a be-heeded Iohn in the preson. And his heed was brought in a platter, and geuen to the damsell, a she brought it vnto her mother. Then came his discipes, and toke his body, and buried it, and wente and tolde Iesus.

Whan Iesus herde ‹y›, he departed thence by shippē in to a desert place alone. And wha the people herde therof, they folowed him on fote out of ‹y› cities. And Iesus wete forth, and sawe moch people, and had pytie vpon them, and healed their sicke. But at euen his discipes vnto him, s saide: This is a deserte place, and ‹y› night falleth on: let ‹y› people departe from the, that they maye go in to the townes, and bye them vptyayles. But Iesus sayde vnto them: They nede not go awaye, geue ye the to eate. 'The saide they vnto him: We haue here but fyue loaues and two fyshes. And he sayde: bringe the hithe. And he cōmaunde ‹y› people to syt downe vpon the grasse, and toke ‹y› fyue loaues and two fyshes, and lokèd vp toward heauen, and gaue thanges, and brake and gaue the loaues vnto the discipes, and the discipes gaue them to the people. And they all ate, and were suffised. And they gathered vp of the broken meate that remayned ouer, twoblade baszkettes full. And they ‹y› ate, were aboute a fyue thousande men, besyde wemen and children.

And straight waye Iesus made his discipes to ente in to a shippē, a to go ouer before hi, tyll he had sent ‹y› people awaye. And when he had sent the people awaye, he wēte vp in to a mountayne alone, to make his prayer. And at euen he was there him self alone. And ‹y› shippe was alreadelys in ‹y› myddest of the see, ‹y› was tost with wasves, for the winde was contrary. But in ‹y› foureth watch of ‹y› night Iesus came vnto ‹y›, walkinge vpone the see. And when his discipes sawe him goinge vpon the see, they were afraied, sayenge: It is some spretē, and cried out for feare. But straight waye Iesus spanke vnto them, and sayde: Be of good cheare, it is I, be not a floraied.

Peter answered him, s saide: LORDE, ‹y› it be thou, byd me come vnto the vpon ‹y› water. And he sayde: come on thy waye. And Peter stepte out of the shippe, a wēte vpon the water, to come vnto Iesus. But when he sawe a mightye wynde, he was atraied, a begüne to sytke, a cried, sayenge: LORDE, helpe me. And ubyte Iesus stretchēd forth his hande, a caught him, a sayde vnto him: O thou of little faith, wherfore doute thou? And they wente in to the shippe,
Then answered Peter and said unto him: Declare unto us this parable. And Jesus said unto them: Are ye yet therefore without understanding? Percease ye not, what souter goeth in at the mouth, and deseth down in to the belly, is cast out in to the draught? But the thing that proceedeth out of the mouth cometh from the hert, that defyleth the mouth. For out of the hert come euell thoughts, murther, breakynge of wedlocke, whordome theft, false witness, blasphemy. These are euell things that defyle a man. But to eate with vnwaschen hondes, defyleth not a man.

And departed in to the coastes of Tyre and Sidon. And beholde, a womā of Canaan wete out of the same coastes, criéd after him, sayenge: O LORDE, thou sonne of Dauid, haue mercy vpon me. My daughter is sore vexed with a denell. And he answered her neuer a worde. The came his disciples vnto him, and besought him, sayenge: Seede her awaye, for she crieth after us. But he answered, and said: I am not sent, but vnto the lost shepe of the house of Israel. Notwithstanding she came and fell downe before him, and said: LORDE, helpe me. He answered, and said: It is not good, to take the childrens bread, and cast it vnto dogges. It is true that LORDE (sayde she) Neuertheless the hooldes eate of the crampedes, that fall fro their lorde table. Then answered Jesus and said vnto her: O womā, greate is thy faith be it vnto the, euē as thou desyretest. And hir hird was made hole at the same houre.

And Jesus departed thence, and came nyce vnto the see of Galile, and went vp in to a mountayne, and sat downe there, and there came vnto him moch people, haunging with them, lame, blinde, dorne, crepel, and other many, and cast them downe at Iesus fete. And he healeth them, in so much that the people warded, to see the doome speake, the crepel whole, the hult to go, and the blinde to se. And they prayed the God of Israel.

And Jesus called his disciples vnto him, and said: I haue compassion vpon the people, for they haue cōtyned with me now three dayes,

|=| haue notinge to eate, g I wil not let the departe fastynge, lest they perishe in the waye. And his disciples sayde vnto him: Whence shulde we get so much bred in the wyldernes, that we might satisfie so much people? And Jesus sayde vnto the: How many loanes haue ye? They sayde: seue, x a few little fyshes. And he commaunded they people to syt downe vpon the ground, and toke they seue loanes, the fyshes, x gaunt thankes x brake the, gaunt the to his disciples, x they discipled gaunt the vnto the people. And they all ate, x were suffisid. And they toke yp of the brokemeat was left, seuen baszkettes full. And they x ate, were foure thousande men, besides women and children. And when he had sent awaye the people, he went in to a shippe, and came in to the parties of Magdala.

THEN came the Pharises and Saduces vnto him, and tēpted him, requyringe him to shewe the a toke from heauc. But he answered, and said: At euē ye saye: It wil be fayre wedder, for the szkye is reed. And in the mornynge, ye saye: It wil be foule wedder to day, for the szkye is reed, x gloometh. O ye ypoercytes, ye can discerne the fashion of the szkye: can ye not ther diserne the tokēs of these tynes alas? This euell and aduouterous generacion seketh a toke, x there shall no tokē be genē the, but the tokē of the prophet Jonas. So he left the, and departed.

And whā his discipled were come to the other syde of the water, they had forgotten to take bred with them. Jesus sayde vnto the: Take hede x beware of the leue of x Pharises and the Saduces. x Ther thought they in the selues, sayenge: We haue takē no bred with us. Whē Jesus perceaued, he sayde to the: O ye of little faith, why are ye combred (in youre minde) because ye haue takē no bred with you? Do ye not yet perceau? Remembre ye not those fyue loanes, whē there were fyue thousande men, how many baszkettes toke ye vp? Neither x senē loanes when there were foure thousande men, x how many baszkettes toke ye vp? Why perceau ye not then, why x speake not to you of bred, whē I saide: beware of the leue of x Pharises and of x Saduces?

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<td>Fo. 57.</td>
<td>The gospell of S. Mathew.</td>
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Then came Jesus to the coasts of the cite Cesarea Philippi, and asked his disciples, saying: Whosoever doth me see, **he** sonne of man is? They said: Some saye, **thou** art Ihô the baptist. Some **thou** art Elias, Some **thou** art artery, or one of **thou** prophets. He said to them: But **who** saie ye **thou** am? The answered Symô Peter and said: Thou art Christ, **thou** sonne of **thou** lyuinge God. And Jesus answered, **thou** saide vnto **thou**: Blessed art thou Symô **thou** sonne of Ionas, for flesh **thou** bloude hath not opened **thou** vnto the, but my father **thou** is in heauê. And I saie to **thou**: Thou art Peter, **thou** vps this rocke wil I builde my congregacion: and **thou** gates of hell shal not prægnayle agaynst it. And the keyes of heauen wil I geue vnto the: Whosoever thou shalt bynde vpon earth, shalbe bounde also in heauê: who whatsoever thou shalt loose vpon earth, shalbe lowed also in heauê. Then charged he his disciples, that they shulde tell no mā that he was Jesus Christ.

From that tymeforth begane Jesus to shew vnto his disciples, how that he must go vnto Ierusalem, and suffer many thinges of the elders, and of the hye prestes, and of the scribe, and be put to death, and ryse againe the third daye. But Peter toke him asyde, and begane to rebuke him, sayenge: Lorde, fauoure thy self, let not this happen vnto the. Nevertheles he turned him aboute, **thou** sayde vnto Peter: Aooyde fro me Sathā, thou hindrest me, for thou savourest not thy thinges that be of God, but of men. Then said Jesus vnto his disciples: **If** any man wil folowe me, let him forsake himself, **thou** take vp his crosse, and folowe me. For who so wil saue his life, shal lose it: but who so loseth his life for my sake, shal fynde it. What helpeth a man though he wanne the whole worlde, and yet suffere harme in his soule? Or what can a man geue, to redeem his soule withall? For it wil come to passe, that the sonne of mā shal come in the glory of his father with his angels, and then shal he rewarde euery one acordinge to his dedes. Verely I saye vnto you: **There** stonde here

Some, which shal not taist of death, tyll they se **thou** sonne of mā come in his kingdome.
rebuked him, and 
he:  
and 
child was healed, even that same hour.

Then came the disciples unto Jesus secretly, 
and sayde: "Why could not we cast him out? 
Jesus sayde unto them: Because of youre vn-
believe. For I saye verbely unto you: "Ye who 
have faith as a grane of mustarde sede, ye 
may saye vnto this mountayne: Remoue 
therefore to yeronder place, and he shall remoul-e, 
nether shall any thing be vnpossible vnto you. 
Howbeit this kinde goeth not out, but by 
prayer and fastynge.

Wylle they occupied in Galile, Jesus sayde 
vnto them: it will come to passe, that the 
somme of man shalbe deluyered in to the 
hondes of men, and they shall kyll him, and 
the thirde daye shall he arisse agayne. And 
they were very sory. Now wha they were 
come to Capernaum, they that receaue the 
tribute money, came to Peter, and sayde: 
Doth youre master paye tribute? He sayed:
yee. And when he was come home, Jesus 
preuented him, and sayde: What thinkest 
thy Synamon? Of whom do the kynges of 
the earth take toll or tribute? Of their 
children, or of straugers? Then sayde 
Peter to him: Of straugers. Jesus sayde 
vnto him: Then are ye children fre. Neuer-
theles lest we offende them, go thy waye 
to the see, and cast thine angle, and take the 
fish that first cometh vp, and when thou hast 
opened his mouth, thou shalt fynde a pece 
and twenty pens, take that, and geue it them for 
me and the.

The r8ij. Chapter.

AT the same tyme came the disciples vnto 
Jesus, and sayde: "Wli is the greatest 
in the kyngdome of heauen? And Jesus 
called a child vnto him, and set hym in the 
myndest amonste them, and sayde: Verely I 
saye vnto you: Excepte ye turne and become 
as children, ye shall not entre in to the 
kyngdome of heauen. Whoseouer therfore 
humbleth hym selve as this child, is 
the greatest in the kyngdome of heauen. 
And who so receaueth such a child in my name, 
receaueth me. But who so offendeth one of 
these little ones which beleue in me, it were 
better for him, that a mylstone were hanged

aboute his neck, and he drowned in the depth 
of the see.

So vnto the worlde because of slaunder.
"Yee there must slaunder come: but wo vnto 
that man, by whom slaunder commeth. But 
yf thy hande or thy fote offende the, cut him 
of, and cast him from the. It is better for 
yf to ente in vnto life lame or crepell, the 
yf thou shuldest haue two hodes or two fete, 
and be cast in to euerlastinge fyre. And yf thyne 
eye offende the, plucke it out, a cast it from 
the. Better it is for the to ente in vnto life 
with one eye, the to have two eyes, and to be 
cast in to hell fyre.

Take heed, ye despyse not one of these 
little ones. For I saye vnto you: their angels 
do alwaye beholde the face of my father 
which is in heauen: for the somme of man is 
come to saue that which is lost. How thinke 
ye? "Yf a man haue an hundreth shpe, and 
one of the be gone astraye, doth not he leue 
the nyentie and nyene in the mountaynes, 
and goeth, and seeketh that one which is gone 
astraye? And yf it happen that he fynde it, 
verely I saye vnto you: he reioyseth more 
ouer it, then ouer the nyentie and nyene which 
were not astraye. Euen so is it not the will 
before youre father in heauen, that one of 
these little ones shulde pershe.

"Yf thy brother trespace agaynst the, go 
and tell him his faute betwene the and him 
alone. Yf he heare the, thou hast wone thy 
brother. But yf he heare the not, then take 
yet with the one or two, that in the mouth 
of two or thre wytnesses, every matter maye 
be stablyshed. Yf he heare not them, tell it 
unto the congregacion. Yf he heare not the 
congregacion, holde him as an Heithen and 
Publican. Verely I saye vnto you: what 
souere ye shal ynde vpon earth, shalbe 
boide also in heauen: what souere ye lose vpon 
earth, shalbe lowesd also in heaue. 
Agayne, I saye vnto you: Yf two of you shal 
agree vpon earth (for what thinge souere it be 
yf they wolle desyre) they shall haue it of my 
father which is in heaue. For where two or 
thre are gathered together i my name, there 
am I in the myndest amonste them.

Then came Peter vnto him, a sayde, 
LORDE, how oft shal I forgeue my brother,
The gospel of S. Mathew.

Chap. xir.  The gospel of S. Mathew.

The gospel of S. Mathew.

1 For this cause shall a man leave father and mother, and cleave unto his wife: and they two shall be one flesh. Now are they not twain, but one flesh. Let not man therefore put a sunder, yea which God hath coupled together.

2 Then sayde they: Why dyd Moses then commaunde to geue a testimoniall of deuorsement, to put her away? He sayde vnto the: Moses (because of thy hardnes of youre hertes) suffred you to put awaye youre wyues: Neuertheles fro the begynnyng he hath not bene so. But I saye vnto you: Whosoever putteth awaye his wyfe (excepte it be for fornicacion) and marie anothr, breaketh wedlocke. And who so marie heth y se is deuorued, commytteth adultrye.

Then sayde his disciples vnto him: Yf y matter be so betwene man and wife, the is it not good to mary. But he sayde vnto them: All mæ can not cöprehende y sayenge, saue they to who it is gene. For there be some gelded, which are so borne from their mothers wombe: and there be some gelded, which are gelded of men: th there be some gelded, which have gelded the selues for the kyngdome of heauens sake. He that can cöprehende it, let him comprehende it.

4 Then were brought vnto him yóge children, y he shulde put his hondes vpon the, & praye. And y disciples rebuked them. But Jesus sayde: Suffre y childræ, for they the not to come vnto me, for vnto soch belogeth the kyngdome of heauen. And wha he had layed his hodes vpö the, he departed thence.

And beholde, one came vnto him, and sayde: 'Good master, what good shall I do? I maye have the euer lastinge life? He sayde vnto him: Why callest thou me good? there is none good, but God onely. Neuertheles ye thou wilt entre in to life, kepe y cómàudeomètes. Thé sayde, he vnto him: Which? Jesus saide: Thou shalt not kyll: thou shalt not breake wedlocke: thou shalt not steale: thou shalt have no false wytneys: Honour father and mother: and thou shalt loue thy neighboyr as thy self. Then sayde the yonge mæ vnto him: All these have I kepte fro my youth vp: what lack I yet? Jesus sayde vnto him: Ye thou wilt be perfecte,
go thy waye and sell that thou hast, and take it vnto the poore, and thou shalt haue a treasure in heauen, and come and folowe me. Whan thon man herde thy wordes, he wente awaye sory, for he had greate possessiouns.

Iesus sayde vnto his discipules: Verely I saye vnto you: it shalbe harde for a rich man to entrie in to the kyngdome of heauen. And morover I saye vnto you: It is easier for a Camell to go thorow the eye of a needle, then it is for a rich man to entrie in to the kyngdome of heauen. Whan his discipules herde that, they were exceedingly amased, and sayde: Who can thē be saued? Neuertheles Iesus behelde them, and sayde vnto them: With men it is vnpossyble, but with God all thinges are possyble.

Then answered Peter and sayde vnto him: Beholde, we have forsakē all, and followed the: What shal we haue thervore? Iesus sayde vnto thē: Verely I saye vnto you: that when the sonne of man shal sytt in the seate of his māieste, ye which haue folowed me in the new byrth, shal syt also vpon twolue seates, and judge twolue trybes of Israel. And who so euer forsaketh houses or brethren, or sisters, or father, or mother, or wife, or children, or londes, for my names sake, the same shal receaue an hundred fold, and inheret euerverlasting life. But many that be the first, shalbe the last: and the last shal be the first.

The 17. Chapter.

THE kyngdome of heauen is like vnto an housholder, which wête out early in the mornynge, to hyre labourers in to his vynyarde. And whai he had agreed with the labourers for a peny a daye, he sent thē in to his vynyarde. And aboutī thīre houre he wenē out, and sawe other stondinge ydle in the market place, and sayde vnto them: Go ye also in to my vynyarde, as what so euer is right, I wil geue it you. And they wete their waye. Agayne, he wete out aboute the sixte and nyenth houre, and dyd likenewe, and aboute the eleuenth houre he wete out, and founde other stodynge ydle, and sayde vnto them: Whyn stonde ye here all the daye ydle? They sayde vnto hym: because no man hath

my left, is not myne to geue, but vnto the for
who it is prepared of my father."

\textit{\textdagger}{\textcyrillic{\textemdash}} When the ten herde that, they dislayned
at the two brethren. But Iesus called them
vnto him, and sayde: Ye knowe that \textdagger{\textcyrillic{\textemdash}} prynces of the worlde haue domynacion of
the people, and the greatest exercise power
amonge the. It shal not be so amonge you.
But who so euer wyl be greate amonge you,
let him be youre mynister: \textdagger{\textcyrillic{\textemdash}} who soeuer wyl
be chefe, let him be youre servaunt: Euen as
the sonne of man came, not to be serued, but
to do seruyce, and to geue his life to a redemp-
tion for man.

\textit{\textdagger}{\textcyrillic{\textemdash}} And when they departed from Iericho,
moch people folowed him: and beholde, two
blynde men sat by the waye syde: And when
they herde that Iesus passed by, they cried \textdagger{\textcyrillic{\textemdash}} sayde. O LORDE, thou sonne of Dauid, haue
mercy vpon vs. But \textdagger{\textcyrillic{\textemdash}} people rebuked the,
that they shulde holde their peace. Neuer-
theles they cried the more, \textdagger{\textcyrillic{\textemdash}} sayde: O
LORDE, thou sonne of Dauid, haue mercy
pon vs. And Iesus stode styll, and called
them, and sayde: What wil ye, \textdagger{\textcyrillic{\textemdash}} I shal do
vnto you? They sayde vnto him: LORDE,
that oure eyes maye be opened. And Iesus
had compassion vpon them, and touched their
eyes: \textdagger{\textcyrillic{\textemdash}} immediatly their eies receauned sight.
And they folowed him.

The \textdagger{\textcyrillic{\textemdash}} Chapter.

\textit{\textdagger}{\textcyrillic{\textemdash}} NOW whan they drew nye vnto Ierus-
salem,\textdagger{\textcyrillic{\textemdash}} and were come to Bethphage
vnto mount Oliuete, Iesus sent two of his
disciples, and sayde vnto them: Go in to the
towne that lyeth before you, \textdagger{\textcyrillic{\textemdash}} anone ye shal
fynde an Asse bounde, and hir foale with her:
lowse them, and brynge the vnto me. And
\textdagger{\textcyrillic{\textemdash}} eny man saye ought vnto you, saye ye: the
LORDE hath nede of the. And straight
waye he wil let them go. But all this was
done, that the thinge might be fulfyllen,
which was spoken by the prophet, sayenge:
\textit{\textdagger}{\textcyrillic{\textemdash}} Tell the daughter of Sion: beholde, thy
kyng commeth vnto \textdagger{\textcyrillic{\textemdash}} meke, syttinge vpon
an Asse and a foale of \textdagger{\textcyrillic{\textemdash}} Asse vset to the
yoke. The disciples wente, and dyd as Iesus
commaned them, and brought the Asse and
the foale, \textdagger{\textcyrillic{\textemdash}} layed their clothes vpon them,
and set him theron. But many of the people
spred their garments in the waye: other
cut downe branches from the trees, and
strawed them in the waye. As for the people
that wente before and that came after, they
cryed and sayde: Hosanna vnto the sonne of
Dauid, \textdagger{\textcyrillic{\textemdash}} Blessed be he that commeth in
the name of the LORDE, Hosanna in the
height.

\textit{\textdagger}{\textcyrillic{\textemdash}} And whan he was come in to Ierusalem,
all the cite was moued, and sayde: \textdagger{\textcyrillic{\textemdash}} Who is
this? And the people sayde: This is Iesus \textdagger{\textcyrillic{\textemdash}} prophet of Nazareth out of Galile. And
Iesus wente in to the temple, and cast
out all them that bought and sold in the
temple, and ouerthrew the tables of the money
changers, and the seates of them that solde
dones, and sayde vnto them: It is wrytr:
\textit{\textdagger}{\textcyrillic{\textemdash}} My house shalbe called \textdagger{\textcyrillic{\textemdash}} house of prayer,
but ye haue made it a denne of murtherers.
The blynde also and \textdagger{} lame came vnto him
in the temple, and he healed them.

\textit{\textdagger}{\textcyrillic{\textemdash}} But whan the hye prestes and the scrybes
sawe the wonders that he dyd, and the children
cryenge in the temple and sayenge: Hosanna
vnto the sonne of Dauid, they dislayned, and
sayde vnto him: Hearest thou what these saye?
Iesus sayde vnto them: Yee. Hane ye neuer
red: \textit{\textdagger}{\textcyrillic{\textemdash}} Out of the mouth of very babes and
sucklinges thou hast ordeyned prayse? And
he left them there, \textdagger{} and wente out of the cite
vnto Bethania, and there abode ouer night.

\textit{\textdagger}{\textcyrillic{\textemdash}} But in the mornynge as he returned in to
the cite, he hugred. And in the waye he
sawe a fygge tre, and came vnto it, and founde
nothinge theron, but leaues onely,\textdagger{} and sayde
vnto it: Neuer frute growe on the from hence
forth. And immediatly the fygge tre wythred
awaye. And whan his discipes sawe that,
they maruened, and sayde. How is \textdagger{} fygge
tre wythred awaye so soone? Iesus answered
cand sayde vnto them: Verely I saye vnto you:
\textit{\textdagger}{\textcyrillic{\textemdash}} Ye ye haue faith \textdagger{} doubt not, ye shal
not onely do this with the fygge tre, but \textdagger{} ye
shal saye vnto this mountayne: Avoyde, and
cast thy self in to the see, it shal be done.
\textit{\textdagger}{\textcyrillic{\textemdash}} And what soeuer ye axe in prayer, ye ye
belieue, ye shal receaune it.
And when he was come in to the temple, the chief priests and the elders of the people came vnto him (as he was teachinge) & sayde: 'By what auctorite doest thou these things? and who gaue the this auctorite? Jesus answered and sayde vnto them: I wil axe a worde of you also: which ye ye tell me, I in like wyse wyll tell you, by what auctorite I do these things. The baptisme of Ioh, whiche was it? from heuan, or of men? Then thought they amoge them, & sayde: If ye saye it was from heuan, then shal he saye vnto us: Why dyd ye not then beleue him? But if ye saye it was of men, then feare we the people: For 4 every man helde Iohon for a prophet. And they answered Jesus, & sayde: We can not tell. Then sayde he vnto them: Neither tell I you, by what auctorite I do these things. But what thinke ye? A certaine man had two sones, & came to the first, & sayde: Go thy waye my sonne, & worke to daye in my vynyarde. He answered & sayde: I wil not, but afterwarde he repented, & wente. He came also vnto the secunde, & sayde likewise. & He answered & saide: I wil syr. And wiste not. Whether of them twayne dyd the wil of the father? They sayde vnto him: the first. Jesus sayde vnto the: Verely I saye vnto you: The publicans & harlottes shal come in to the kynodome of God before you. 'For Iohn came vnto you, & taught you thy right waye & ye beleued him not: but the publicans & harlottes beleued hi. As for you, though ye save it, yet were ye not moued with repenteance, that ye might afterwarde hauue beleued him. 

Heare another parable. There was a certaine housholder which planted a vynyarde, & hedged it roude aboute, & dydged a wyne presse in it, & built a tower, & let it out vnto huszbandmen, & wente in to a straunge country. Now wha the tyne of the frute drew neare, he sent his seruauntes to the huszbandmen, to receaue the frutes of it. Then the huszbandmen caught his seruauntes: one they bett, another they kyllde, the thirde they stoned. Agayne, he sent other seruauntes, moo then the first, & they dyd vnto them in like maner. At the last he sent his owne sonne vnto them, & sayde: they wyl stode in aue of my sonne. But wha the huszbandmen sayde the sonne, they sayde amoge the selues: This is the Heyre, come, let us kyl hym, & take his inheritance vnto oure selues. And they caught him, & thrust him out of the vynyarde, & shewed him. Now wha the lord of the vynyarde commeth, what wyl he do with those huszbandmen? They sayde vnto him: He wyl cruelly destroye those euell personnes, & let out his vyniarde vnto other huszbandmen, which shal delyuer him the frute at tymes conuenient. 

Jesus sayde vnto the: Dyd ye neuer rede in the scriptures: The same stone which the buyliders refused, is become the head stone in the corner? This was the LORDES doyenge, & it is marueles ioure eyes. Therefore I saie vnto you: The kynodome of God shalbe taki fro you, & shalbe geue vnto the Heithi, which shal brynge forth frutes of it. And who so falleth vp this stone, shalbe broke in peces: & loke vp whom it falleth, it shal grynde him to pouder. & When the hye prestes & Pharises herde his parables, they perceaued, that he spake of them. & they wente aboute to take him, but they feared them people, because they helde hi for a prophet. 

The yriij. Chapter. 

And Jesus answered, and spake vnto the agayne by parables, & sayde: The kynodome of heauen is like vnto a kynge, which married his sonne. And sent forth his seruauntes, to call the gestes vnto the mariage, & they wolde not come. Agayne, he sent forth other seruauntes, & sayde: Tell the gestes: Beholde, I haue prepared my dynner, myne oxen & my fed catel are kylded, & all things are reade, come to the mariage. But they made light of it, & wente their wayes: one to his huszbandrye, another to his marchaundise. As for the remnaunt, they toke his seruauntes, & intreated the shamefully, & sley the. When the kynge herde that, he was wroth, & sent forth his warriers, & destroyed those murthurers, & set syre vpon their cite. Then sayde he vnto his seruauntes: The mariage in dede is
prepared, but the gestes were not worthy. Go youre waye out therfore in to the yhe wayes, and as many as ye fynde, byd them to the mariage. And the seruayntes wete out in to the yhe wayes, and gathered together as many as they could fynde, both good and bad, and the tables were all full. Then the kyngesse wete in, to se the gestes, and spyed there a man that had not on a weddymge garment, and sayde vnto hym: Frende, how camest thou in hither, hast not on a weddymge garment? And he was euen spechless. Then sayde the kyngesse vnto his seruayntes: Take and bynde him hande and fote, cast him into the yther darcknes: there shall be waylinge and gauashinge of teth. For many be called, but few are choosë.

Then wente the Pharises, and toke counsell, how they might tangle him in his wordes, and sent vnto him their disciples with Herodes officers, and sayde: Master, we knowe that thou art true, and teacast the ywaye of God truly, and carest for no ma; for thou regarest not the outwarde appearance of me. Tell us therfore, how thinkest thou? Is it laufull to geue tribute vnto the Emperour, or not? Now wha Iesus perceaued their wickednes, he sayde: O ye ypcrites, why tete ye me? Shewe me yf tribute money. And they toke hí a peny. And he sayde vnto the: Whose is this ymage and superscription? They sayde vnto hym: The Emperours. Then sayde he vnto them: Gene therfore vnto the Emperour, that is the Emperours: and geue vnto God, that which is Gods. When they herde that, they marueyled, and left hym, and wete their waye.

The same daye there came vnto him the Saduces (which holde that there is no resurrection) and axed him, and sayde: Master, Moses sayde: Ye a man dye, haungye no children, his brother shall mary his wife, rayse vp sede vnto his brother. Now were there with us seue brethren. The first maried a wife, and dyed: for somch as he had no sede, he left his wife vnto his brother. Like wyse the seconde, and thirde vnto the seconth. Last of all the woman dyed also. Now in the resurrection, whose wife shal be of the seuen? For they all had her. Iesus answered, and sayde vnto them: Ye erre, and vnderstode not the scripture, nor the power of God. In the resurrection they shall nether mary, nor be married, but are as the angels of God in heauen.

As touchinge the resurrection of the dead, haue ye not red, what is spoken vnto you of God, which sayeth: I am the God of Abraham, and y God of Isaac, and the God of Iacob? Yet is not God a God of the dead, but of the lyuynge. And when the people herde that, they were astonnyed at his doctrine.

When the Pharises herde, that he had stopped the mouth of the Saduces, they gathered them selues together. And one of them (a Scribe) tetept him, and sayde: Master, which is the cheuest commaundement in the lawe? Iesus saide vnto hym: Thou shalt loue the LORDE thy God, with all thy hert, with all thy soule, and with all thy mynde: this is the pryncipall and greatest commaundement. As for the seconde, it is like vnto it: Thou shalt loue thy neibbour as thy self. In these two commaundementes hange all the lawe and the prophets.

Now whyle the Pharises were gathered together, Iesus axed them, and sayde: What thinke ye of Christ? Whose sonne is he? They saide vnto hym: Dauids. He sayde vnto them: How then doth Dauid in prete, call him LORDE, sayenge: The LORDE sayde vnto my LORDE: Syt thou on my right honde, tylly make thine enemies thy fote stole. Yf Dauid now call him LORDE, how is he then his sonne? And no man coude answere him one worde, nether durst eny man axe him eny mo questios, fro that daye forth.

THE 111. Chapter.

THEN spake Iesus vnto the people and to his disciples, and sayde: The scrybes and Pharises are set downe vpon Moses seate. Therfore what soever they bid you observe, that obserue and do; but after their workes shall ye not do, for they saye do not. For they bynde heuy and intollerable burthenes, and laye them vpon mens shuldres: But they them selues wil not heauen at them with one
of their fylgers. All their worke do they to be sene of men. They set abrode their Philateries,* and make large borders upon their garments, and loute to syt vppermost at the table, and to have the chafe seates in the synagoges, and loute to be saluted in the market, and to be called of me Rabbi.

*But ye shall not sytte youre selues to be called Rabbi, for one is youre master, euens Christ, and all ye are brethren. And call no man father vpon earth, for one is youre father, which is in heauen. And ye shall not sytte youre selues to be called masters, for one is youre master, namely, Christ. He that is greatest amoge you, shalle youre seruant.

*For who so exalteth himself, shalle be brought lowe; and he that humbleth himself, shalle exalted.

Wo vnto you Scrybes and Pharises, ye ypocrytes, that shut vp the kyngdome of heauen before men: Ye come not in youre selues, nether sytte ye to enter, that wolde be in.

Wo vnto you Scrybes and Pharises, ye ypocrytes, that deoure wyddowes houses, and that vnder the cultoure of praegyene longe prayers, therfore shalle ye receaue ye greater damnacion.

Wo vnto you Scrybes and Pharises, ye ypocrytes, which compasse see and lode to make one Prospelyte: and when he is become one, ye make of him a childe of hell, two fold more then ye youre selues are.

Wo vnto you blynde gydes, which saye: Who so euere sweareth by the temple, that is nothinge: but who so euere sweareth by the golde of the temple, he is gilte. Ye fooles and blynde, whether is greater? the golde, or the tèple that sanctifieth the golde? And who so euere sweareth by the altaire, that is nothinge: but who so euere sweareth by the offeringe that is vpó it, he is gilte. Ye fooles and blynde, whether is greater? the offeringe, or the altaire that sanctifieth the offeringe? Therfore who so sweareth by the altaire, sweareth by the same, and by all that is theron: and who so sweareth by the temple, sweareth by the same, and by him that dwelleth therein. And who so sweareth by heauen, sweareth by the seate of God, and by him that syteth thron.

Wo vnto you scrybes and Pharises, ye ypocrytes, which tythe Myut, Anyse and Commyn, and leue the weightier matters of the lawe behynde: namely, judgment, mercy, and faith. These ought to have bene done, and not to leue the other behynde. O ye blynde gydes, which strayne out a gnat, but swalowe vp a Camell.

Wo vnto you scrybes and Pharises, ye Ypocrytes, which make cleane the vpper syde of the cuppe and platter, but within are ye full of robberye and excess. Thou blynde Pharise, clense first the in syde of the cuppe and platter, that the out syde may be cleane also.

Wo vnto you scrybes and Pharises, ye Ypocrytes, which be like vnto paynted Sepulcres, that appeare beutyfull outwarde, but within they are full of deed mens bones and all fythines. Euen so are ye also: Outwarde ye appeare righteous vnto men, but within ye are full of ypocrisye and iniqyte.

Wo vnto you scrybes and Pharises, ye ypocrytes, which buyde the tombes of the prophets, and garnyshe the sepulcres of the righteous, and saye: Yf we had bene in oure fathers tyme, we wolde not hane bene partakers with them in the bloude of the prophets. Therfore ye be wytnesses vnto youre selues, that ye are the children of them, which slew the prophets. Go to, fulffyl ye also the measure of youre fathers. O ye serpentes, O ye generacion of vypers, how wyf ye escape the damnacion of Hell?

Therfore behold, I sende vnto you prophetes and wyse men, and scrybes, and some of them shal ye kyll and crucifie, and some of them shal ye scourge in youre synagoges, and persecute them from cite to cite: that vpou you maye come all the righteous bloude which hath bene shed vpon ye earth, from the bloude of righteous Abel, vnto ye bloude of Zachary ye sonne of Barachias, whom ye swe wete between the temple and the altaire. Verely I saye vnto you: All these thinges shall light vpó this generacion. O Ierusalam Ierusalam, thou that slayest the prophetes, and stonest
Chap. xiii.  The gospell of St. Mathew.

AND Jesus went out and departed from the temple, and his disciples came vnto him, to shew him the buyldinge of the temple. But Jesus sayde vnto them: Se ye not all these things? Verely I saye vnto you: there shall not be left here one stone vpon another, but all shall be cast downe. And as he sat vpon the mount Oliuete, his disciples came vnto him secretly, and sayde: Tell us, whé shal these things come to passe? and whé shall be the token of thy comyngne, and of the ende of the worlde? Jesus answered and sayde vnto them: Take hede, that no man disceane you. For there shall many come in my name, and saye: I am Christ, and shall disceane many.

Ye shal here of warres, and of ſe noyse of warres: take hede, and be not ye troubled. All these things must first come to passe, but the ende is not yet. For one people shall ryse vp agaynst another, and one realme agaynst another: and there shalbe pestiléce, honger, and earthquake here ſe there. All these are the begynnynge of sorowes. Then shall they put you to trouble, ſe shall kyll you, and ye shall hate of all people for my names sake. Thé shall many be offended, and shal betraye one another, and shal hate one the other. And many false prophete shall aryse, and shall disceane many: and because iniquyte shall haue the vpper hande, the lone of many shal abate. But whoso endureth vnto ſe ende, ſe same shall be saved. And this gospell of the kyngdome shalbe preached in all the worlde for a wyntnes vnto all people, and then shall the ende come.

Whan ye theryore shal se the abomination of desolacion (wher of it is spoken by Daniel the prophet) stonde in the holy place (who so reade it, he let marke it well) then let the which be in Iewry, fyle vnto ſe moutaynes:

and let him which is on the house toppe, not come downe to fet any thinge out of his house: and let him which is in ſe felde, not turne back to fetc his clothes. But wo vnto them that are with childe, and to them that gene suck in those dayes. But pray ye, that youre flight be not in ſe wynter, ner on the Sabbath. "For then shal there be greate trouble, soz was not from the begynnynge of the worlde vnto this tyme, ner shalbe. Yee and excepte those daies shulde be shortened, there shulde no flesh be saued: but for ſe choesens sake those daies shalbe shortened.

"Then yf eny man shal saye vnto you: Io, here is Christ, or there, beleue it not. For there shal aryse false Christes and false prophete, andshal do greate tokés and wonders: In so mocch, that (yf it were possible) the very chosen shulde be brought in to errour. Beholde, I have tolde you before. Wherefore yf they shal saye vnto you: Beholde, he is in the wildernes, go not ye forth: Beholde, he is in the chamber, beleue it not. For like as the lightenyng goeth out from the East, and shyneth vnto the west, so shal the comynge of the sonne of man be. For where so euer a deed carcase is, yere wyl the Aegles be gathered together.

Immedicatly after the trouble of the same tyme, shal the Sonne and Moone lose their light, and the starres shal fall from heauen, and the powers of heauen shal mowe: and then shal appeare the token of the sonne of man in heauen: and then shal all the kynredes of the earth mourne, and they shal se the sonne of man 'come in the cloudes of heauen with greate power and glory. And he shal sende his angels with ſe greate voyce of a trompe; they shal gather together his chosen from the foure wyndes, from one ende of the heauen to the other.

Lerne a symilitude of ſe fygge tre. "When his branche is yet tender, and his leaues sproinge, ye knowe that Sommer is yne. So likewyse ye, when ye se all these thynge, be ye sure, that it is yne euhen at the dores. Verely I saye vnto you: This generacion shall not passe, tyll all these be fullfille. Heauen and earth shal perisse, but my words shall not

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1. Exod. 1. c. 2. Psal. 68. d. 3. Psal. 117. c.
Then shall the kingdom of heaven be like unto ten virgins, which took their lamps, and went forth to meet the brydegrome. But five of them were foolish, and five were wise. The foolish took their lamps, and went not in with their lamps. But the wise took their lamps, and went in with their lamps. They srombed all and slept. But at midnight there was a cry made: Behold, the brydegrome commeth, go your way out for to mete him. Then all those virgins arose, and prepared their lampes. But the foolish sayde vnto the wyse: geue vs of youre oyle, for oure lampes are gone out. Then answered the wyse, and sayde: Not so, lest there be not enough for vs and you, but go rather vnto them that sell, and bye for youre selues. And whyle they wente to bye, the brydegrome came: and they that were readye, wente in with hym vnto the mariage, and the gate was shut vp. At ye last came ye other virgins also, and sayde: LORDE, LORDE, opè vnto vs. But he answered, and sayde: Verely I saye vnto you: I knowe you not. Watch ye therefore, for ye knowe nether the daye ner yet the houre, whan ye sonne of man shal come.

Like wyse as a certayne mā ready to take his journey in to a straunge countrey, called his seruauntes, and delyned his goodes vnto the. And vnto one he gaue fyue talentes, to another two, and to another one: vnto euery man after his abilyste, and straight waye departed. Then he that had receaued the fyue talentes, wente and occupied with the same, and wanne other fyue talentes. Likewise he ye receaued two talentes, wane other two also. But he that receaued ye one wente and dygged a pyt in the earth, and hyd his lordes money. After a longe season the lorde of those seruauntes came, and rekened with them. Then came he that had receaued fyue talentes, and brought other fyue talentes, and sayde: Syr, thou deluyerdst vnto me fyue talentes: Beholde, with them haue I wonne fyue talētes mo.' Then sayde his lorde vnto hi: wel thou good faythfull seruaunt, thou hast bene faythfull ouer litle, I wil set the ouer mōch: entre thou in to the ioye of thy lorde. The came also that had receaued two talentes, and sayde: Syr, thou deluyerdst vnto me two talentes: Beholde, I haue wonne two other talētes with the. His lorde sayde vnto him: Wel thu good and faythfull seruaunt, thou hast bene faythfull ouer litle, I wil set the ouer mōch: entre thou in to the ioye of thy lorde.

Then he that had receaued the one talēt, came and sayde: Syr, I knew that thou art...
an hard man: thou reapest where thou hast not sown, and gatherest where thou hast not strowed, and so I was afayed, and wete and hyd thy talent in the earth: lo, there thou hast thine owne. But his lorde answered, and saide vnto him: Thou ewell and sloutfull seruaunt, knewest thou that I reape where I sowed not, and gather where I strawed not? Thou shaldest theryfore haue had my money to the chaunger, and then at my commyng shulde I haue receaued myne owne with vaunting. Therefore take the talent fro him, and geue it vnto him that hath ten talents. *For who so hath, to him shalbe geuen, and he shall haue abundance. But who so hath not, fro him shalbe taka awaye eu en that he hath. And cast the vnprofitable seruaunt in to vtter dareknes: *there shalbe waylinge and gnashinge of teth.*

But whan the sonne of man shal come in his glory, and all holy angels with him, then shal he syt vpon the seate of his glory. And all people shalbe gathered before him: and he shall separate them one from another as a shepheard deuydeth the shepe from *\Ý* goates. And he shal set *\Ý* shepe on his right honde, and the goates on the lefte. Then shal the kyngye saue vnto them that shalbe on his right honde: Come hither ye blessed of my father, inueret ye *\Ý* kingdome, which is prepared for you from the begynnynge of the worlde. For I was hongrie, and ye gaue me meate: I was thirstie, and ye gaue me drynke: I was harboursesse, and ye lodged me: I was naked, a ye clothed me: I was sicke, and ye vysited me: *I was in preson, and ye came vnto me.*

Then shalt the righteous answer him, a saye: LORDE, whè saue we the hògrie, and fed the? Or thirstie, and gaue the drynke? When sawe we the harboursesse, and lodged the? Or naked, and clothed Ý? Or whè sawe we *Ý* sicke or in preson, and came vnto the? And the kyngye shal answer and saue vnto them: Verely I saye vnto you: Loke what ye haue done vnto one of the least of these my brethren, the same haue ye done vnto me.

Then shalt he also saye also vnto them that shalbe on the left hande: *Départe fro me ye cursed in to the euerlastinge fyre, which is prepared for the deuell and his angels. For I was hògrie, and ye gaue me no meate: I was thirstie, and ye gaue me no drynke: I was harboursesse, and ye lodged me not: I was naked, and ye clothed me not: I was sicke and in preson, and ye vysited me not.*

Then shal they also answere hi, and saye: LORDE, when sawe we the hògrie, or thirstie, or harboursesse, or naked, or sicke, or in preson, and haue not mynistred vnto the? Thè shal he answere them, and saye: Verely I saye vnto you: *Loke what ye haue not done vnto one of the least of these, the same haue ye not done vnto me. And these shal go in to euerlastinge Payne, but the righteous in to euerlastinge life.*

**The rvi. Chapter.**

And it came to passe whè Iesus had furnisshed all these wordes, he sayde vnto his discipes: Ye knowe, that after two dayes shalbe Easter, and the sonne of man shalbe deluyed to be crucified.*

Then 'assembled together the hye prestes and the scrybes, and the elders of the people in to the palace of the hye prest which was called Caiphas, and helde a councell, how they might take Iesus by diseate, and kyll him. But they sayde: Not on the holy daye, lest there be an vprooure in the people.

Now when Iesus was at Bethany* in the house of Symon the leper, there came vnto hi a woman, which had *a* boxe with precious oyntment, and pourd it vpon his heade, as he sat at the table. When his discipes sawe that, they disdayned, and sayde: Where to serueth this waist? This oyntmet might hawe bene wel solde, and genè to the poore. Whè Iesus perceaued that, he sayde vnto them: Why trouble ye the woman? She hath wroght a good worke vpon me for ye haue allwaye the poore with you," but me shal ye not haue allwayes. Where as she hath pourd this oyntmet vpon my body, she dyd it to bury me. Verely I saye vnto you: where so euer this gospels shalbe preached thrw out all the worlde, there shal this also that she hath done, be tolde for a memoriall of her.
Then one of the twelve (called Judas Iscarioth) wente vnto the hye prestes, and sayde: "What wil ye geue me, and I shal deluyer hym vnto you? And they offred hi thirte syluer pens. And from that tymethe forth, he sought opportunyte to betray him.

The first daye of sweete bred came the discipules to Iesus, and sayde vnto hym: Where wyl thou that we prepare for the, to eate the Easter lambe? He sayde: Go in to the cite to soch a man, and saye vnto hym: The Master sendeth the worde: My tymene is at honde, I wil kepe myne Easter by the with my discipules. And the discipules dyd as Iesus had appoynted them, and made ready the Easter lambe.

And at euene he sat downe at the table with the twelve. And as they ate, he sayde: Verely I saye vnto you: One of you shall betray me. And they were exceedinge soroufull, and beganne euerie one of them to saye vnto hym: Syr, is it I? He answered and sayde: He that deppeth his honde with me in the dyshe, the same shall betray me. The soume of man goeth forth, as it is wrytten of hym: but wo vnto that man by whô the soume of man shalbe betrayed: It had bene better for that man, ye' he had never bene borne. Thê Iudas that betrayed him, answered and sayde: Master, is it I? He sayde vnto hym: Thou hast sayde.

And as they ate, Iesus toke the bred, gau thankes, brake it, and gau it to the discipules, and sayde: Take, eate, this is my body. And he toke the cuppe, and thanked, and gau it the, and sayde: Drynke ye all therof, this is my bloude of the new testament, that shalbe shedd for many for the remission of synnes. I saye vnto you: I wil not drynke hence forth of this frute of the vyne tre, vutill that daye that I shal drynke it new with you in my fathers kyngdome.

And when they had sayde grace, they wente forth vnto mount Oluffete. Then sayde Iesus vnto them: This nighte shal ye all be offended in me. For it is wrytten: I wil smyte the shepherd, and the shepe of the flocke shalbe scattered abrode. But after that I ryse agayne, I wil goe before you in to Gafile. Peter answered and sayde vnto hym: "Though all men shulde be offended in me, yet wil I neuer be offended. Iesus sayde vnto hi: Verely I saye vnto you: This same nighte before ye cock crowe, shal thou deny me thrice. Peter saide vnto hym: And though I shulde dye with the, yet wil I not denye the. Likewise also sayde all the discipules.

Then came Iesus with them in to a feldes which is called Gethsemane, and sayde vnto the discipules: Syr ye here, whyle I go yonder, I praye. And he toke with hym Peter, and the two sonnes of Zebede, and beganne to wexe soroufull and to be in an agonye. Then sayde Iesus vnto them: My soule is heuy euene vnto the death. Tary ye here, and watch with me. And he wente forth a little, and fell flat vpon his face, and prayed sayenge: O my father, ye' it be possible, let this cuppe passe fro me: neuertheles not as I wil but as thou wilt. And he came to his discipules, and founde the a slepe, and sayde vnto Peter: What? coude ye not watch with me one houre? Watch a praye, that ye fall not in to temptation. The sprete is wyllinge, but the flesh is weake.

Agayne, he wete forth the seconde tymne and prayed, sayenge: O my father, ye' this cuppe can not passe awaye fro me (excepte I drynke of it) thy will be fulfille. And he came, and founde them a slepe agayne, and their eyes were heuy. And he left them, and wente forth agayne, and prayed the thirde tymne, sayenge the same wordes. Then came he to his discipules, and sayde vnto them: Slepe on now, and take youre rest. Beholde, the houre is come, ye the soume of man shalbe delynered in to the hondes of synners: Aryste, let us be goynge. Beholde, he is at hode, that betrayeth me.

Whyle he yet spake, lo, Iudas one of the twolue came, and with him a greate multitude with swordes and staines, sent fro the hye prestes and elders of the people. And he that betrayed him, had geuen them a toké, sayenge: Whom so euer I kysse, that same is he, laye hodes vpô him. And forthe withal he came to Iesus, and sayde: Hayle master, and kyssey him. And Iesus sayde vnto him: Frende, wherfore art thou come? Then came they, and layed hondes vpon Iesus, and toke

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And beholde, one of them that were with Jesus, stretched out his honde, and drue his swerde, and stroke a seruanunt of the bye prestes, & smote of his eare: Then sayde Jesus vnto him: Put vp thy swerde in to his place. * For all that take the swerde, shall perish with the swerde. Or thinkest thou that I can not praye my father now, to sende me more then twelue legions of angels? But how the shulde the scriptures be fulfilled? * For thus must it be.

In the same houre sayde Jesus vnto the multitude: * Ye are come out as it were to a murtherer with swerdes and staines for to take me. I sat daylie teachinge in the temple amponge you, and ye toke me not. But all this is done, that the scriptures of the prophets might be fulfilled.† The all the discipes left him, and fled. But they that toke Jesus,⁴ led him to Caiphas the hye prest, where the scribeys and the elders were gathered together. As for Peter, he followed him a farre of vnto the hye prestes palace, & wente in, and sat with the seruanunts, that he might se the ende.

But the hye prestes and the elders, and the whole councell sought false wytnesse agaynst Jesus, that they might put him to death, and founde none. And though many false wytnesses stepte forth, yet founde they none. At the last there stepte forth two false wytnesses, & spake: He sayde: I can breake downe the temple of God, & buyld it agayn in three dayes.

And the hye prest stode vp, and sayde vnto him: Answerest thou nothing, vnto it, that these testifie agaynst the? Neuerthelkes Jesus holde his tonge. And the hye prest answered, and sayde vnto him: I charge the by § lyuynge God, that thou tell us, yt thou be Christ the sonne of God. Jesus spake: Thou hast sayde it. Neuerthelkes I sayde vnto you: From this tyme forth it shall come to passe, that ye shall se the sonne of man settyng vpon the right hande of the power of (God) and commynge in the clouds of the heauen.

Then the hye prest rente his clothes, and sayde: * He hath blasphemed, what neede we eny mo wytnesses? Lo, now haue ye herde his blasphemy: What thinke ye? They answered, & sayde: He is gyllie of death. * Then spytthey thay in his face, & smote him with fistes. Some smote him vpon the face, and sayde: Prophecie vnto us thou Christ, who is it, that smote the?

As for Peter, he sat without in the palace. And there came vnto him a damsell, and sayde: And thou wast with Jesus of Galile also. Neuerthelkes he denied before thè all, and sayde: I can not tell what thou sayest. But when he wete out at the dore, another damsell sawe him, and sayde vnto them that were there: This was also with Jesus of Nazareth. And he denied agayn, and sware also: I knowe not the man. And after a little whyle, they that stode there, stepte forth, and sayde vnto Peter: Of a trueth thou art one of them also, for thy speach bewrayeth the. Then begane he to curse and to sware: I knowe not the man. And immediatly the cock crew. Then thought Peter vpon the wordes of Jesus, which sayde vnto him: *before the cock crow, thou shalt denye me thryse. And he wente out, and wepte byterly.

Vpon the morow, all the hye prestes & elders of the people helde a councell agaynst Jesus, *that they might put him to death, and bounde him, and led him forth, and deluyered him vnto Pontius Pilate the debyte.

When Iudas which betrayed him, sawe this that he was condemned vnto death, it repented him, and brought agaynde the thirtie syluer pens to the hye prestes and the elders, and sayde: I haue done euell, in that I haue betrayed innocet bloude. They sayde: What haue we to do with ? Se thou therto. And he cast the syluer pens in the têple, and gat him awaye, and wepte and hanged him self.

So the hye prestes toke the syluer pens, and sayde: It is not laufull to put them in to the Gods chest, for it is bloudmoney. Neuerthelkes they helde a councell, and bought with

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* Psal. 2. a. Marc. 15. a. Luc. 23. a. Iobâ. 18. d. 
† Act. 3. b. † 2 Re. 17. d. Act. 1. c. 

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them a potters feld, for to burye straungers in. Wherefore the same feld is called the bloudfeld unto this daye. Then was that fulfilled, which was spoken by Jeremie the prophet sayenge: "And they toke thirtie syluer pens, the prye of him that was solde, whom they bought of the children of Israel: and these they gaue for a potters feld, as the LORDE commaunded me.

As for Jesus, he stode before the debyte, and the debyte axed him, and sayde: "Art thou the kyngge of the Iewes? And Jesus sayde vnto hym: Thou sayest it. And wha he was accused of the hye prestes and elders, he answered nothinge. Then sayde Pylate vnto him: Hearset thou not, how sore they accuse the? And *he answered him not one worde: in so much that the debyte marueled exceedingly.

"At that feast, the debyte was wote to delyuer a presoner fre vnto the people, whom they wolde. And at the same tyme he had a notable presoner called Barrabas. And when they were gathered together, Pylate sayde vnto them: Whether wil ye, that I geue lowse vnto you? Barrabas, or Jesus which is called Christ? For he knewe well that they had delyuered him of enuye. And wha he sat vpó the judgmen seate, his wife sent vnto him, sayenge: Haue thou nothinge to do with that righteous man, for I haue suffered many thinges this daye in a dreame because of him.

But the hye prestes and the elders perswaded the people, *that they shulde axe Barrabas, and destroye Iesus. Then answered the debyte, *he sayde vnto the: "Whether of these two wyl ye *I geue lowse vnto you? They sayde: *Barrabas: Pylate sayde vnto them: What shal I do then with Iesus, which is called Christ? *They sayde all: let him be crucified. The debyte saide: What euell hath he done the? Neuertheless they cried yet more and sayde, let him be crucified. So whan Pilate sawe, that he coude not helpe, but that there was a greater vproure, he toke water, and waszhezd his handes before the people, and sayde: I am vn就说 of thine bloud of this righteous man. Se ye therto. Then answered all the people, and sayde: His bloud come vpon vs, and vpon oure children.

Then gaue he Barrabas lowse vnto thē, but caused Iesus be scourged, and deluyed him to be crucified.

Then the debites soudyers toke Iesus, in to the common hall, and gathered the whole multitude ouer hym, and stryyped hym out of his clothes, and put a purple robe vpō hym, and platted a crowne of thorne, τ set it vpō hym his heade, and a rede in his hāde, and knelde before hym, and mocked hym, and sayde: halaye kynge of the Iewes. And spytte vpō hym, and toke ᾶ rede, τ smote hym vpō his heade. And wha they had mocked him, they toke the robe of hym ageyne, τ put his owne clothes vpō hym, and led him forth, ᾶ they might crucifie him. And as they were goinge out, they founde a man of Cyren called Symon: him they compelled to beare his crosse. And when they came vnto the place called ᾶ Golgatha (that is to saye by interpretation a place of deed mens soules) they gaue hym to drynke, veneger myxte with gall. And whan he had tasted thereof, he wolde not drynke.

"So whan they had crucified hym, they parted his garmetes, and cast lottes therfore: that the thinges might be fulfilled, which was spoken by the prophet: "They have parted my garmetes amonge thē, τ cast lottes vpō my vesture. And there they sat, and watched him. And aboue ouer his heade, they put vp the cause of his death in wrytinge: namely: This is the kyngge of the Iewes.

* Then were there two murtherers crucified with him, *the one of the right hande, and the other on the left. They that wente by, reuyled him, and wagged their heades and sayde: Thou that breakest downe the temple of God, and buyldest it in thre dayes, helpe thy self. Ye thou be the sonne of God, come downe from the crosse. The hye prestes also in like maner with the scrybes and elders, laughed him to scorne, and sayde: he hath helped other, and can not helpe himselfe: Ye he be the kyngge of Israel, *let him come downe now from the crosse, and we will beleue hym. *He trusted in God, let him deluyer him now, ye he wil haue hym. For he hath sayde: I am the sonne of God. The
murthers also that were crucified with him, 
cast the same in his tethe.

And from the sixte hour there was darknes over the whole earth vnto the nyenthe hour. 
And aboute the nyenthe houre, Iesus cried with a loude voyce, and sayde: Eli, Eli, Lamma asabthani? that is, My God, my God, why hast thou forsaken me?  But some of the that stode there, when they herde y sayde: he calleth Elias.  And immediately one of them ranke, and toke a spōge, and fylled it with veneger, and put it vpon a rede, and gauce him to dryneke.  But y other sayde: holde, let se whether Elias wyl come, and deluyer hym.  Iesus cried agayne with a loude voyce, and gauce vp the goost.

And beholde, the vale of the temple was rente in two peces, from aboue byll beneth, 
and the earth quaked, and the stones rent, 
and the graues opened, and many bodies of the sayntes that slepte, arose, and wete out of the graues after his resurrectio, and came in to the holy cite, and appeared vnto many.

But the captayne and they that were with him, and kepte Iesus, when they sawe the earthquake and the thinges that were done, 
they were sore afrayed, and sayde: Verely this was Gods somne.  And there were many wemen there lokynge to afrare, which had folowed Iesus from Galile, and had mynistred vnto hym: amoung whom was Mary Magdalene, and Mary the mother of Iames and Ioses, and the mother of the children of Zebede.

At euyn there came a rich man of Arimathia, called Ioseph, which was also a disciple of Iesus.  He wete vnto Pylate, and axed the body of Iesus.  Then commaunded Pylate that the body shulde be geuē him.  And Ioseph toke the body, and wrapped it, and laid it in a cleane lynnen cloth, and layed it in his owne new sepulcre, which he had hewen out in a rocke, and roled a grete stone to the dore of the sepulcre, and wente his waze.  And there was Mary Magdalene and y other Mary, syttinge ouer agaynst the sepulcre.

The next daye that foloweth the daye of preparyngue, the hye preste and Pharises came together vnto Pylate, and saide: Syr, we haue called to remembrance, that this disceauer sayde whyle he was yet alue; Afterwards three dayes I wyl ryse agayne.  Comaunde therefore that the sepulcre be kepte vnto the thirde daye, lest peraduenture his discipes come, and steale him awaye, and saye vnto the people: He is ryson from the deed, and so shal the last error be worse the the first.  Pylate sayde vnto them: There haue ye watchme, go youre wyre, and kepe it as ye can.  They wete and kepte the sepulcre with watchmen, and sealed the stone.

Upon the euynynge of the Sabbath holy daye, which dawneth v morow of the first daye of v Sabbathes, came Mary Magdalene and y other Mary, to se v sepulcre.  And beholde, there was made a greate earthquake: for the angell of the LORDE descended from heaven, and came and roled backe y stone from the dore, and sat vpon it.  And his countenance was as y lightynenge, and his cloathinge whyte as snowe.  But y watch me were troubled for feare of him, and became as though they were deede.

The angell answered, and sayde vnto y women: Be not ye afrayed.  I knowe that ye seke Iesus that was crucified.  He is not here.  He is ryson, as he sayde.  Come, and se y place, where the LORDE was layed, and go youre wyre soone, and tell his discipes, that he is ryson from the deed.  And beholde, he wyl goe before you in to Galile, there shal ye se hym.  Lo, I haue tolde you.

And they departed from the grane in all the haist with fear and greate ioye, to brige his discipes worde.  And as they were goinge to tell his discipes, beholde, Iesus met them, and sayde: God spede you.  And they wente vnto him, and helde his fete, and fell downe before him.  The sayde Iesus vnto them: Be not afrayed: goe youre wyre and tell my brethren, that they go in to Galile, there shal they se me.

And when they were gone, beholde, certayne of the watchmen came in to the cite, tolde the hye preste every thinge that had happened.  And they came together with the

elders, and helde a counsell, and gane ý
souders money ynomg, and sayde: Saye ye:
his disciples came by night, and stole him
cawaye, whyle we were a slepe. And yf this
come to the debytes eares, we wyl styl lung
him, and brynge it so to passe, that ye shal be safe.
And they toke the money, and dyd as they
were taught. And this sayenge is noysed
amonge the Iewes vnto this daye.
The eleuen disciples wente vnto Galile in
to a mountayne, where Iesus had appoynted
them. And whan they sawe him, they fell
downe before him: but some of them douted.
And Iesus came vnto them, talked with them,
and sayde: "Vnto me is genê all power in
heauen and in earth. Go ye youre waye
therfore, and teach all nacions, and baptyse
them in the name of the father, and of the
sonne, and of the holy goost: and teach them
to kepe all things, what soeuer I haue com-
maunded you. "And lo, I am with you euery
daye vnto the ende of the worlde.

The ende of the gospel of S. Mathew.
The gospell of S. Marke.

What S. Marke conteyneth.

Chap. I.
The office of Ihon the baptist. The baptyme of Christ, his fastynge, his preachinge, and the callynyge of Peter, Andrew, Iames and Ihon. Christ healeth the man with the vnclene sprete, helpeth Peters mother in lawe, and clenseth the leper.

Chap. II.
He healeth the man of the palsy, calleth Leui the customer, esteth with open synners, and excuseth his disciples.

Chap. III.
He helpeth the man with the dryed hande, choseth his apostles, and casteth out the vnclene sprete, which the Pharises ascrybe vnto the deuell. The brother, sister and mother of Christ.

Chap. IIII.
The parable of the sower. Christ stilleth the tempest of the see, which obeyeth him.

Chap. V.
He deluyereth the possessed from the vnclene sprete, the woman from the bloudye yssue, and rayseth the captaynes daughter.

Chap. VI.
Christ preacheth at home, and is not regarded. He sendeth out his disciples. Ihon baptist is taken and headed. Christ fedeth fyue thousand men with fyue loaues and two fishe. He walketh vpon the see.

Chap. VII.
The Pharises are not content, that the disciples eate with vnwaschen handes: but Christ rebuketh the selues for breakinghe the commandementes of God, healeth the woman of Canaans daughter, and maketh the domme to speake.

Chap. VIII.
He fedeth foure thousande me with vij. loaues, reproueth the Pharises that are so desyrous of tokens, warneth his disciples to beware of their leuen, maketh a blynde man to see, axeth his disciples what men holde of him, reproueth Peter, telleth his disciples of his passion, and exorteth them to folowe him.

Chap. IX.
The transfiguracion of Christ, which healeth the childe that was possessed of a domme sprete, teacheth his disciples to be lowly, and to auyde occasions of euell.

Chap. X.
Christ geueth his answere concernynge mariage, and that it is harde for the rich to come in to heauen: reproueth the disdayne of his disciples, lerneth the to be meke, and restoreth blynde Barthimeus to his sight.

Chap. XI.
Christ rydeth in to Ierusalam, dryueth the marauntes out of the temple, curseth the fygtre, and confoundeth the Pharises.

Chap. XII.
He rebuketh the synne and vnthankfullnesse of the Iewes with a goodly symilitude, taketh the in their owne disceatfull questions, exorteth to beware of their doctryne and lyuynge, and commendeth the good wyll of the poore wyddowe.

Chap. XIII.
He warneth his disciples to beware of false teachers and disceauers, comforteth them agaynst the trouble for to come, tellinge them of the horrible destruction of Ierusalam, of his commynyng, and ende of the world.

Chap. XIII.
The Magdalene anoyntheth Christ. They eate the easter lambe, and the supper of the LORDE. Christ is taken, and brought in to Caiphas house. Peter denyeth him.

Chap. XV.
The crucifienge of Christ, and how he was buried.

Chap. XVI.
The resurreccion of Christ, which appeareth vnto Mary Magdalene and to his disciples, whom he sendeth forth in to the worlde to preach the gospell, and ascended vp in to heauen himself.
The first Chapter.

This is the begynnynge of the gospell of Jesus Christ the sonne of God, as it is wrytt in the prophetes. Beholde, I sende my messaung before thy face, which shal prepare thy waye before the. The voyce of a cryer is in the wyldernes: Prepare the waye of the LORDE, make his pathes straight.

Ihon was in the wyldernes, and baptysed, and preached the baptyme of amendment, for the remissyon of synnes. And there wente out vnto him the whole londe of Iewry, and they of Ierusalem, and were all baptysed of him in Jordan, and knowleged their synnes.

Ihon was clothed with Camels beer, and with a lethron gerdell aboute his loynes, and ate locustes and wylde hony, and preached, and sayde: There commeth one after me, which is stronger then I: before whom I am not worthy to stoupe downe, and to lowse vp y lachet of his shue. I baptysye you with water, but he shal baptysye you with the holy goost.

And it happened at the same tyme, that Iesus came out of Galile from Nazareth, and was baptysed of Ihon in Jordan. And as soone as he was come out of the water, he sawe that the heauens opened, and the goost as a doue comynge downe vpon him. And there came a voyce from heauens: Thou art my deare sonne, in whom I deltyle.

And immediatly the sprete droue him in to the wyldernes: and he was in the wyldernes fourtye dayes, and was tempted of Sathan, and was with the wyld beastes. And the angels mynistred vnto him.

But after that Ihon was taken, Iesus came in to Galile, and preached the gospell of the kyngdome of God, and sayde: the tyme is fulfylled, and the kyngdome of God is at hande: Amende youre selues, and beleue the gospell.

So as he walked by the see of Galile, he sawe Symon and Andrew his brother, castinge their nettes in the see, for they were fyszhers. And Iesus sayde vnto the: Folowe me, and I wil make you fyszhers of men. And immediatly they left their nettes, and folowed him.

And when he was gone a lytle further from thence, he sawe James the sonne of Zebede, and Ihon his brother, as they were in the shyppe mendyng their nettes. And anone he called them. And they left their father Zebede in the shyppe with the hyred seruauntes, and folowed him.

And they wente in to Capernaum, and immediatly vpon the Sabbothes, he entred in to the synagoge, and taught. And they were astonnyed at his doctryne: for he taught them as one hauyenge power, and not as the Scrybes.

And in their synagoge there was a man possessed with a foule sprete, which cried and sayde: Oh what hauye we to do with the, thou Iesus of Nazareth. Art thou come to destrouye us? I knowe that thou art euyn y holy one of God. And Iesus reprooued him, and sayde: holde thy tonge, and departe out of him. And the foule sprete tare him, and cried with a loude voyce, and departed out of him. And they were all astonnyed, in so much that they axed one another amongst the selues, sayde: What is this? What new
lernynge is this? For he comaundeth the foulc sprete with power, and they are obedient vnto him. And immediatly the fame of him was noysed rounde aboute in the coastes and borders of Galile.

And forth with they wente out of the synagoge, and came in to the house of Symo and Andrew, with James and Ithon. And Symons mother in lawe laye, slept the feuers, and anone they tolde him of her. And he came to her, and set her vp, and take her by yer hande, and the feuer left her immediatly. And she mynstred vnto them.

At cuen whan the Sonne was gone downe, they brought vnto him all that were sick and possessed, and the whole cite was gathered together at the dore, and he healed many that were diseased with dyuersse sickenes, and cast out many devils, and suffred not the devells to speake, because they knew him.

And in the mornynge before daye, he arose, and wente out. And Iesus departed in to a deserte place, and prayed there. Peter also and they that were with him, followed after him. And when they had founde him, they sayde vnto him: Every man seketh the. And he sayde vnto them: Let us go in to the next townes, that I maye preach there also, for therto am I come. And he preached in their synagogues, in all Galile, and droue out the devilis.

And there came vnto him a leper, which besought him, and kneelde before him, and sayde vnto him: If thou wilt, thou canst make me cleane. And it pitied Iesus, and he stretched forth his honde, and touched him, and sayde: I wyll, be thou cleane. And wha he had so spoken, immediatly the leprosy departed frō him, and he was clensed.

And Iesus forbad him strately, and forth with sent him awaye, and sayde vnto him: Take hede, that thou saye nothinge to any man, but go thy waye, and shew thyself vnto the prest, and offer for thy cleansyng what Moses commaundeth, for a wytnesse vnto them. But he when he was departed, beginne to speake much of it, and made the dede knowe: in so moch that Iesus coude no more go in to the cite openly, but was without in deserte places, and they came vnto him frō all quarters.

\[\text{Mat. } 8. b \text{. Luc. } 4. d.\]  
\[\text{Mat. } 8. b \text{. Luc. } 4. c.\]  
\[\text{Mat. } 8. a \text{. Luc. } 5. b.\]  
\[\text{Mat. } 9. a \text{. Luc. } 5. c \text{. Tob. } 5. a.\]
with ye publicans and synners? When Jesus herde that, he sayde vnto the: The whole nude not ye Phisician, but that they are sycke. I am not come to call the righteous, but the synners to repentance.”

And the disciples of Iohn and of ye Pharisies faster. And there came certaine, which sayde vnto him: Why fast the disciples of Iohn, and of ye Pharisies, and thy disciples fast not? And Jesus sayde vnto them: How can the weddinge children fast, whyle the brydegrome is with them? So longe as ye brydegrome is with them, they can not fast. But the tyme wyly come, that the brydegrome shall be taken from them, and then shal they fast.

No man soweth a pece of new cloth vnto an olde garment, for els he taketh awaye the new pece from the olde, and so is the rēt worse. And no man putteth new wyne in to olde vessels, els the new wyne breaketh the vessels, and the wyne is spylt, and ye vessels perishe: but new wyne must be put in to new vessels.

And it chaunsee that vpon ye Sabbath he wente thorow the corne feldes, and his disciples begaine to make a waye thorow, and to plucke the eares of ye corne. And the Pharisies sayde vnto him: Beholde, what thy disciples do, which is not lauffull vp to the Sabbath. And he sayde vnto the: Haue ye never red what Dauid dyd, whē he had nude, and was an hongred, both he and they that were with him: how he wente in to the house of God in the tyme of Abiathar the hye prest, and ate the shewbreds (which was lauffull for no man to eate, but for the prestes) and he gaue them vnto him, and to them that were with him? And he sayde vnto them: The Sabbath was made for mans sake, and not man for the Sabbathes sake. Therfore is the some of man LORDE enen ouer the Sabbath.

**The 111. Chapter.**

He wente agayne also in to the synagoge, and there was there a mā that had a wythred hande. And they marked him, whether he wolde heale him on the Sabbath, that they might accuse him. And he sayde vnto his mā with the wythred hāde: Steppe forth here.

And he sayde vnto the: Is it lauffull to do good on the Sabbath? Or is it lauffull to do euell? to saue life, or to kyll? But they helde their tongue. And he loked rounde aboute vpon them with wrath, and was sorry for the harde hertes of the, and sayde vnto the man: Stretch out thine hande. And he stretched it out. And his hande was made whole like as ye other.

And the Pharisies wote out, and straight waye they helde a councell with Herodes officers agaynst him, how they might destroye him. But Jesus departed awaye with his disciples vnto the see. And there folowed him moch people out of Galile, and frō Iewry, and from Ierusale, and out of Idumea, and from beyonde Iordan, and they that dwelt aboute Tyre and Sydon, a greate multituide which had herde of his noble actes, and came vnto him.

And he spake vnto his disciples ye they shulde kepe a shyppe for him because of the people, lest they shulde thrungme him: for he healed many of them, in so mοch, that all they which were plagued, preased vpon him, that they might touch him. And when the foule spretes sawe him, they fell downe before him, and cried, and sayde: Thou art the sonne of God. And he charged them strately, that they shulde not make him knowne.

And he wente vp in to a montayne, and called vnto him whom he wolde, and they came vnto him. And he ordeyned ye twolue, that they shulde be with him, and that he might sende them out to prach, and that they might haue power to heale sicknesses, and to cast out deuyls. And vnto Symon he gaue the name Peter, and Iames the sonne of Zebede, and Ihon the brother of Iames, and gaue the the name Bonarges, that is to saye, the children of thonder: and Andrew, and Philippe, and Barlymew, and Mathew, and Thomas, and Iames ye sonne of Alpheus, and Tadde, and Symon of Cana, and Iudas Iscarioth which betrayed him.

And they came to house. Then assembled the people together agayne, in so mοch that they had no leysure to eate. And when they that were aboute him herde of it, they wente out to holde him. For they sayde: he
The iii. Chapter.

And he begane agayne to teach by y see side. *and there gathered much people vnto him, so that he wente in to a shippe, and sat vpon the water. And all the people stode vpon the londe by the see syde. And he preached longe vnto the by parables, and sayde vnto the in his doctrine: Herken to, beholde, there wente out a sower to sowe: g it happeneth whyle he was sowinge, that some fell by the waye syde. Then came the foules vnder the heauen, and ate it vp. Some fell vpon stonye grounde, where it had not mogh earth: and anone it came vp, because it had not depe earth. Now wha the Some arose, it caught heate: and in so mogh as it had no rote, it wythred awaye. And some fell amonge the thornes, g the thornes grew vp, and choked it, and it gaine no frute. And some fell vpon a good grounde, which gaine frute, that came vp and grew. And some bare thirte folde, and some sixtie folde, and some an hundreth folde. And he sayde vnto them: Who so hath eares to heare, let him heare.

*And when he was alone, they that were aboute him with the twolue, axed him concernynge this parable. And he sayde vnto the: Vnto you it is geuen, to knowe the mystery of the kyngdome of God: but vnto them that are without, all things happen by parables, that with seynge eyes they maye se, and not discerne: and that with heareinge eares they maye heare, and not vnderstoode, lest at eny tyme they turne, and their synnes be forgen euyn them. And he sayde vnto them: Vnderstone ye not this parable? How wyl ye then vnderstone al other parables?

The sower soweth the worde. *These be they that are by the waye syde: where the worde is sowne, and as soone as they haue herde it, immediatly commeth Satha, and taketh awaye the worde that was sowne in their hertes. And lykewyse are they that are sownen on the stonye grounde: which when they haue herde the worde, receaue it with joye, and haue no rote in them: but endure for a tyme. When trouble and persecution aryseth for y wordez sake, immediatly they are offended. And these are they that are sownen amoste the thornes: which heare the worde, and y carenfulnes of this worlde, and the disceatfulenes of riches, and many other lustez entre in, and choke the worde, and so is it made vnfrutefull. And these are they yz are sownen vp a good grounde: Which heare y worde, and receaue it, and byngze forth frute: some thirte folde, and some sixtie folde, and some an hundreth folde.

And he sayde vnto the: *Is a candell lighted to be put vnder a buschell, or vnder a table? Is it not lighted, to be set vpon a candell-sticke? For there is nothinge hyd, that shal

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* Mat. 9. d. and 12. c. Luc. 11. b.  
* Mat. 12. c. Luc. 12. a. 1 Iob. 3. c.  
* Mat. 12. c. Luc. 8. c.  
* Mat. 13. a. Luc. 8. b.  
* Mat. 13. b. Luc. 8. b.

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/ Mat. 13. c.  
/ Mat. 5. b. Luc. 8. b. and 11. c.
not be openly shewed: and there is nothing secretly, \( \gamma \) shall not be knowne. *Who so hath cares to heare, let him heare. And he sayde vnto them: Take hede what ye heare. With what measure ye mete, with the same shal it be measured vnto you agayne.* *And vnto you that heare this, shal more be geuen. For who so hath, vnto him shal be geuen: and who so hath not, from him shalbe taken awaye, euuen that he hath.

And he sayde: The kyngdome of God is after this maner, as when a man casteth seder vpoun the londe, and slepeth, and stondeth vp night and daye, and the seder spryngeth vp, a growtheth, he knowinge of it. (For the earth bryngeth forth frute of her selfe: first the grasse, afterwandes the care, then the full wheate in the care.) But when she hath brought forth the frute, he putthe to the syckell, because the haruest is come.

And he sayde: Where vnto wyl we licken the kyngdome of God? Or by what symilitude wyl we compare it? *It is like a grayne of mustarde seder, which whi it is sowed vp the londe, is the leest amonst all sedes of the earth. And whi it is sowne, it groweth vp, and is greater then all herbes, and getteth greate branches, so \( \gamma \) the foules vnder the heau[n] maye dwell vnder \( \gamma \) shadowe thereof.*

And by many soch parables he spake the worde vnto th[is] there after as they might heare it, \( \gamma \) without parables spake he nothinge vnto them: but vnto his discipes he expounded all things pryvately. And the same daye at euen he sayde vnto them: *let us passe ouer. And they let the people go, and toke him as he was in the shippe, and there were no shippes with him. And there arose a greate storme of wynde, and daszhed the wawes in to the shippe, so that the shippe was full. And he was behynde in the shippe and slepte vpoun a pelowe. And they awoke him \( \gamma \) sayde vnto him: Master, Carest thou not, that we perishe? And he arose, and rebuked \( \gamma \) wynde, and sayde vnto the see: Peace, and be stille. And the wynde was layed, \( \gamma \) there followed a greate calme. And he sayde vnto them: Why are ye so fearfull? How is it, that ye haue no fa[ith]? And they feared exceedingly, \( \gamma \) sayde one to another:

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\[ \text{What is he this? For wynde and see are obedient vnto him.} \]

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\[ \text{The v. Chapter.} \]

\[ \text{And they came ouer vnto the other syde of the see in to the countre of the Gaderenites. \( \gamma \) And when he wete out of the shippe, there met him a man possessed of an vnclene spret[e], which had his dwellinge in the granes. And no man coude bynde hym, no not with cheynes: for he was oft bounde with fetters \( \gamma \) cheynes, and pluckte the cheynes in sunder, and brake the fetters in peces, and no man coude tame him. And he was alwayse both daie and night vpon the mountaynes and in the granes crienge, and beatinge him self with stones. But when he sawe Jesus afarre of, he ranne, and fell downe before him, and cried lounde, and sayde: *What hau[e] I to do with the O Iesus thou sonne of \( \gamma \) Hyest God? I charge the by God, that thou torment me not. Neuertheles he sayde vnto him: Go out of the man thou foule spret[e]. And he axed him: What is thy name? And he answered and sayde: My name is Legion, for there be many of vs. And he prayed him instantly, that he wolde not sende them awaye out of that countre.\]

And euene there in the mountaynes there was a \( \gamma \) greate herd of swyne fedyinge, and all the deuyls praiede him, and sayde: Let vs departe in to the swyne. And anone Jesus gaue them leue. Then the foule spret[e] wente out, and intred in to the swyne. And the heerd of swyne, ranne heedlinges in to \( \gamma \) see with a storme. They were aboute a two thousande swyne, and were drowned in the see.

And the sywneherdes fled, and tolde it in the cite, and in the countre. And they wente out for to see what had happened, and came to Iesus, and sawe hym which was possessed and had had \( \gamma \) legion, that he sat, and was clothed, and in his right mynde, and they were afrayed. And they that had sene it, tolde them what had happened to the possessed, and of the sywne.

And they beganne to praye him, that he wolde departe out of their coastes. And when he came in to the shyppe, the possessed prayed him, that he might be with him.

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\[ \text{Mat. 10. d. Luc. 8. b. and 12. a.} \]
\[ \text{Mat. 7. a. Luc. 6. d.} \]
\[ \text{Mat. 13. b. and 25. c. Luc. 8. b. and 19. c.} \]
\[ \text{Mat. 13. d.} \]
\[ \text{Mat. 13. d. Luc. 13. b.} \]
Neuertheles Iesús wolde not suffre hi, but saide vnto hi: Go i to thy house a to thine aynwe, and tell the how greate benefites the LORDE hath done for y, and how he hath had mercy vpon the. And he wepte his waye, and beganne to publish in the ten cities how greate benefites Iesús had done for him. And euery man marneyed.

And when Iesús passed ouer agayne by shippe, there gathered mocch vnto hym, and was by the see syde. *And beholde, there came one of the rulers of the synagoge, whose name was Iairus. And when he sawe hym, he fell downe at his fete, and besought hym greatly, a saide: My daughter is at the poynthe (of death) let it be thy pleasure to come and laye thine honde vpon her, that she maye be whole and lyue. And he wente with hym, and mocch people folowed hym, and thronged hym.

And there was a woman, *which had had the bloudyssew twelve yeares, and had suffred mocch of many phisicians, and spent all that she had, and was not helped, but rather in worse case. Whan she herde of Iesús, she came behynde amonge the people, and touched his garment. For she saide: Yf I maye but touch his clothes, I shal be whole.

And immediatly y fountayne of hir bloude was drysd vp, and she felt in hir body, y she was healed of the plage.

And forth with Iesús felt in himself the power that was gone out of hym, and turned hym aboute amoge the people, and saide: Who hath touched my clothes? And his discipes saide vnto hym: Thou seist that the people thrustethe the, and sayest: Who hath touched me? And he lokd aboute to se her, that had done it.

As for the woman, she feared and trembled (for she knew, what was done in her) and came and fell downe before hym, and tolde hym the whole trouth. And he saide vnto her: *Doughter, thy faith hath made the whole: go thy waye in peace, a be whole of thy plag.
be shod with sandales, and that they shulde not put on two cotes. And he sayde vnto them: Where so euer ye shal entre in to an house, there abyde, tyll ye go thence. And who so euer wyll not receaue you, ner heare you, departe out from thence, and shake of the dust from youre fete, for a wytnesse vnto them. I saye vnto you verely: It shal be easier for Sodome and Gomorra in the daye of judgment, then for that cite.

And they wette forth, and preached, that men shulde amede them selues, and they cast out many deuyls: and many that were sicke anoynted they with oyle, and healed thē.

And it came to kynde Herods eares (for his name was now knowne) and he sayde: Ihon the baptist is ryzen agayne from the dead, and therfore are his dedes so mightie. But some sayde: It is Elias. Some sayde: It is a prophet, or one of ò prohetes. But when Herode herde it, he sayde: It is Ihon whom I beheded, he is ryzen againe from the dead. This Herode had sent forth, and taken Ihon, and put him in preson, because of Herodias his brother Philippes wife, for he had maried her. Neuertheles Ihon sayde vnto Herode: *It is not laulfull for the to haue thy brothers wife. But Herodias layed waye for him, and wolde haue slayne him, and coude not. Notwithstōdinge Herode feared Ihō, for he knew that he was a just and holy man: and he kepte him, and herkuned vnto him in many thinges, and herde him gladly.

And there came a convenient daye, that Herode on his 'byrth daye made a supper to the lorde, captaynes and chefe estates of Galile. Then the daughter of Herodias came in, and daunsed, and pleased Herode, and them that sat at the table. Then sayde the kynde vnto ñ damsel: Axe of me what thou wilt, I wil geue it the. And he swore vnto her: What soever thou shalt axe of me, I wil geue it the, euen vnto ñ one half of my kynge-dome. She wente forth, and sayde vnto her mother: what shal I axe? She sayde: Ihon baptistes heade. And immediatly she wēt in to the kinge with haist, and sayde: I will that thou geue me straight waye in a platter the heed of Ihon the baptist. Then the kynde was sory: Yet for the oothes sake and thē that sat at the table, he wolde not saye her nay.

And immediatly he sent the hangman, and commanded his heade to be brought in. So he wēt, and heeded him in the preson, and brought his heade in a platter, and gau it vnto the damsell, and the damsell gau it vnto hir mother. And when his disciples herde that, they came and toke his body, and layed it in a graue.

& And the Apostles came together vnto Jesus, and tolde hī all, and what they had done and taught. And he sayde vnto them: Let vs go out of the waye in to the wyldernes, and rest a litle. For there were many comers and goers, and they had not tyme enough to eate. And ther he passed by shippe out of ñ waye in to a deserete place. And the people sawe the departynge awaye, and many knewe of it, π ranne thither together of fote out of all cities, π came before thē, π came vnto him. & And Jesus wente out, and sawe much people, and had compassion vpon them: for they were ι as the shepe, that haue no shep-herde, and he begāne a lōge seremon.

Now whan the daye was farre past, his disciples came vnto him, and sayde: This is a deserete place, let them departe, ι that they maye go in to the vyllagies and townes rounde aboute, and bye them selues bred, for they haue nothinge to eate. But Iesu answered and sayde vnto them: geue ye them to eate.

And they sayde vnto him: Shal we go then, and bye two hundreth peny worth of bred, and geue them to eate? He sayde vnto them: 'How many loaes haue ye?' Go and se. And when they had searchēd, they sayde: Fyue, and two fishe. And he commanded them all to sȝt downe by table fulles vpon the grene grass. And they sat downe here a rowe and there a rowe by hundreds and by fifties. And he toke the fyue loaes and two fishe, and lokēd vp vnto heauen, and gau thanks, and brake the loaes, and gau to the disciples, to set before them. And the two fishe partēd he amonge them all. And they all ate, and were satisfied. And they toke vp twolue baskets full of ñ broken peces, and of the fishe. And they that ate, were aboute fyue thousande men. And anone he
caused his disciples to go in to the shippie, and to passe ouer before him vnto Bethsaida, whyle he sent awaye the people. And at euens was the shippie in the mynddest of the see, and he alone vpon the londe. And he sawe that they were in parell with rowynge, for the wynde was agaynst them.

And aboute the fourth watch of the night he came vnto them, and walked vpon the see, and wolde haue gone ouer by the. And whan they sawe him walke vpon the see, they thought it had bene a sprete, and cried out, for they sawe him all, and were afayred. But immediately he talked with them, and sayde vnto them: Be of good comforte, it is I, be not afayred. And he wote vnto them in to the shippie, and the wynde ceased. And they were astonnyed, and maruelled exceedingely: for they had forgotten the loaues, and their hert was blyled.

And whan they were passed ouer, they came in to the lande of Genezareth, and drue vp in to the hauen. And whan they were come out of the shippie, immediately he knewe him, and ranne thorow out all the region aboute, and begane on euery syde to brynge vnto him in beddes as were sicke, where they herde that he was. And whither so euere he entred in to townes, cities or vyllages, there layed the sicke in the market place, and prayed him, that they might but touch the hemme of his garment. And as many as touched him, were made whole.

The biij. Chapter.

AND there came vnto him the Pharises, and certayne of the serybes, that were come from Ierusale. And wha they sawe certayne of his disciples eate bred with comon (that is, with vnwaschen) handes, they complayned. For the Pharises all the Jews eate not, excepte they wash their handes oft tymes: observynge so the tradiçons of the elders. And whan they come from the market, they eate not, excepte they washe. And many other thynge there be, which they haue taken vpon them to obserue, as the washynge of cuppes and cruses, and brased vessels and tables.

Then the Pharises and serybes axed him: Why walke not thy discipes after the tradiçons of the elders, but eate bred with vnwaschen handes? But he answered sayde vnto them: Full well hath Esay prophesied of you Ypocrytes, as it is wryttē: "This people honoureth me with their lippes, but their hert is farre fro me. But in vayne do they serve me, whyle they teach soch doctrynes as are nothinge but the commaundementes of me. Ye leue the commaundement of God and kepe the tradiçons of men, as the wasshyng of cruses and cruses, many soch things do ye.

And he saide vnto the: How goodly haue ye cast asyde the commaundement of God, to manteyne your owne tradiçons? For Moses sayde: Honour father and mother. And who so curseth father and mother, shall dy the death. But ye saye: A mā shall save to father or mother: Corban, that is, The thinge I shulde helpe the withall, is geue vnto God. And thus ye suffre him nomore to do ought for his father or his mother, and make Gods worde of none effecte, thorow youre owne tradiçons that ye have set vp. And many soch things do ye.

And he called vnto him all the peole, and sayde vnto them: Herken vnto me ye all, and vnderstonde me. There is nothinge without a man, that can defyle him, when it entreth in to him. But that goeth out of him, that is it that maketh the man vnceleane. Ye eny man haue cares to heare, let him heare. And whan he came from the people in to his house, his discipes axed him of this symilitude. And he sayde vnto them: Are ye so then without vnderstandinge? Perceau ye not yet, ye every thinge which is without, and goeth in to the mā, can not defyle him? For it entreth not in to his hert, but in to his bely, and goeth out in to the draught, that purgeth all meates.

And he sayde: The thinge that goeth out of the man, that defyleth the man. For from within out of the hert of man procede euell thoughtes, adoutrye, whordome, murther, theft, couteousnes, wickednes, disseate, vnceleane, a wicked eye, blasphemy, pryde, foolishnes. All these euell things go from within, and defyle the man.

And he arose, and wente from thence in to the borders of Tyre and Sydōn, entred
in to an house, and wolde let no man knoue of it, and yet coude he not be hyd: For a certayne woman (whose daughter had a foule sprete) bare the, and came and fell downe at his fete (and it was an Heithc woman of Syrophenics) and she besought him, that he wolde dryne out the deuell from hir daughter. But lesis sayde vnto her: Let the children be fed first: It is not mete to take the childrës bread, and to cast it vnto dogges. She answered and sayde vnto him: Yee LORDE, neuertheles the welphes also eate vnder y table, of y childrens crômes. And he sayde vnto her: Because of this sayenge go thoy awaye, the deuell is departed out of thy daughter. And she wente vnto her house, and founde the deuell was departed, and her daughter lyenge on the bed.

And whan he wente out agayne from the coastes of Tyro and Sydon, he came vnto the see of Galilâe, thorow the myddes of thy coastes of the tê cities. And they brought vnto him one that was deaf, and had impediment in his speach. And they prayed him, that he wolde laye his hands vpon him.

And he toke him a syde from the people, and put his fyngers in his eares, and dyd spyt, and touched his tonge, and looked vp vnto heavuen, sighed, and sayde vnto him: Ephatha, that is, be opened. And immediatly his eares were opened, and the bonde of his tõge was loswed, and he spake right. And he charged them, that they shulde tell noman.

But the more he forbade them, the more they published it, and marueyled out of measure, and sayde: He hath done all thinges well. The deaf hath he made to heare, and the domme to speake.

The viij. Chapter.

The same tyrne when there was moch people there, and had nothynge to eate, Iesus called his discipes to him, and sayde vnto them: I haue compassion vpon the people, for they haue taried with me now three dayes, and haue nothynge to eate. And ye let them go home fro me fastynge, they shulde fastynge by the wyse. For some of them were come from farre. And his discipes answered him: Where shulde we get bred here in the wyldernes, to satisfie them? And he axed the: How many loaues haue ye? They sayde: Seuen. And he commanded the people to set downe vpon the grounde. And he toke the seuen loaues, and gaue thakes, and brake them, and gaue the vnto his discipes to set them before the people. And they set the before the people. And they had a few small fyshes, and when he had gienen thankes, he bad set the same before the people. They ate, and were satisfie, toke vp seuen basckettes full of fy brokene meate that was left. And they fy ate, were vp a foure thouands. And he sent the awaye.

And forth with he wente in to a shippe with his discipes, and came in to the coastes of Dalmanutha. And the Pharises wente out, and begaine to dispute with him, and tempted him, and desyred a token of him from heavuen.

And he sighed in his sprete, and sayde: Why doth this generation seke a token? Verely I saye vnto you: There shal no token be geuen vnto this generation. And he left them, and went againe in to the shippe, and passed ouer. And they forgot to take bred with them, and had nomore with them in the shippe but one loafe. And he commanded them, and sayde: Take hede, and beware of the leuen of the Pharises, and of the leuen of Herode. And their myndes wauered here and there, and sayde amongst them selues: This is it, that we haue no bred. And Iesus vnderstode that, and sayde vnto them: Why trouble ye youre selues, that ye haue no bred? Are ye yet without vnderstanding? Haue ye yet a bylynded hert in you? Haue ye eyes, a se not? and haue ye ears, and haer not? and remembre ye not, that I brake fyue loaues amongst fyue thouands, how many basckettes full of broken meate toke ye then vp? They sayde: Twolue. And when I brake the seuen amongst the foure thouands, how many basckettes full of broken meate toke ye then vp? They sayde: Seuen. And he sayde vnto the: Why are ye then without vnderstanding?

And he came to Bethsaida, they brought one blinnede vnto him, and prayed him to touch him. And he toke the blinnde by the hand, and led him out of the towne, and spat
in his eyes, and layed his handes vpon him, and axed him whether he sawe ought. And he loked vp, and sayde: I se men goyng as ye I sawe trees. After this he layed his handes vpon his eyes agayne, and made him to se. And he was brought to right againe, and sawe all clearly. And he sent him home, and sayde: Go not in to y towne, and tell it also vnto noman therin.

And Jesus wente out and his discipes into the townes of the cite Cesarea Philippi, and in y waye he axed his discipes and sayde vnto them: What do men saye, that I am? They answered: They saye, thou art Iohn the baptist: Some saye thou art Elias, some that thou art one of the prophets. And he sayde vnto them: But whom saye ye that I am? Then answered Peter and sayde vnto him: Thou art very Christ. And he charged them strately, that they shulde tell no man of him. And he began to teach them: The sonne of man must suffer many things, and be cast out of the elders y hye prestes and scribes, and be put to death, and after thre dayes ryse agayn. And that worde spake he fre openly. And Peter toke him vnto him, and beganne to rebuke him. But he turne him aboute, and loked vpon his discipes, and reproved Peter, and sayde: Go after me thou Sathan, for thou sauourest not the things that be of God, but of men.

And he called vnto him the people with his discipes, and sayde vnto them: Who so eu er wyl folow me, let him denye himself, and take vp his crosse, and folow me. For who so eu er wyl save his life, shal lose it: and who so eu er loseth his life for my sake and the gospels, shal same save it. What helpeh it a ma though he wane the whole worlde, and yet toke harme in his soule? Or, what can a man gene, to redeeme his soule withall? Who so eu er is ashamed of me and of my wordes amonst this aduouterous and synfull generacion, of him shal the sonne of man also be ashamed, when he commeth in the glory of his father with the holy angels. And he sayde vnto them: Verely I saye vnto you: There stode here some, which shall not taist of death, tyll they se the kyngdome of God come with power.

**The is. Chapter.**

And after sixe dayes Jesus take vnto him Peter, James and Iphon, and brought them vp in to an hye mountayne out of the waye alone, and was trasfigured before them, and his clothes were bright and very whyte as y snowe, so whyte as no fuller can make vpon earth. And there appeared vnto the Elias with Moses, and they talked with Jesus. And Peter answered, and sayde vnto Jesus: Rabbi, here is good beyng for vs. Let vs make thre tabernacles: one for the, one for Moses, and one for Elias. For he knewe not what he sayde, and they were very fearfull. And there was a cloude, which ouershadowed the. And out of the cloude there came a voyce, and sayde: This is my deare soune, heare him. And immediatly they loked aboute them, and sawe noman more then Jesus onely with them.

But when they wente downe from the mountayne, Jesus charged them, that they shulde tell no man what they had sene, tyll the sonne of man were ryshen agayne from the dead.

And they kepeth that sayenge by them, and axed one another: What is that ryssinge agayne from the dead? And they axed him, and sayde: Why saye the scrybes then, that Elias must first come? He answered and sayde vnto them: Elias shal come first in dede, and bryng all thinges to right agayne. The sonne of man also shal suffre many thinges, and be despyesed, as it is wrytten. But I saye vnto you: Elias is come, and they haue done vnto him what they wolde, acordinge as it is wrytten of him.

And he came to his discipes, and sawe much people aboute them, and the scrybes disputynge with them. And as soon as the people sawe, they were astonnyed, and ranne vnto him, and saluted him. And he axed the scrybes: What dispute ye with them? And one of the people answered, and sayde: Master, I haue brought vnto the my soune, which hath a dome sprete: and when so euer he taketh him, he teareth him, and he fometh, and gnaszheth with the teth, and pyneth awaye, I haue spoken to thy
disciples that they shulde cast him out, and they coude not.

C He answered him, and sayde: O thou un
faithfull generacion, how longe shal I be with you? How longe shal I suffer you? Brynge hi hither to me. And they brought him vnto him. And as soone as the sprete saue him, he tare him, and fell vpon the earth, and weltried and fomed. And he axed his father: How longe is it, sens this happened vnto him? He sayde: Of a childe, and oft tymes hath he cast him in to the fyre and water, to destroye him: but ye thou canst do eny thinges, haue mercy vpon vs, and helpe vs. Jesus sayde vnto him: Yf thou couldest beleue: All thinges are possible vnto that belieueth. And immediatly the father of the childe cried with teares, and sayde: LORDE I beleue: O helpe thou myne vnbeleue.

Now when Jesus sawe that the people ranne to, he rebuked the foule sprete, and sayde vnto him: Thou domne and deaf sprete, I charge the, departe out of him, and entre no more in to him from hence forth. And he cried, and rent him sore, and departed. And he was as though he had bene deed, in so much that many sayde: he is deed. But Jesus toke him by the hande, and set him vp. And he arose. And when he came home, his disciples axed him secretly: Why coulde not we cast him out? And he sayde: This kynde can go out by no meanes, but by prayer and fastynge.

D And they departed these, and toke their journey thorow Galilee, and he wilde not that eny man shulde knowe of it. But he taught his disciples, and sayde vnto them: The sonne of mā shalbe deluyed in to the handes of men, and they shall put him to death: and when he is put to death, he shall ryse ageyne the thirde daye. But they vnderstode not that worde, and were afrayed to axe him.

And he came to Capernaum. And when he was at home, he axed them: What disputed ye amonge youre selues by ye waye? But they held their tinges: For they had disputed by the waye amonge them selues, who shulde be the greatest. And he sat downe, and called the twolfe, and sayde vnto them: Yf eny man wyly be the first, the same shall be the last of all, and the seruant of all. And he toke a childe, and set him in the myddest of them, and toke him in his armes, and sayde vnto them: Who so euer receaue a childe in my name, receaue me: and who so euer receaue me, receaue not me, but him that hath sent me.

Ihon answered him, and sayde: Master, we sawe one dryue out deuels in thy name, but he followeth not vs, and we forbade him because he followeth vs not. But Jesus sayde: Forbyd him not: for * there is no mā that doth a myraele in my name, and can soone speake euell of me. For who so euer is not agaynst vs, the same is for vs. And who so euer gaueth you a cuppe of water to drinke in my name, because ye belonge vnto Christ, verely I saye vnto you: he shal not lose his rewarde. And * who so offendeth one of these little ones that beleue in me, it were better for him, that a mylstone should be hanged aboute his neck, and he cast in to the see. Yf thy hāde offende the, cut him of. Better it is for the to entre in to life lamine, the haunynge two hondes to go in to hell in to the eueralstynge fyre, where their worme dyeth not, and their fyre goeth not out.

Yf thy fote offende the, cut him of. Better it is for the to entre in to life crepell, the haunynge two fete to be cast in to hell in the fyre eueralstynge, where their worme dyeth not, and their fyre goeth not out. Yf thine eye offende the, cast him from the. Better it is for the to entre in to ye kyngdome of God with one eye, then haunynge two eyes to be cast in to the fyre of hell: where their worme dyeth not, and their fyre goeth not out. For euery mā must be salted with fyre, and euery offerynge shalbe seasoned with salt. The salt is good: but ye salt be vnsauery, wherewith all shall it be salted? Haue salt in you, and peace amonge youre selues one with another.

The r. Chapter.

A ND he rose vp, and came from thence in to the places of Iewry beyonde Iordan. And the people weete agaynse him by heapes, and as his maner was he taught them agaynse. And the Pharises came vnto him, and axed him, if ye it were laufull for a man to

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put awaye his wife, and tempted him withall. But he answered and sayde: What hath Moses commaunded you? They sayde: Moses suffred to wyte a testimoniall of deuorecemět, and to put her awaye. Jesus answered, and sayde vnto them: Because of the hardenesse of youre hert dyd Moses wyte you this commaundement. But from the first creation God made the man and woman. For this cause shal a man leane his father and mother, and cleue vnto his wife, and they two shalbe one flesh. Now are they not twayne the, but one flesh. Let not man therfore put asunder that, which God hath coupled together.

And at home his disciples axed him agayne of the same. And he sayde vnto the: Who so euer putteth awaye his wife, and marrieth another, breakeh wedlocke to her waarde. And ye a woman forsake her husbande, and be married to another, she comitteth adulterie.

And they brought children vnto him, that he might touch them. But the disciples reproved those that brought the. Neuerthelesse when Jesus sawe it, he was displeased, and sayde vnto them: Suffre the children to come vnto me, and forbide them not, for of soch is the kyngdome of God. Verely I saye vnto you: Who so euer receaueth not the kyngdome of God as a childe, he shal not entere therein. And he toke them vp in his armes, and layed his handes vpon them, and blessed them.

And whan he was gone forth vpon the waye, there came one runninge, and knelled vnto him, and axed him: Good Master, what shal I do, that I maye inherit everlasting life? But Jesus saide vnto him: Why callest thou me good? There is no man good, but God onely. Thou knowest the commaundements: Thou shalt not breake wedlocke: thou shalt not kyll: thou shalt not steel: thou shalt bere no false wytnesse: thou shalt begyle no man: Honour thy father and mother. But he answered, and sayde vnto him: Master, all these have I kepe fro my youth vp. And Jesus behelde him, and louted him, and sayde vnto him: Thou wantest one thing: Go thy waye, and * sell all that thou hast, and gene it vnto the poore: so shalt thou haue a treasure in heauen, and come vnto me, and take the crosse vpon the. And he was discomforted at the sayenge, and wente awaye sory, for he had greate possessions.

And Jesus asked aboute him, and sayde vnto his disciples: 4 How hardly shal the ryche come in to the kyngdome of God? And the disciples were astonnyed at his wordes. But Jesus answered agayne, and sayde vnto them: Deare children, how harde is it for them that trust in riches, to come in to the kyngdome of God? It is easie for a Camell to go thorow the eye of a needle, then for a rich man to entre in to the kyngdome of God. Yet were they astonnyed the more, and sayde amongst the selues: Who can the be saved? But Jesus behelde them, and sayde: With men it is vnpossyble, but not with God: for with God all things are possyble.

Then sayde Peter vnto him: Beholde, we haue forsaken all, and folowed the. Jesus answered sayde: Verely I saye vnto you: There is no man that forsaketh house, or brethren, or sisters, or father or mother, or wife, or children, or londes for my sake and the gospels, that shall not receaue an hundred foldes now in this lyfe, houses, and brethre, and sisters, and mothers and children, and londes with persecucions, and in the world to come euerlastinge life. But many that are the first, shal be the last: and the last the first.

They were in the waye goinge vp to Jerusalem, and Jesus wente before them. And they were astonnyed, and folowed him, and were afraied. And Jesus toke the twelue agayne, and tolde them what shalde happe vnto him. Beholde, we go vp to Jerusalem, and the somme of men shalbe deluyerd vnto the hye prestes and scrybes, and they shal condemn him to death, and deluyer him vnto the Heythē. And they shal mocke him, and scourge him, and spyt vpon him, and put him to death, and on the thirde daye shal he ryse agayne.

Then wete vnto him Iames and Thon sons of Zebede, and sayde: Master, We desyre, that what soever we axe of the, thou wilt do it for vs. He sayde vnto the: What desyre ye that I shal do to you? They sayde vnto him: Graunte vs, that we maye syt one
at thy right hande, and one at thy left hande in thy glory. But Jesus sayde vnto the: Ye wote not what ye axe. Maye ye drynke the cuppe, ý I shal drynke? and be baptysed with the bapt hymte that I shal be baptysed withall? They sayde vnto hym: Yee ý we maye. Jesus sayde vnto them: The cuppe that I drynke, shal ye drynke in dede: and be baptysed with the bapt hymte that I shal be baptysed withall. Neuertheles to syt at my right hande and at my left, is not myne to geue you, but vnto them for whom it is prepared.

And wha the ten herde that, they dismayned at Iames and Ihon. But Jesus called them, and sayde vnto them: Ye knowe that the prynces of ý worlde haue domynacion of the people, and ý mightie exercise auctorite amongeth them. So shal it not be amonge you: but who so euer wil be greate amongeth you, shal be youre mynister: and who so wyl be cheuest amongeth you, shalbe seruant of all. For the sonne of man also came not to be serued, but to do seruyce, and * to geue his life to a redempccion for many.

And they came vnto Iericho. And whan he wente out of Iericho, and his discipes, and moch people, there sat one blynde Barthimeus the sonne of Thimeus by ý waye, and begged. And wha he herde that it was Jesus of Nazareth, he beganne to crye and saye: Jesu thou sonne of Daviud haue mercy vpon me. And many reproved hym, that he shulde holde his tounge. But he cried mouch more: Thou sonne of Daviud haue mercy vpon me. And Jesus stode styll, and bad call hym. And they called the blynde, and sayde vnto hym: Be of good conforte, arysye, he calleth the. And he cast awaye his garment from hym, stode vp, and came to Jesu. And Jesus answered, * sayde vnto hym: What wilt thou that I do vnto the? The blynde sayde vnto hym: Master, that I might se. Jesus sayde vnto hym: Go thy waye, thy faith hath helped ý. And immediatly he had his sight and followed him in the waye.

The xi. Chapter.

And whan they came nye Jerusalem to Bethphage and Bethanye vnto mount

Oliuete, he sent two of his discipes, and sayde vnto them: Go in to the towne that lyeth before you, and as soone as ye come in, ye shal fynde a foale bounde, wher vpon no man hath syttë: lowse it, and brynge it hither. And yf eny man saye vnto you: wherfore do ye that? Then saye ye: The LORDE hath nede therof, and forth with he shal sende it hither. They wete their waie and founde the foale tyed by ý dore without at the partyng of the waye, and lowse it. And certayne of those ý stode there, axed them: What do ye, that ye lowse the foale? But they sayde vnto the, like as Jesus had commaundeth them. And so they let them alone. And they brought the foale vnto Jesus, and layed their clothes theron, and he sat theron. But many spred their garnettes in the waye: some cut downe bryanches fro the trees, and strowed the in the waye. And they that wente before, and that folowed after, cried, and sayde: Hosyanna, blessed be he, that commeth in the name of the LORDE: blessed be the kyngdome of oure father Daviud, which commeth in the name of the LORDE. Hosyanna in the height.

And the LORDE entred in to Jerusalem, and wente in to the temple, and loked vpon all. And at euyn he wente out vnto Bethany with the twolue: and on the morow wha they departed from Bethanye, he hugred, and sawe a fygge tre afarre of, which had leaues. Then came he nye, (to se) ýf he coude fynde eny thinge theron. And whan he came to it, he founde nothinge but leaues (for the tym of fygges was not yet.) And Jesus answered, and sayde vnto it: Neuer mä eate frute of the for euermore. And his discipes herde it. And they came to Ierusalem. And Jesus wente in to the temple, and beganne to drye ouer the sellers and byers in the teple, ouerthrew the tables of the money chaungers, and the stoles of the doue sellers, and suffred not eny man to cary a vessell throu the temple. And he taught and sayde vnto them: Is it not wryttë: * My house shalbe called a house of prayer for all people? But ye haue made it a denne of murtherers,

him, but they were afraied of him, for all the people marrieled at his doctrine. And at euem he wente out of the cite. And on the morow they passed by, and sawe the fygge tre, that it was wythred vnto the rote. And Peter thought theron, and sayde vnto hym: Master, beholde, the fygge tre y thou cursedest, is wythred awaye. Jesus answered, and sayde vnto them: "Haue faith in God. Verely I saye vnto you: Who so euere saith vnto this mountayne: Avoysde, and cast thy self in to the see, and *douteth not in his hert, but beleueth that the thinges shal come to passe which he saith, then loke what he sayeth, it shal come to passe.  
  
  Therefore I saye vnto you: What so euere ye desyre in youre proue, beleue that ye shal receaue it, and ye shal have it. "And whan ye stonde and praye, forgeue ye haue ought ageynst eny man, that youre father also in heauen, maye forgeue you youre trespaces.

And they came agayne vnto Ierusalem and when he wente in the temple, there came vnto hym the hye prestes and scrtybes and the elders, and sayde vnto hym: By what auctorite dost thou these thinges? and who gauethe this auctorite to do soch? 

But Jesus answered and sayde vnto the: I wil axe you a worde also, answere me, and I wyn tell you, by what auctorite I do these. The baptyme of Iohn, was it from heauen, or of men? Answere me.

And they thought in them selues: ye what we saye, it was from heauen, then shal he saye: Why dyd ye not then beleue him? But ye what we saye: It was of men, then feare we the people, for they all helde that Iohn was a true prophet. And they answered, and sayde vnto hym: We can not tell. And Jesus answered, and sayde vnto them: Nether tell I you, by what auctorite I do these thinges.

The rj. Chapter.

A ND he beganne to speake vnto them by parables: A certayne ma planted a vyynyarde, *and made a hedges aboute it, and dygged a wynne presse, and buylde a tower, and let yt out vnto husbande men, and wente in to a straunge countrie. And whan the tyme was come, he sent a seruaút to the husbande men, that he might receaue of the husbandmen, of the frute of the vyynyarde. But they toke him, and bet him, and sent him awaye emptye. Agayne, he sent vnto them another seruaunt, whom they stoned, and brake his heade, and sent hym awaye shamefully dealt withall. Agayne he sent another, whom they slew, and many other: some they bett, and some they put to death.

Then had he yet one sonne onely, whom he loued, him he sent also vnto them at the last, and sayde: they wyl stonde in awe of my sonne. But the same husbandmen sayde amongst them selues: This is the heyre, Come, let vs kyll him, so shal the inheritance be ours. And they toke him, and slewe him, and cast hym out of the vyynyarde. What shal now the lorde of the vyynyarde do? He shal come and destroye the husbande men, and gauethe the vyynyarde vnto other. Haue ye not red this scripture: *The same stone which the buylers refused, is become the headstone in the corner? This was the LORDES doyng, and it is maruels in our eyes. 

And they wente aboute to take him (but they feared the people) for they perceaued, that he had spoké this parable ageynst the. And they left him, and wente their waye.

And they sent vnto hym certayne of the Pharises and Herodes *officers to take him in his wordes. And they came, and sayde vnto hym: Master, we knowe that thou art true and carest for no man. For thou regardest not the outwarde appearance of men, but teachest @ waye of God truly. Is it lauffull to gauethe tribute vnto the Emperoure, or not? Ought we to gauethe it, or ought we not to gauethe it? But he perceaued their ypocrisy, and sayde vnto them: Why tempte ye me? Brynge me a peny, that I maye se it. And they brought it him. Then sayde he: Whose ymage and superscripicion is this? They sayde vnto him: The Emperours. Then answered Jesus and sayde vnto the: *Geue therfore vnto the Emperoure that which is the Emperours, and vnto God that which is Gods. And they maruelled at him.

*Then came vnto him the Saduces (which holde that there is no resurrection) these
axed him, and sayde: Master, Moses wroth vnto vs. "Ye eny mans brother dye, and leave a wife, and leave no children, his brother shal take his wife, and rayse vp sede vnto his brother. Now were there seuen brethren: the first toke a wife, and dyed, and left no sede: and the seconde toke her, and dyed, and left no sede also: the thirde in like maner.

And they all seuen toke her, and left no sede. At the last after them all, the wyfe dyed also. Now in the resurrection whan they shal rayse agayne, whose wife shal she be of them? For seuen had her to wyfe.

Then answered Iesus, and sayde vnto them: Do not ye erre? because ye knowe not the scripture nor the power of God? When they shal rayse agayne from the dead, they shal nether marry nor be maried, but they are as the angels in heauen. As touchinge the dead, that they shal rayse agayne, haue ye not red in the boke of Moses, how God spake vnto him in the bush, and sayde: "I am the God of Abraham, and the God of Isaac, and the God of Iacob. Yet is not God a God of the dead, but of the lyuyng. Therfore ye erre greatly.

And there came vnto him one of the scrybys, that had herkened vnto the how they disputed together, and sawe that he had answered them well, and axed him: Which is the cheuest commaundement of all? Iesus answered him: The cheuest commaundement of all commaundementes is this: "Heare O Israel, the LORDE our God is one God, and thou shalt lone the LORDE thy God with all thy hert, with all thy soule, with all thy mynde, and with all thy strength. This is the cheuest commaundement, and the seconde is like vnto it: "Thou shalt lone thy neibbour as thy self. There is none other greater commaundement then these.

And the scrybe sayde vnto him: Master, Verely thou hast sayde right: for there is but one God, and there is none other without him, and to lone him with all the hert, with all the mynde, with all the soule, and with all the strength, and to lone a man neibbour as himself, is more then brent sacrifices and all offerynges. But whan Iesus sawe that he

answered discreetly, he sayde vnto him: Thou art not farre from the kyngdome of God. And after this durst no man axe him eny no questions.

And Iesus answered, and sayde, whan he taught in the temple: "How saye the scrybys, 
"Thou shalt lone the LORDE thy God. But Iesus answerd sayde vnto his LORDE: Sayt thou on my right honde, tyll I take thine enemies thy fote stole. Therfore Daudi calleth him his LORDE. How is he the his sonne? And many people herde him gladly.

And he taught the, and sayde vnto the: "Beware of the scrybys, that loute to go in longe garmentes, and loute to be saluted in the market, and syt gladly above in the synagoges and at the table: they demoure wyddowes houses, and vnder a coloure they make longe prayers. These shal receaue the more damnacion.

"And Iesus sat ouer agaynst the Gods chest, and behelde how the people put money in to the Gods chest. And many that were riche: put in mone. And there came a poore wyddowe, and put in two mytes, which make a farthinge. And he calleth vnto him his discipulles, and sayde vnto them: Verely I saye vnto you: this poore wyddowe hath put more in the Gods chest, then al they haue put in: For they al haue put i of their superfluyte, but she of hir pouerte hath put in all that she had, euyn hir whole lyuyng.

The riiij. Chapter.

And whan he wete out of the temple, one of his discipulles sayde vnto him: Master, se, what stones and what a buyldinge is this? And Iesus answered and sayde vnto him: Seist thou all this greate buyldinge? There shal not one stone be left vpo another, and shal not be broken downe.

And whan he sat vpon mount Olivet ouer ageynst the temple, Peter and Iames, and Ihon, and Andrew axed him pryvately: Tell vs, Whan shall all these come to passe? And what shalbe the tokë, whan all these shalbe fulfilled? Iesus answered them, and beganne to saye: Take hede, that no man disseace you, for there shal many come vnder my

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\[\text{Deut. } 25.\text{a. Exod. } 3.\text{a. Acts. } 7.\text{d. Mat. } 22.\text{d. Deut. } 6.\text{b. and } 30.\text{b. Lev. } 19.\text{c. Rom. } 13.\text{b. Mat. } 22.\text{d. Luc. } 20.\text{c. Psal. } 109.\text{a. Mat. } 23.\text{a. Luc. } 20.\text{c. Luc. } 21.\text{a. 4 Reg. } 12.\text{b. Mat. } 24.\text{a. Luc. } 21.\text{a.}\]
name, and saye: I am Christ, ε ἀναλυεῖν, and shall disceau many. But when ye shall hear of the noyse of warres, be not ye afraied: for so must it be, but ὑ ende is not yet. *One people shall ryse ageynst another, and one realme ageynst another, and there shall be earth quakes here and there, and derth shall there be and troubles. These are the begynnynge of sorowes.

But take ye hede to youre selues. *For they shall delyuer you vp to the *councels, and synagoyes, and ye shall be beaten, and shalbe brought before prynces and kynges for my namessake, for a wytnesse vnto the. And ὑ gospel must first be preached amōge all people.

*Now whan they shall lede you and delyuer you vp, take ye no thought afofe what ye shal saye: and ymagyn ye nothinge afofe hande, but what so euer shall be genē you at the same houre, that speake: for it is not ye that speake, but the holy goost. One brother shall delyuer another vnto death, and the father the sonne, ε the children shall ryse ageynst their fathers and mothers, and shal helpe them to death, and ye shall be hated of all men for my names sake. But who so endureth to the ende, shalbe saued.

*Whan ye shal se the abominaciō of desolacion (wherof it is spoke by 1Daniel the prophet) stonde where it oughte (who so readeth it, let him marc it well) then let the which be in Iewry, flye vnto the mountaynes: and let him that is on the house toppe not descend in to the house, ner come therin, to fetch euy thynge out of the house. And let him that is in the felde, not turne backe to fetch his clothes.

But wo vnto them that are with childe, and to them that geue suck in those dayes. Neuertheles praye ye, that youre flight be not in the wynter. For in those dayes there shall be such trouble as was not from the begynnynge of ε creatures which God created, vnto this tyme, nether shall be. And ὑ LORDE had not shortened those dayes, there shulde no man be saued. But for the electes sake whom he hath chosen, he hath shortened those dayes.

*Now ε eny man shal saye vnto you at ε tymε: Lo, here is Christ: o, he is there,

belieue it not. For there shal arysye false Christes, and false prophetyes, which shal do tokens ε wonders, to disceau euyn the very chosen, εf it were possyble. But take ye hede, Beholde, I haue tolde you all before.

*But at the same tyme after this trouble, the Sonne and Monē shal lose their light, and the starres shall fall from heauen, and the powers of the heauens shal moue; and then shal they se the sonne of man commynge in the cloudes with greate power and glory. And the shal he sende his angels, and shal gather together his chosen fro the foure wyndes, from one ende of the earth to the other.

Lerne a symilitude of the fyge tre: Wha ε his braunc is yet tēder, and hath brought forth leaues, ye knowe that the Sommer is nye. So lykwyse wha ye se all these things come to passe, be ye sure, that it is nye euyn at the dores. Verely I saye vnto you: this generaciō shal not passe, tyll all these be fullfilled. Heauen and earth shal perishe, but my wordes shal not perishe. But of that daye and houre knoweth no man, nether the angels in heauen, no not the sonne him self, but the father onely.

*Take hede, watch, ε praye, for ye knowe not whan the tymε is. Like as a man that wente in to a strangue countrie, and left his house, and gaue his seruauntes auctorite. vnto euery one his worke, and commaunded y porter, that he shulde watch. Watch ye therefore, for ye knowe not wha the master of ε house cometh, whether he cometh in the euennyng, or at mydnyght, or aboue the cock crowynge, or in the mornyng, that he come not sodenly, and fynde ye slepyng. Loke what I saye vnto you, that saye I vnto all. Watch.

*And after two dayes was Easter, and the dais of swete bred. *And ε hye prystes ε serybes sought how they might take him with disceate, ε put him to death. But they sayede: Not in the feast dais, lest there be an vproure in the people.

*And when he was at Bethanye in the house of Symon the leper, and sat at the
table, there came a woman, which had a boxe of pure and costly Nardus oyntment. And she brake the boxe, and poured it vpô his heade. Then were there some, who disdained and sayde: Where to serveth this waist? This oyntment might have bene solde for more then three hundred pens, and bene good for a poor. And they grudged against her.

But Jesus sayde: let her be in rest. Why trouble ye her? She hath done a good worke. Ye have alwaye the poore with you, and wha so ever ye wil, ye maye do the good: but me have ye not alwaie. She hath done what she could, she is come before, to anoynte my body for my buriall. Verely I saye vnto you: Where so euer this gospell shall be preached in all the worlde, there shall also be that she hath now done, be tolde for a remembrance of her.

And Iudas Iscarioth one of the twelue wente vnto the hye preste, to betraye him vnto them. When they herde, they were glad, and promysed that they wolde giue him money. And he sought, how he might conuiently betraye him.

And vpon the first daye of sweate breds, wha the Easter lambe was offered, his disciples sayde vnto him: Where wilt thou we go and prepare, y thay mayest eate y Easter lamb? And he sent two of his disciples, and sayde vnto them: Go youre waye in to the cite, and there shal mete you a ma bearing a pitchet with water, folowe him, where so euer he goeth in, there saye ye to the good man of the house: The Master sendeth the worde: Where is the gest house, wherein I maye eate the Easter lamb, with my disciples? And he shal shewe you a greete parlour, which is panned, prepared, there make readye for vs. And y disciples went forth, came in to y cite, and foudle it as he had sayde vnto the. And they prepared y Easter lambe.

At euern he came with the twelue. And as they sat at the table, Jesus sayde: Verely I saye vnto you: One of you eatheth with me, shall betraye me. And they were sory, saide vnto hi one after another: Is it I? another (sayde:) is it I? He answered y saide vnto the: One of the twelue, euyn y same y dyppeth with me in y platter. The sonne of man truly goeth forth, as it is wrytten of hi.

But wo vnto that man, by whom the sonne of man is betrayed. It were better for the same man, that he had never bene borne.

And as they ate, Jesus toke the bred, gane thankes, brake it, and gane it the, saide: Take eate, this is my body. And he toke the cuppe, thaked, and gane it the, and they all dranke thereof. And he sayde vnto them: This is my bloude of the new Testament, which shallbe shed for many. Verely I saye vnto you, that from hence forth I wil not drynke of the frute of the ryne, till y daye I drynke it new in y kyngdome of God. And wha they had sayde grace, they wete forth vnto mount Olue. And Jesus sayde vnto them: This night shall ye all be offended in me, for it is wrytten: * I wil smyte the sheperde, the shepe shall be scatred abrode. Neuertheles after y I am rysen agayn, I wil go before you in to Galilie. But Peter sayde vnto him: And though all men shulde be offended, yet wolde not I be offended. And Jesus sayde vnto him: Verely I saye vnto y: To daye in this same night, before y cock crowe two tymes, shalt thou denye me thryse. But he saide yet more: Yee though I shulde dye with y, yet wil I not denye y. So saide they all I like maner.

And they came in to y felde called Gethsemane, and he saide vnto his disciples: Syt ye here, till y I go yonder, and praye. And he toke with him Peter and James, Iou, and begaine to waxe fearefull, to be in an agonye, saide vnto the: My soule is heuy euyn vnto death: tary ye here and watch. And he wente forth a little, fell vpon the grounde and prayed, that, (yf it were possyble) y hour might passe fro him, and sayde: Abba, my father, all thynge are possyble vnto the, take this cuppe awaye fro me: Neuertheles not what I wil, but what thou wilt.

And he came vnto them, and founde the slepynge, and sayde vnto Peter: Symon, sleepest thou? Couldest thou not watch with me one houre? Watch and praye, that ye fall not in to temptation. The sprete is wyllynge, but y flesh is weake. And he wete forth agayne, and prayed, and spake the same wordes, and returned, and founde them slepynge agayne: for their eyes were heuy, they knewe not what they shulde answere him.
And he came the thirde tymne, and sayde vnto them: Slepe on now, and take youre rest. It is ynowth, the houre is come: beholde, thy sonne of man shalbe delyuered in to the handes of synners: arysse, let vs be goynte. Beholde, he is at hande, that betrayeth you.

*And immedietly whyle he yet spake, came Iudas one of the twolue, and with hym a greate multitude, with swerdes and staues from the hye prestes and scrybes and elders. And the traytoure had geuen them a tokē, and sayde: Whom so euer I kysse, that same is he, laye handes vpon hym, and lede hym awaye warely. And whā he was come, he wente straight waye vnto hym, and sayde vnto hym: O master, master, and kyssed hym. Then layed they their handes vpon hym, & toke hym. But one of the that stode by, drew out his swerd, and smote the hye prestes seruaunt, and cut of his eare.*

fAnd Jesus answered, and sayde vnto the: Ye are come forth as it were to a murtherer with swerdes and with staues to take me. I was daylie with you in the temple, and taught, and ye toke me not. *But this is done, that the scripture maye be fulfilled. And all the discipes forsoke hym, and fled. And there followed hym a yonge mā, which was clothed in lynnen vpon the bare slynne, and the yonge mē toke holde of him. But he let the lynnen go, and fled naked from them.*

*And they led Jesus vnto the hye prest, where all thy hye prestes, and elders and scrybes, were come together. As for Peter, he folowed hym afarre of in to the hye prestes palace. And he was there, and sat with the seruauntes, and warned hym.*

*But the hye prestes and the whole councell sought wytnesse agaynst Jesus, they might bryng hym to death, and they founde none. Many gauie false wytnesse agaynst hym, but their wytnesses agreed nottogether. And some stode vp, and gauie false wytnesse agaynst hym, and sayde: We herde hym saye: I wil breake downe this temple that is made with hōdes,* and in thre daways byłde another not made with handes. But their wytnesse agreed not together.*

GAnd the hye prest stode vp amonget hem, and axed Jesus, and sayde: Answerest thou nothinge vnto it, that these testifie agaynst the? But he helde his tunge, and answered nothinge. *The the hye prest axed him agayne, and sayde vnto hym: Art thou Christ the sonne of the blessed? Iesus sayde: I am. And ye shal se the sonne of man syt at the riȝt hande of power, and come in the cloudes of heauē. Then the hye prest rent his clothes, & sayde: What nede we eny mo wytnesses? Ye haue herde the blasphemy. What thynke ye? They all cōdeemned him, that he was gilty of death. Then beganne there some to spyt vpō him, and to couer his face, and to smyte him with fistes, and to saye vnto hym Prophecie vnto vs. *And the seruauntes smote him on the face.*

*And Peter was beneth in thy palace. The came one of the wenches of the hye prest: And whā she saw Peter warmynge hym, she loked vpō hī, and sayde: And thou wast with Jesus of Nazareth also. But he denied, & sayde: I knowe him not, neither can I tell what thou sayest. And he wente out in to the fore courte, and the cock crew. And a damsell sawe him, and beganne agayne to saye vnto them that stode by: This is one of them. And he denied it agayne. And after a little whyle they ỳ stode by, sayde agayne vnto hym: Of a trueth thou art one of them for thou art a Galilean, and thy speach soundeth euē alike. But he begane to curse and sweare: I knowe not the man, that ye speake of. And the cock crew agayne. Then thought Peter vpou the wordes, that Jesus sayde vnto hym: *Before ỳ cock crow two tymes, thou shalt denye me thryse. And he beganne to wepe.*

The Ṛb. Chapter.

AND soone in the mornynge the hye prestes helde a councell with the elders and scrybes and the whole councell, that bounde Iesus, and led hym awaye, and delyuered hym vnto Pylate. And Pylate axed hym: Art thou the kyng of the Iewes? He answered, and sayde vnto hym: Thou sayest it. And the hye prestes accused hym sore. But Pylate axed him agayne, and sayde: Answerest thou nothinge? Beholde, how sore they laye to
thy charge. Nevertheless Jesus answered no more, in so much ἔπεσεν ἐντὸς τοῦ ἐξαγορασμένου

At that feast of Easter he was wont to deliever unto them a prisoner, whom so ever they wore desire. There was ἤ προσωπίζω with the sedious, one called Barrabas, which in the vppoure had committed murther, and the people wente vp, and prayed him, that he wolde do, as he was wonte. 

Pylate answered them: ἐγὼ δὲ λέγω πᾶσιν σαρκικὸν, for he knew, that ἐγὼ δὲ λέγω πᾶσιν σαρκικόν 

the hye prestes had delievered hym of envye. But the hye prestes mowed ἐγὼ δὲ λέγω πᾶσιν σαρκικόν, that he shulde rather geue Barrabas lowse vnto them.

Pylate answered agayne, and sayde vnto them: ὃς θυσίαν πάσην καὶ ἀνήρικον ἐπιμένει, Μαριάμ, Μαριάμ, daughter, and her sister, called Mary, and brought vnto the entrance of the house, and vppon the door, and crosse, and thurible, and arent and anale, and all the appurtenances of the temple, and put on his clothes vp, and leede hym out, that they might crucifie hym.

And they compelled one that passed by, called Symon of Cyren (which came from the felde, and was the father of Alexander and Rufus) to bare his crose. And Pylate brought hym to the place Golgatha, which is by interpretation: a place of dead mens skulles. And they gave hym wyne myxedt with myrrre, to drynke, ἄρα ἕπεσεν ἐντὸς τοῦ ἐξαγορασμένου ἐντὸς τοῦ ἐξαγορασμένου, to kepe it not. And when they had crucified hym, they parted his garnetēs, ἄρα ἕπεσεν ἐντὸς τοῦ ἐξαγορασμένου and it was aboute ὃ τρίτη οὐρα ἐντὸς τοῦ ἐξαγορασμένου, what every one shuld take. And it was aboute ὃ τρίτη οὐρα ἐντὸς τοῦ ἐξαγορασμένου, the kyng of the Iewes. And they crucified him with two mutterhurs, one at ὃ δεξιός ἐντὸς τοῦ ἐξαγορασμένου hande, and one at the left. Then was the scripture fulfilled, which sayeth: ἐγὼ δὲ λέγω πᾶσιν σαρκικόν ἐντὸς τοῦ ἐξαγορασμένου ἐντὸς τοῦ ἐξαγορασμένου, ἴππος ἐγὼ δὲ λέγω πᾶσιν σαρκικόν ἐντὸς τοῦ ἐξαγορασμένου, ἐγὼ δὲ λέγω πᾶσιν σαρκικόν. And they that wete by, reuyled hym, and wagged their heads, and sayde: Φύσιν ἐντὸς τοῦ ἐξαγορασμένου ἐντὸς τοῦ ἐξαγορασμένου ἐντὸς τοῦ ἐξαγορασμένου. And Pylate went vp to Pilate, and saide: Πยวτος ἐντὸς τοῦ ἐξαγορασμένου ἐντὸς τοῦ ἐξαγορασμένου. And Pylate went vp to Pilate, and saide: Πยวτος ἐντὸς τοῦ ἐξαγορασμένου ἐντὸς τοῦ ἐξαγορασμένου. And Pylate went vp to Pilate, and saide: Πยวτος ἐντὸς τοῦ ἐξαγορασμένου ἐντὸς τοῦ ἐξαγορασμένου. And Pylate went vp to Pilate, and saide: Πยวτος ἐντὸς τοῦ ἐξαγορασμένου ἐντὸς τοῦ ἐξαγορασμένου. And Pylate went vp to Pilate, and saide: Πยวτος ἐντὸς τοῦ ἐξαγορασμένου ἐντὸς τοῦ ἐξαγορασμένου.
he bought a lynnè cloth, þ toke him downe, þ wrapped hi in þ lynnè clothe, þ layed him in a seulcre, which had a hewè out of a rocke, þ rolled a stone before þ dore of þ seulcre. *But Mary Magdalene and Mary Ioses be-helde, where he was layed.

The rbi. Chapter.

A ND whan the Sabbath was past,5 Mary Magdalene, æ Mary James, and Salome, bought spyces, þ they might come, æ anoynte hi. And they came to the seulcre vpó a daye of þ Sabbatæ very early, whã þ Sonne arose, æ sayde one to another: Who shal rolle vs þ stone fôr þ dore of the seulcre? And when they loked, they sawe, that the stone was rolled awaye: for it was a very greate one. And they wente in to the seulcre, and on the right hande they sawe a yonge man syttinge, which had a longe whyte garmet vpom him, and they were abaszhed. But he sayde vnto thè: Be not ye afraied, ye seke Iesus of Nazareth which was cruified: he is ryson, he is not here. Beholde, þ place, where they layed him. But go ye youre waye, and tell his disciples and Peter, that he wil go before you in to Galile,æ there shal ye se him* as he sayde vnto you. And they wente forth in all the haist, and fêd from the seulcre: for there was a tremblnyge þ feare come vpon them, nether sayde they eny thinge to eny man, for they were afraied.

* Mat. 27. g. 5 Mat. 28. a. Luc. 24. a. Iohã. 20. a.
* Act. 1. a. 5 Mar. 14. d. 4 Mat. 28. a. Luc. 24. a. 1 Cor. 15. a. 5 Luc. 24. b. 7 Luc. 24. c.

4 But Iesus, when he was ryson vp early vpó the first daye of the Sabbathes, he appeared first vnto Mary Magdalene, out of whom he had cast out seuen deuels. And she wète and tolde thè that were with him, as they moured and wept. And whan they herde that he lyned, and had appeared vnto her, they beleued it not. After warde as two of the were walkynge, he shewed himself vnder another figure,5 whan they were goynge vpom the feld. And they wente, and tolde the other: these they beleued not also.

ÆAt the last, as the eluen sat at the table, he shewed him self vnto them, and rebuked their vnbeleue, and þ hardnes of their hert, because they beleued not þ which had sene him ryson. And he sayde vnto them: 5 Go ye youre waye in to all the worlde, and preach the gospel vnto all creatures. Who so beleueth and is baptysed, shalbe saued: but who so beleueth not, shalbe damned.

As for the tokens, which shal folowe thè that beleue, these are they: 5 In my name shal they cast out deuyls: 5 Speake with new tungen: Dryne awaye serpêtes: And þf they drynke eny deedly thinge, it shal not hurte them: 5 They shal laye their handes vpô the sicke, and they shal recover.

And the LORDE, after that he had spoken vnto them, was taken vp in to heaven, and sytteth at the right hûde of God. And they wente out, and preached every where. And the LORDE wrought with them, and confirmed the worde with tokens folowyng.
The gospell of S. Luke.


Chap. I.
The conception and byrth of Ithon the baptist. The conception of Christ. The thankful songes of Mary, and Zachary.

Chap. II.
The byrth and circumcision of Christ. How he was receaue in to the temple, how Symeon and Anna prophesie of him, and how he was founde in the temple amonge the doctours.

Chap. III.
The preachinge, baptyme, and presonment of thon. The baptyme of Christ, and a rehearsall of the generacion of the fathers.

Chap. IIII
Iesus is led m to the wyldernesse, ã fasteth all the tyme of his temptacion, ouercometh the deuell, goeth in to Galilee, preacheth at Nazareth and Caphernaum: the Iewes despyse him, the deuels knowe him: he cometh in to Peters house, healeth his mother in lawe and doth greate miracles.

Chap. V.
Christ preacheth in the shippe: The disciples forsake all, and folowe him. He clenseth the leper, healeth the man of the palsy, calleth Mathew the customer, and eateth with open synners.

Chap. VI.
He excuseth the disciples, that plucke the eares of corne, he healeth the man with the wythred hande, chooseth his twolue Apostles, maketh a swete sermon, and teacheth to do good for euell.

Chap. VII.
He healeth the captaynes seruaunt, rayseth vp the wyddowes sonne from death to life, en
dowmeth the disciples whom Ihon baptist sent vnto him, commendeth Ihon, and reproueth the Iewes for their vnthankfulnesse. He eateth with the pharissee. The woman waszeth his fete with hir teares, and he forgateth her synnes.

Chap. VIII.
Christ with his apostles goeth fro towe ne and preacheth, sheweth the parable of the soile, telleth who is his mother and his brother, stilletteth the raginge of the see, deluyereth the possessed, and dryueth the deuels in to the heerde of swyne, helppeth the sick woman and Iairus daughter.

Chap. IX.
He sendeth out the twolue Apostles to preach, Herode heareth tell of hi, He fedeth fyue thousande men with fyue loaues and two fishes, the disciples confesse him to be the sonne of God, he transfigureth himself vpon the mount, deluyereth the possessed, and teacheth his disciples to be lowly. They desyre vengeaunce, but he reproueth them.

Chap. X.
He sendeth the seuentye before him for to preach, and gueveth the a charge how to behaue them selues, prayseth his heavenly father, answereth the scrybe that tempted him, and (by the example of the Samaritane) sheweth who is a mas neigbour. Martha receaueth the LORDE in to hir house, Mary Magdalene is feruent in hearinge his worde.
<table>
<thead>
<tr>
<th>Chap. XI.</th>
<th>Chap. XVIII.</th>
</tr>
</thead>
<tbody>
<tr>
<td>He teacheth his disciples to pray, duryeth out a deuel, and rebuketh the blasphemous pharis. They requyre sygne and tokens. He eatheth with the pharis, and reprotech the ypocrisy of the pharis, scrybes and ypocrites.</td>
<td>He teacheth to be ferueth in prayer cōtinually. Of the pharis and the publican. The kyngdome of God belongeth vnto childrē. Christ answereth the ruler, and promiseth rewardeth vnto all such as suffre losse for his sake and folowe him. The blynde mā is restored to his sight.</td>
</tr>
<tr>
<td>Chap. XII.</td>
<td>Chap. XIX.</td>
</tr>
<tr>
<td>The leuen of the pharis. Christ conforteth his disciples agaynst persecution, warneth them to beware of cuvetousnesse, by the symilitude of a certayne rich man: he wyll not haue them to hange vpo earthly thinges, but to watch and to be ready agaynst his commynge.</td>
<td>Of Zacheus, and the ten servauntes to whō the ten talētes were deluyered. Christ ydeth to Jerusalem, and wepeth ouer it.</td>
</tr>
<tr>
<td>Chap. XIII.</td>
<td>Chap. XX.</td>
</tr>
<tr>
<td>Of the Galileans whom Pilate slew and of those that dyed in Syloe. The symilitude of the fyge tre. Christ healeth the sick woman. The parable of the mustarde sede and leuen. Few entre in to the kyngdome. Christ reproueth Herode and Jerusalem.</td>
<td>They axe Christone questyoon, and he axeth them another. The parable of the vynarde. Of tribute to be genē vnto the Emperoroure, g how Christ stoppeth the mouthes of the Saducesses.</td>
</tr>
<tr>
<td>Chap. XIII.</td>
<td>Chap. XXI.</td>
</tr>
<tr>
<td>Iesus eatheth with the pharis, healeth the dropsye vpon the Sabbath, teacheth to be lowly, telleth of the greate supper, and warneth them that wyll folowe him, to laye their accompltes before, what it wyll cost theē. The salt of the earth.</td>
<td>Christ commendeth the poore wyddow, telleth of the destrucciōn of Jerusalem, of false teacheres, of the tokēs and troubles for to come, of the ende of the worlde, and of his owne commynge.</td>
</tr>
<tr>
<td>Chap. XV.</td>
<td>Chap. XXII</td>
</tr>
<tr>
<td>The louynge mercy of God openely set forth in the parable of the hundreth shepe, and of the sonne that was lost.</td>
<td>Christ is betrayed, they eate the easter lambe. The institucion of the sacramēt. They stryue who shalbe greatest, he reproethe them: He prayeth thre tymes vpon the mount. They take him and bringe him to the hye prestes house: Peter denyeth him thryse, and they bringe him before the councell.</td>
</tr>
<tr>
<td>Chap. XVI.</td>
<td>Chap. XXIII</td>
</tr>
<tr>
<td>The parable of the wicked Mammon. Not one title of Gods worde shal perish. Of the rich man, and of poore Lazarus.</td>
<td>The wēmen make lamētacion for him. He prayeth for his enemies, forgeueth the synner vpon his right hande, dyeth on the crosse, and is buried.</td>
</tr>
<tr>
<td>Chap. XVII.</td>
<td>Chap. XXIII</td>
</tr>
<tr>
<td>Christ teacheth his disciples to avoyde occasions of euell, one to forgeueth another, stedfastly to trust in God, and no man to presume in his owne workes. He healeth the ten lepers, speaketh of the latter dayes, and of the ende of the worlde.</td>
<td>The wēmen come to the graue, Christ apeareth vnto the two disciples that go towards Emaus, stondeth in the myddest of all his disciples, openeth their understandinge in the scriptures, geueth them a charge, and ascendeth vp in to heauen.</td>
</tr>
</tbody>
</table>
The gospell of S. Luke.

The prologue of S. Luke.

For so much as many haue taken in hande, to set forth y wordes of the actes that are come to passe amonge vs, like as they deliuered the vnto vs, which from the begynnyng sawe them their selues, and were ministers of the worde, I thought it good (after that I had diligently searched out all from the begynnyng) to wyte the same orderly vnto the (good Theophilus) that thou mightest knowe the certefe of y wordes, wherof thou art informed.

The first Chapter.

In the tyne of Herode kyngge of Iewry, there was a prest named Zachary of the course of Abia: and his wife of the doughters of Aaron, her name Elizabeth. They were both righteous before God, and walked in all the commandementes and statutes of the LORDE vnreproeuably. And they had no childe, for Elizabeth was baren, and they were both well stricken in age.

And it came to passe as he executed the prestes office before God when his course came (acordinge to the custome of the presthode) it fell to his lott to burne incense. And he wente in to the temple of the LORDE, and the whole multitude of the people was without in prayer, whyle the incense was aburnyngge. And the angell of the LORDE appeared vnto him, and stode on the right syde of the altaire of incense. And when Zachary sawe him, he was abasueth, & there came a feare vpon him.

But the angell sayde vnto him: Feare not Zachary, for thy prayer is hearde. And thy wife Elizabeth shal beare the a sonne, whose name thou shalt call Ihon, & thou shalt haue ioye and gladnes: and many shal reioyce at his byrth, for he shal be greate before the LORDE. Wyne and stronge drynke shal he not drynke. And he shalbe fylled with the holy goost, euyn in his mothers wombe. And many of the children of Israel shal he turne vnto the LORDE their God. And he shal go before him in the sprete and power of Elias, to turne the hertes of y fathers vnto the children, and the vnfaithfull vnto the wyszdome of the righteous, to make the people ready for the LORDE.

And Zachary sayde vnto the Angel: *Wherby shal I knowe this? For I am olde, and my wife well stricken in age. The angell answered, and sayde vnto him: I am Gabriell that stonde before God, and am sent to speake vnto the, and to shewe the thes glad tydinges. And beholde, thou shalt be done, and not able to speake, vn tyll the daye that this come to passe, because thou hast ȝ not beleued my wordes, which shalbe fulfylled in their season.

And the people wayted for Zachary, and maruyeled, that he taried so longe in the temple. And wha he were out, he coude not speake vnto them. And they perceaued, that he had sene a vision in the temple. And he beckened vnto them, and remayned speacheslesse.

And it fortuned wha the tyne of his office was out, he wente home in to his house. And after those dayes Elizabeth his wife conceived, and hyd hir self fyue monethes, ȝ sayde: Thus hath ȝ LORDE done vnto me in ȝ dayes, wherin he hath loked vpō me, to take awaye fro me my rebuke amōge men.

* 1 Ps. 25. b. † Exo. 30. b. Heb. 9. a. ‡ Mala. 3. d.
§ 4 Re. 7. a.
And in the sixte moneth was the angell Gabriel sent from God in to a cite of Galile, called Nazareth, vnto a virgin that was spoused vnto a man, whose name was Joseph, of the house of David, and the virgin name was Mary. And the angell came in vnto her, and sayde: Halye thou full of grace, the LORDE is with the: blessed art thou among women.

Wha shaw he, she was abashed at his sayenge, and thought: What maner of salutation is this? And the angell sayde vnto her: Fear not Mary, for thou hast found grace with God. Behold, thou shalt conceau in thy wobé, thou shal be a sonne: thy name is Iesus: he shal be great, and shalbe called the sonne of the Hyest. And the LORDE God shal geue him a seate of Davud his father, and shal be kinge ouer his house and of his kyngdome. Then sayde Mary vnto the angell: How shal this be, seinge I knowe not a man? The angell answered, sayde vnto her: The holy goost shal come vpon the, and the power of the Hyest shal ouer-shadowe the. Therfore that Holy also which shalbe borne (of the) shalbe called the sonne of God. And behold, thy csen Elizabeth she also hath conceaued a sonne in her olde age, this is the sixte moneth of her, which is reported to be baren: for with God is nothing vnpossible. And Mary sayde: Behold, here am I the handmaid of the LORDE: be it vnto me, as thou hast sayde. And the angell departed fro her.

And Mary arose in those dayes, and wente in to the moutaynes with haist, into þy cite of Lewry, and came in to þy house of Zachary, and saluted Elizabeth. And it fortuned as Elizabeth herde the salutation of Mary, the babe sprange in hir wombe. And Elizabeth was fylled with the holy goost, she cried loude, and sayde: Blessed art thou amõge wemen, and blessed is the frute of thy wombe. And how happeneth this to me, that þy mother of my LORDE commeth vnto me? Beholde, when I herde the voyce of thy salutation, the babe sprange in my wombe with ioye, And blessed art thou that hast beleu, for þy things shalbe perfourmed, which were tolde fro þy LORDE. And Mary sayde:

"My soule magnifith the LORDE. And my sprite reioyseth i God my Saviour. For he hath loked vpô the lowe degre of his hande mayde. Beholde, fro hence forth shal all generacions call me blessed. For he that is Mightie, hath done great things vnto me, and holy is his name. And his mercy endureth thorow all generacions, vpon them that feare him. He sheweth strength with his arme, and scatret them that are proude in the ymaginacion of their hert. He putteth downe the mightie from the seate, and exalteth them of lowe degre. He fylleth the hongrie with good thinges, and letteth the riche go emptye. He remembreth mercye, and helpeth vp his seruaunt Israel. Even as he promised vnto oure fathers, Abraham and to his sede for euer. And Mary abode with her aboute three monethes, and then returned home agayne. And Elizabethes tyme was come, that she shulde be delueryed, she brought forth a sonne. And hir neighbours and kynsfolkes herde, þy the LORDE had shewed great mercy vpô her, ðy they rejoysed with her. And it fortuned vpon the eight daye, þy they came to circumye þy childe, and called him Zachary after his father: And his mother answered, and sayde: No, but he shalbe called Ihon. And they sayde vnto her: There is none in thy kynde, þy is so called. And they made signes vnto his father, how he wolde hane him called. And he axed for wrytinge tables, wrote þy sayde: His name is Ihon. And they maruelyed all. And immediately was his mouth and his tõge opened, and he spake, þy prayed God. And there came a feare vpon all their neighbours. And all this acte was noysed abrode thorow out all the hill countre of Lewry: And all they þy herde therof, toke it to hert, and sayde: What maner of man wil this childe be? For the hande of the LORDE was with him. And Zachary his father was fylled with the holy goost, and prophecied, and sayde: Blessed be þy LORDE God of Israel, for he hath vysited and redeemed his people."
And hath set vp an horne of saluation in the house of his seruaunt DaviD.

Euen as he promysed afore tyme, by the mouth of his holy prophets.

That he wolde deluyer vs frō our enemies, α from y hande of all such as hate vs.

And γ he wolde shewe mercy vnto our fathers, γ thinke vpō his γ holy covenauit.

Euen the ooth γ he sware vnto our father Abraham, for to geue vs.

That we deluyuered out of γ hāde of our enemies, might serue him without feare all the dayes of our life, in soch holynes and righteousnes as is acepte before him.

And thou childe shalt be called a prophet of the Hyest: for thou shalt go before γ LORDE, to prepare his wayes.

And to geue knowlege of saluation vnto his people, for the remyssyon of their synnes.

Thorow the tender mercye of our God, wherby the daye sprynge from an hye hath vsiued vs.

That he might geue light vnto them γ syt in darkenesse and shadowe of death, and to gyde our fete in to the waye of peace.

And the childe grew, and waxed stronge in sprete, and was in the wyldernes, tyll the tyme that he shulde shewe him self vnto the people of Israel.

The ij. Chapter.

And it fortuned at the same tyme, that there wēte out a comauaundement frō Augustus the Emperoure, that the whole worlde shulde be taxed. And this taxyng was the first that was executed, whan Syrenius was leftenaunt in Siria. And they wente all, euery one to his owne cite to be taxed. Then Ioseph ga him vp also frō Galile, out of the cite of Nazareth, in to Ieryw, to y cite of DaviD,§ which is called Bethleem, (because he was of y house and lynage of DaviD) that he might be taxed with Mary his spousd wife, which was with childe.

And it fortuned whyle they were there, y tyme was come, that she shulde be deluyered. And she brought forth birst first begotte some, τ wrapped him in swadlinge clothes, and layed him in a maunguer: for they had els no rowme in the yune.

And there were in y same region shep-herdes in the feld by the foldes, and watchinge their flocke by night. And beholde, γ angell of the LORDE stode by the, and γ brightness of the LORDE shone rounde aboute them, and they were sore afrayed. And the angell sayde vnto them: Be not afrayed. Beholde, γ I brynge you tydges of greate ioye, which shall happen vnto all people: for vnto you this daye is borne γ Sautioure, euē Christ γ LORDE, in the cite of DaviD. And take this for a token: Ye shal fynde the babe swaddled, and layed in a maunguer. And straight waye there was by the angell a multitude of heauenly hoostes, which praysed God, and sayde: Glory be vnto God an hye, γ peace vpon earth, and vnto men a good wyll.

And it fortuned whā the angels were gone from the in to heauē, the shepherdes sayde one to another: let vs go now euē vnto Bethleem, and se this thynge that is happenede, which γ LORDE hath shewed vnto vs. And they came with haist, α founde both Mary and Ioseph, τ the babe layed in τ maunguer. And when they had sene it, they published abrode the sayenge, γ was tolde the of this childe. And all they that herde it, wondred at the wordes, which the shepherdes had tolde them. But Mary kepte all these sayenges, and pondred them in hir hert. And the shepherdes returned, pryasinge and laudinge God, for all that they had herde and sene, euē as it was tolde them.

And whā the dayes of their purificacion after the lawe of Moses, were come, they brought him to Ierusalē, that they might present him vnto the LORDE (As it is wrytten in the lawe of the LORDE:§ Every michilde that first openeth the Matrix, shall be called holy vnto γ LORDE) and that they might geue the offerynge, as it is wrytten in the lawe of the LORDE (namely) a payre of turtle doues, or two yonge pigeons.

And beholde, there was a man (at Ierusalē) whose name was Symeon, and the same mā was iust, and feared God, and longed for the consolacion of Israel, and the holy goost was
Beholde, J.

And when the elders brought the childe Jesus in to the temple, to do for him after the custome of the lawe, then toke he him vp in his armes, and prayed God, and sayde:

LORDE, now lettest thou thy seruaunt departe in peace, acconding to thy promesse.

For myne eyes have seene thy Sauionere, who thou hast prepared before all people.

A light for the lightenye of the Heythē, for the prayse of thy people of Israel.

And his father and mother marueyled at the things that were spokē of him. And Symeon blessed them, and sayde vnto Mary his mother: Beholde, this (childe) shalbe set to a fall, and to an vprysinge agayne of many in Israel, and for a token, which shalbe spokē agaynst. And the swerde shall pearshe thy soule, that the thoughtes of many hertes maye be opened.

And there was a prophetisse, one Anna, the daughter of Phanuel of the trybe of Aser, which was of a greate age, and had lyued seuen yeares with hir huszbade from hir virginitē, had now bene a wedowe aboute foure score foure yeares, which came neuer fro the tēple, seruyng God with fastynge and prayenge, daye and night: the same came forth also the same houre, and prayed the LORDE, and spake of him vnto all that loked for the redemption in Ierusalem.

And when they had perfourmed all accordinge to the lawe of the LORDE, they returned i to Galile, to their owne cite Nazareth. And the childe grew, and waxed stronge in sprete, full of wyszdome, the grace of God was with him.

And his elders wente to Ierusalem euery yeare at the feast of Easter. And when he was twelue yeare olde, they wente vp to Ierusalem, after the custome of the feast. And when they had fulfilled the dayes, and were gone home agayne, the childe Jesus abode styll at Ierusalem. And his elders knewe it not, but thought he had bene in the company, and they came a dayes iournye, and sought hē amōge their kymszfolkes, acquittance. And whā they founde him not, they wete agayne to Ierusale, and sought him.

And it fortuned after three dayes, they founde him in the temple, syttinge amonge the teachers, hearynge thē, and opposyng them. And all they that herde him, wodred at his vnderstondyng and answere. And when they sawe him, they were astonnedy.

And his mother sayde vnto him: My sonne, why hast thou done this vnto vs? Beholde, thy father and I haue sought the sorowyng. And he sayde vnto them: What is it, that ye haue sought me? Wyst ye not, I must go aboute my fathers busynes? And they vnderstode not the sayenge, he spake vnto them. And he wente downe with the, and came to Nazareth, and was obedient vnto them. And his mother kepte all these wordes in hir hert. And Jesus increased in wyszdome, age and fauoure with God and men.

The iii. Chapter.

In the fiftenth yeare of the raigne of Tiberius the Emperoure, whā Pontius Pilate was leftenaït in Iewry and Herode one of the foure princes in Galile, and his brother Philippe one of the foure princes in Iturea, in the coastes of Traconites, and Lysanias one of the foure princes of Abilene, when Hannas and Caiphas were hye prestes, the came vnder the wordes of God vnto Ithon the sonne of Zachary in the wyldernes. And he came in to all coastes aboute Iordan, and preacted the baptyme of repētaunce for the remnyssyon of synnes. As it is wryttē in boke of sayenges of Esaye the prophet, which sayeth: The voyce of a cryer in the wyldernes: prepare the waye of the LORDE, and make his pathes straight. Euery valley shalbe fylled, and euery mountayne shall be brought lowe. And what so is crokē, shalbe made straight: and what rough is, shalbe made smooth, and all flesh shal se the Sauionere of God.

Then sayde he vnto the people, ye wente out to be baptysed of hym: Ye generacion of vipers, who hath certified you, that ye shal escape ḵ wrath to come? Take hede, brynge forth due frutes of repētaunce, begynne not
to say: We have Abraham to our father. For I say unto you: God is able of these stones to raise vp children vnto Abraham. The axe is put vnto the tre allready: so that euery tre which bryngeth not forth good frute, shall be hewn downe, and cast in to the fyre. And the people axed him, and sayde: *What shal we do then? He answered, v sayde vnto the: He that hath two coates, let him parte with him y hath none: and he that hath meate, let him do likewise.

The publicans came also, to be baptysed and sayde vnto him: Master, what shal we do? He sayde vnto them: Requyre nomore, then is appoynted you. Then y souldyours axed him likewise, and sayde: What shal we do then? And he sayde vnto the: Do no man violence ner wronge, and be content with youre wages.

But whan the people were in a doute, & thought all in their hertes, whether he were Christ, Ihou answered, and sayde vnto the all: *I baptysye you with water, but after me there cometh one stronger the I, whose shue lachet I am not worthy to loue: *The shal baptysye you with the holy goost and with fyre. Whose fanne is in his hande, and he shal poure his floore, and shal gather y wheate in to his barne, and shal burne the chaffe with vnquencheable fyre. And many other thynges more exorted he, & preached vnto the people.

*But Herode the Tetrarcha (whā he was rebuked of him because of Herodias his bro-thers wife, and for all the euels that Herode dyd) besydes all this he layed Itho in preson.

*And it fortuned whan all the people receaunted baptyme, and whan Iesus also was baptysed and prayed, that heauen opened, and the holy goost came downe in a bodely shappe like a doue vpon him. And out of heauen there came a voyce, which sayde: Thou art my deare sone, in whō I delyte.

And Iesus was aboute thirtie yeares whan he beganne. *And he was taken for the sone of Ioseph, *which was the sone of Eli, which was the sone of Mathat.
Which was the sone of Leui.
Which was the sone of Melchi.
Which was the sone of Ianna.
Which was the sone of Ioseph.
Which was the sone of Mathathias.
 Which was the sonne of Peleg.
 Which was the sonne of Eber.
 Which was the sonne of Salah.
 Which was the sonne of Caynan.
 Which was the sonne of Arphachsad.
 Which was the sonne of Sem.
 Which was the sonne of Noe.
 Which was the sonne of Lamech.
 Which was the sonne of Mathusalah.
 Which was the sonne of Henoch.
 Which was the sonne of Iared.
 Which was the sonne of Mahaleel.
 Which was the sonne of Kenan.
 Which was the sonne of Enos.
 Which was the sonne of Seth.
 Which was the sonne of Adam.
 Which was the sonne of God.

The iiiij. Chapter.

JESUS full of the holy goost, came agayn from Iordane, and was led of the spryte in to wyldernes, a fourety dayes longe was he tempted of the deuell. And in those dayes he nothinge. And when they were ended, he hongred afterwarde. And the deuell sayde vnto him: Yf thou be the sonne of God, commaunde this stone, that it be bred. And Iesus answered, I sayde vnto hyn: It is wrytten: Man shal not lyue by bred onely, but by euery worde of God. And the deuell toke him vp in to an hye moutayne, and shewed him all the kyngdome of the whole worlde in twinkellinge of an eye, and sayde vnto hyn: All this power wil I geue vnto the, and the glory therof, for it is geue ouer vnto me, and I geue it, to whom I will. Yf thou now wilt worshippe me, they shall all be thine. Iesus answered him, and sayde: Auoyde fro me thou Satan. It is wrytten: Thou shalt worshippe the LORDE thy God, and him onely shalt thou serue.

And he caried him to Ierusalem, and set him vpon a pynnacliffe of the temple, and sayde vnto hyn: Yf thou be the sonne of God, cast thy self downe from hence. For it is wrytten: He shall geue his angels charge over the, to kepe the, and with their handes they shal holde the vp, that thou dase not thy fote agaynst a stone. And Iesus answered, and sayde vnto hyn: It is sayde: Thou shalt not tempte the LORDE thy God. And when the deuell had ended all the temptacions, he departed from him for a season.

And Iesus came agayn in the power of the spryte in to Galile. And the name of him was noysed thorow out all lyfe rounde aboute. And he taught in their synagotes, and was commended of euery man.

And he came vnto Nazareth where he was noursed, and as his custome was, he wete in to the synagoge vpon ly Sabbath, and stode vp for to rede. Then was there deluyered him the foure boke of the prophet Esay. And when he had turned ouer the boke, he founde the place where it is wrytten: The spryte of the LORDE is with me, because he hath anoynted me: to preach the Gospell vnto the poore hath he sent me: to heale the broken harted: to preach deluyerance to the captuyne, and sight to the blinde: and frely to set at liberty them that are brused: and to preach the acceptable yere of the LORDE.

And when he had closed the boke, he gaue it agayn to the mynister, and sat him downe. And the eyes of all that were in the synagoge, were fastened on him. And he begane to saye vnto them: This daye is this scripture fulfilled in your eares. And they all gaue him wytnesse, and wodred at the gracius worde, which procedeed out of his mouth, and they sayde: Is not this Iosephs sonne?

And he sayde vnto them: Doubtes ye wyl saye vnto me this prouerbe: Phisician, heale thyself. For how greate thinges haue we herde done at Capernaum? Do the same here also in thine owne countrie. But he sayde: Verely I saye vnto you: There is no prophet accepted in his owne countrie. Neuertheles of a trueth I saye vnto you: There were many wedowes in Israel in the yme of Elias, wha he was shut thre yeares and sixe monethes, and when there was a greate derth in all the lande: a to none of the was Elias sent, but onely vnto Sarepta of the Sydonyans to a wedowe. And many lepers were there in Israel in the yme of Eliseus, and none of the was clensed, saue onely Naaman of Syria.

And as many as were in the synagoge,
Let Lorde, for Marc. Immediately Master, for Marc. Lorde, I immediately brought many, suffered and (what were the manner people spake departed from) threw there they kyngdome in. And whoso he sought to commands and said: holde thy tongue, and departe out of him. And the deewell threw hi in the myndest amongst them, and departed from him, and dyd him no harme. And there came a feare ouer the all, and they spake amongst them selves, and sayde: What manner of thing is this? He commandeth the foule synpers with auctorite and power, and they departe out. And his fame of him was noyseyd thorow out all the places of his countre rounde aboute.

And he rose vp out of the synagoge, and came in to Symons house. And Symôs mother in lawe was takè with a greate feuer, and they prayed for her. And he wette vnto her, and commaunded the feuer. And it left her, and immediatly she rise vp, and mynistered vnto the. And when the Sonne was gone downe all they that had sick of dyuerse diseases, brought the vnto him. And he layed his hâdes vpon every one of the, and made thee whole. The deews also departed out of many, criè and sayenge: Thou art Christ the sonne of God. And he rebuked thee, and sufferd them not to speake: for they knewe that he was Christ. But wha it was daye, he wete out in to a deserte place. And the people sought hi, and came vnto him, he kepte him, and he shulde not departe fro the. But he sayde vnto the: I must preach the Gospel of Syngdome of God to other cities also: for there to am I sent. And he preached in the synagoges of Galile.

The b. Chapter.

I t came to passe, the people pressed vpon him to heare the worde of God, and he stode by the lake of Genazereth, and sawe two shippes stode by lake syde, but fishers were gone out of the, and had washde their nettes. Then wente he in to one of the shippes, which was Symons, and prayed him, he wolde thrust out a little fro the londe. And he sat him downe, and taught the people out of the shippe. And when he had left of talkynge, he sayde vnto Symon: Launch out in to the depe a let slyppe youre nettes, to make a draught. And Symon answered and sayde vnto him: Master, we haue laboured all night, and take nothing. But vp thy worde, I wil lowse forth the nett. And wha they had so done, they take a greate multitude of fishes, and their net brake. And they made synnes to their felowes which were in other shippes, they shulde come, and helpe the. And they came, and were both the shippes full, so they soncke. Whan Symon Peter sawe he, he fell downe at Jesus knees, and sayde: LORDE, go fro me, for I am a synfull man: For he was astonnyed and all that were with him, at this draught of fishes which they toke, and so were James and Iohn also the sonsnes of Zebede, which were Symons companions. And Jesus sayde vnto Symô: Feare not, for fro hence forth thou shalt take men. And they brought the shippes to londe, and left all, and folowed him.

And it fortuned as he was in a cite, beholde, there was a man full of leprosy. Wha he sawe Jesus, he fell vpon his face, and besought him, and sayde: LORDE, if thou wilt, thou canst make me cleane. And he stretched out his hâde, and touched him, and sayde: I wil, be thou cleane. And immediatly the leprosy departed from him. And he charged him, he shulde tell no man, but go thy waye (sayde he) and shewe thy self vnto prest, and offere for thy clesynesge, as Moses commaundd, for a witnesse vnto the. But his fame of hi wete out farther abrode, there came much people together, to heare him, to be healed by hi fro their sicknesses. And he departed


† Leui. 14. a.
And it fortuned vpō a daye, \( \hat{y} \) he taught, and there sat \( \hat{y} \) Pharises and scrybes, which were "come out of all the townes of Galile, and Iewry, and frō Ierusale, and the power of the LORDE wēte frō him, \( \hat{q} \) healed euyry man. And beholde, certayne men brought vpō a bed, a man \( \hat{y} \) had \( \hat{y} \) palsy, and they sought how they might brynge him in, and laye him before him. And when they coude not fynde by what waye they might bringe him in (for \( \hat{y} \) people) they clymmed vp to \( \hat{y} \) toppe of the house, \( \hat{q} \) let him downe thorow the tylinge with the bed, amoge the before lesus. And whan they sawe their faith, he sayde vnto hi: Man, thy synnes are forgeue f.

*Who cā forgeue synnes, but onely God?*

Neuertheles whā Jesus perceaued their thoughtes, he answered, and saide vnto the: 'What thynke ye in youre hertes? Whether is easier to saye: Thy synnes are forgeue \( \hat{y} \), Or to saye: Arypse, and walke? But that ye maye knowe, that the sonne of ma hath power to forgeue synnes vpoun earth, he sayde vnto \( \hat{y} \) sicke of the palsie: I saye vnto \( \hat{y} \): Arypse, take vp thy bed, and go home. And immedeiatly he rose vp before the, \( \hat{q} \) toke vp the bed \( \hat{y} \) he had lyen vpō, and wete home, and prayed God. And they were all astonnyed, and gaue God \( \hat{y} \) prayse, and were fylled with feare, and sayde: We haue sene maruelous thynges to daye.

And afterwarde he wete out, and sawe a publican named Leui, syttinge at \( \hat{y} \) receate of custome, \( \hat{q} \) he sayde vnto him: 'Folowe me. And he left all, rose vp, \( \hat{q} \) folowed him. And Leui made hi a greate feast \( \hat{i} \) his house. And many publicans \( \hat{q} \) other sat with hi at \( \hat{y} \) table. And the scrybes and Pharyses murmured agaynst his disciples, \( \hat{q} \) saide: Wherfore do ye eate \( \hat{q} \) drynke with publicās \( \hat{q} \) synners? And Jesus answered, \( \hat{q} \) sayde vnto the: 'The whole nede not \( \hat{y} \) phisician, but they \( \hat{y} \) are sicke. I am not come to call \( \hat{y} \) righteous, but sinners to repentauce.'

But they sayde vnto him: Wherfore fast
destroye it? And he behelde the all rounde aboute, and sayde vnto the mā: Stretch out thine hande. And he dyd so. Then was his hande restored him to righ, euens as whole as the other. But they were fylled full of madnes, and commoned together, what they wolde do to him.

And it for tunes at the same tymne, that he wente out in to a mountayne to praye, and continued all night in prayer to God.* And whā it was daye, he called his discipes, and chose twelve of them, whom he called also apostles. Symon, whom he named Peter, and Andrew his brother, James and Ihon, Phylippe and Bartylmew, Mathew and Thomas, James the sonne of Alpheus, Symon called Zelotes, Judas the sonne of James, and Judas Iscarioth, which was the raytrayoure.

And he wente downe with them, and stode upon a playne in the felde, and the company of his discipes, and a greate multitude of people, from all Iewry, and Ierusale, and from Tyre and Sydon by the see coast, which were come to hearre him, and to be healed of their diseases, and they that were vexed with foule spretes, were healed. And all the people sought to touch him, for there wente vertue frō hime, and healed thē all.

And he lyft vp his eyes vpō his discipes, and sayde: Blessed are ye poore, for yours is the kyngdom of God. Blessed are ye that honger here, for ye shall be satisfied. Blessed are ye ṣ wepe here, for ye shall laugh. Blessed are ye, when men hate you, and put you out of their copanyes, and raylle you, and cast out youre name as an euell thinge, for the sonne of mans sake. Rejoyse ye then, and be glad: for beholde, youre rewarde is greate in heauen. *Euen this dyd their fathers vnto the prophets also.

But wo vnto you riche, for ye have youre cosmolation allready. Wo vnto you that are full, for ye shall honger. Wo vnto you that laugh here, for ye shall wepe and wayle. Wo vnto you when euery man prayseth you, Euen so dyd their fathers vnto the false prophetches also.

But I saye vnto you that heare: Loue youre enemies: do good vnto them that hate you: blesse them that curse you: praye for them that wrongfully trouble you. And who so smyteth the on the one cheke, offere him ṣ other also. And who so taketh awaye thy cloake, forbyd hym not thy cloate also. Who so euers axeth of the, geue him: and who so taketh awaye thynak, axe it not agayne. And as ye wolde that men shulde do vnto you, *euen so do ye vnto them likewise.

And yf ye loue them that loue you, what thē have ye therfore? For synners also love their louers. And yf ye do good for youre good doers, what thanke haue ye therfore? For synners also do euens the same. And yf ye lende vnto them, of whō ye hope to receaue, what thē haue ye therfore? For synners also lende vnto synners, that they maye receaue as much agayne. But rather loue ye youre enemies, do good, and lende, lokynge for nothynge thereof agayne: so shal youre warde be greate, and ye shall be the children of the Hyest, for he is kynde, euens to the vnthankfull and to the euell.

Be ye therfore mercifull,7 as youre father also is mercifull. Judge not, and ye shal not be judged. Condēpne not, and ye shall not be condemned. Forgeue, and ye shal be forgeuen. 6Geue, and to you shalbe geue. A good measure, pressed downe, shaken together, g rūnyng soup, shal mē geue in to youre bosome. 6For with what measure ye meete, with the same shal it be measured to you agayne.

And he sayde a symilitude vnto thē: *Can the blynde shewe the waye to ṣ blynde? Do they not both the fall in to the dyche? The disciple is not aboue his master. But whosoever is perfecte, ṣ same shalbe as his master. But why seist thou a moote i thy brothers eye, and considrest not the beame, that is in thine awne eye? Or how casst thou saye vnto thy brother: holde styll brother, I wil plucke ṣ moate out of thyne eye, and thou thy seist seist not ṣ beame in thine awne eye? Thou yppocracy, Fyrst cast the beame out of thine awne eye, and the shalt thou se clearely to pull the moote out of thy brothers eye.

For it is no good tre, ṣ bryngeth forth euell frut: and no euell tre ṣ bringeth forth good frute. Euer tre is knowe by his frute. For mē gather not fyngges of thornes, mer
grapes of busbhes. A good mā out of ʃ good
treasure of his hert, bryngeth forth ʃ which
is good: and an euell mā out of the euell
treasure of his hert, bryngeth forth that which
is euell. For of the abundance of the hert,
the mouth speaketh.

"But why call ye me LORDE LORDE, ʃ
do not that I saye vnto you? ʰ Who so euer
commeth vnto me, and heareth my wordes
and doth thē, I wil shewe you to whom he is
lyke. He is like vnto a man which buylde
an house, and digged depe, and layed ʃ founda-
cion vpoun a rocke. When the waters came,
the floudes bett vpon that house, and could
e not mone it: for it was grofed vpō ʃ rocke.
But he that heareth and doth not, is like vnto
a man that buylde his house vpō the earth
without foundational, and the streames bett vpō
it, and it fell immediatly, and greate was the
came home agayne, they founde the seruaunt
that was sicke, whole.

And it foruned afterwarde, that he wette
in to a cite called Naim, and many of his
disciples wente with him, and much people.
When he came ny to the gate of the cite,
beholde, there was carried out one deed, which
was the onely somme of his mother, and she
was a wyddowe, and much people of the cite
wente with her. And when the LORDE
saw her, he had cōpassion on her, and sayde
vnto her: Wepe not. And he came nye, and
touched the Coffyn. And they that bare him,
stode styll. And he sayde: Yonge man, I
saye vnto the: Aryste. And ʃ the deed sat
vp, and beganne to speake. And he deley-
ered him vnto his mother. And there came
a feare on them all, and they prayes God,
and sayde: ʰ A greate prophet is risen amonge
vs, and God hath visited his people. And
this fame of him was noysed in all Iewry, and
in all ʃ regions that laye rounde aboute.

And the disciples of Iḥō shewed him of
all these things. And Iḥon called vnto him
two of his disciples, and sent thē vnto Iesu
sayenge: Art thou he that shal come, or shall
we loke for another? When the men came
to him, they sayde: Iḥon ʃ baptist hath sent vs
vnto the, sayenge: Art thou he that shal
come, or shall we loke for another?

At the same houre healed he many from
sicknesses ʃ plages, and frō euell spepers, and
vnto many that were blynde, he gane sight.
And Iesu answered, ʃ sayde vnto thē: Go
youe waye, shewe Iḥon, what ye haue sene
ʃ herde. ʰ The blynde se, the halte goe, the
lepers are clensed, the deaf heare, the deed
aryse, ʃ the Gospell is preched vnto ʃ poore,
and blessed is he, that is not offended
at me.

ʰWhen the messangers of Iḥō were de-
parted, Iesu begāne to speake vnto ʃ people
cōcernynge Iḥō: What are ye gone out for to
se in ʃ wyldernesse? Wolde ye se a rede,
that is shake with the wynede? Or what are ye
gone out for to se? Wolde ye se a má clothed
in soft rayment? Beholde, they that are
gorgiously ayrayed, ʃ lyue deliately, are in
ynges courtes. Or what are ye gone out for
to se? Wolde ye se a prophet? ʰ Yee I saye
vnto you: one that is more thē a prophet.

* Mal. 1. a. Mat. 7. b. and 25. a. ʰ Mat. 7. c.
Isco. 1. c. ³ Mat. 8. a. Iohā. 4. f. ¹ 3 Re. 17. c.
² Re. 4. d. Act. 9. f. and 20. b. ³ Iohā. 4. c. and 6. b.
³ Isa. 33. a. ⁴ Isa. 61. a. ⁵ Mat. 11. a.
This is he, of whom it is written: "Beholde, I sende my messauenger before thy face, which shal prepare thy waye before the. For I saye vnto you: Amonge the ye are borne of wemen, there is no greater prophet then Iohn the baptist. Notwithstanding he that is lesse in the kyngdome of God, is greater then he.

And all the people that herde him, and ye publicans, justified God, and were baptysed with the baptyme of Iohn. But the Pharises and scyrybes despyseth counsel of God against the selues, ye were not baptised of hi. But the LORDE saide: Where vnto shall I licken the men of this generacion? And whom are they like? They are like vnto children which syt in the market, and crye one to another, and saye: We haue pyped vnto you, and ye haue not daunshed: we haue mouren vnto you, ye haue not wepte. For Iohn the baptist came, and  

The viij. Chapter.

AND it fortuned afterwarde, that he wente thorow the cities and townes, and preached, and shewed  Gospell of the kyngdome of God, and the twelue with him. And certayne wemen also, who he had healed fro euell spretes and infirmiues: Namely, Mary which is called Magdalene, out of whom wente seuen deuels, and Ioanna the wife of Chusa Herodes stewarde, and Susanna, and many other, that ministred vnto them of their sustance.

Now wha moch people were gathered together, and haisted vnto him out of the cities, He spake by a symilitude: There wente out a sower to sowe his sede, whyle he was sowynge, some fell by the waye syde, and was trodd unde the fote, and the foules of the ayre ate it vp. And some fell on stone, and when it was spong vp, it wythred awaye, because it had no moystnesse. And some fell amonde thornes, and the thornes spong vp with it, and choked it. And some fell vp a good grounde, and spong vp, and bare frute an hundereth folde. Wha he sayde this he cryed: Who so hath cares to heare, let him heare.
And his disciples axed him, and sayde: *What symilitude is this? And he sayde: Vnsto you it is geue, to knowe the mysteryes of the kyngdome of God, but vnto the other in parables, ý though they see it, they shulde not se it,* and though they heare it, they shulde not vnderstonde.

This is the parable: The sede is the worde of God: As for those that are by ý waye syde, they are they that heare it, afterwarde commeth the deuell, and taketh awaye the worde out of their hertes, that they shulde not beleue, and be sauëd. But they on ý stone, are such as when they heare it, receaue the worde with lyoe, and these hauë no rote: they beleue for a whyle, and in the tyme of temptacion they fall awaye. As for it that fel amonge the thornes, are such as heare it, and go forth amonge the cares, riches and volupetousenesse of this life, and are choked and brynge forth no frute. But that on the good grounde, are they that heare the worde, and kepe it in a pure good hert, and brynge forth frute in pacience.

No man lighteth a caiell, and couereth it with a vessell, or puttheth it vnder a table, but setteth it vpon a candelsticke, that soch as go in maye se licht. *For there is nothinge hyd, that shal not be openly shewed: and there is nothinge secrete, that shal not be knoune, and come to light. Take hede threfor how ye heare. *For who so hath, vnto him shalbe geue: but who so hath not, from him shalbe taken awaye, euë the same that he thyneketh to hauen.

There wente vnto him his mother and his brethren, and coude not come at him for the people. And it was tolde him. Thy mother and thy brethren stonde without,* and wolde se the. But he answered, ì sayde vnto the: My mother and my brethren are these, which heare the worde of God, and do it.

And it fortunede vpon a certayne daye, ý he wente in to a shippe, and his discipyles with hym, ì he sayde vnto the: Let vs passe ouer to the other syde of ý lake. And they thurst of frë the lôde. And as they sayled, he slepte.

And there came a storme of wynde vpon ý lake, and the wawes fell vpon the, and they stode in greate ioperdy. Then wëte they vnto him, and waked him vp, ì sayde: Master master, we perishe. Then he arose, and rebuked the wynde, and the têpest of water, and they ceased, and it waxed calme. But he sayde vnto the: Where is youre faith? Neuertheles they were afayed, and wödred, and sayde one to another: What is he this? For he cómaundeth the wyndes and the water, and they are obedient vnto him. *And they sayled forth in to the countre of the Gadarenites, which is ouer agaynst Galile.

And whan he wente out to londe, there met him out of ý cite a mä, which had a deuell longe tyme, ì ware no clothes, ì taried in no house, but in the graunes. Neuertheles whi he sawe Iesus, he cried, and fell downe before him, and cried loude, ì sayde: What haue I to do with the Iesus, thou sonne of the Hyest God? I beseeke the, that thou wilt not tormëte me. For he cómaundeth the foule sprete, that he shulde departe out of the mä, for he had plaged hi a lôge season. And he was bounde with cheynes, and kepte with fetters, and he brake the bonds in sonder, and was caried of the deuell in to the wyldernesse.

And Iesus axed him, and sayde: What is thy name? He sayde: Legion. For there were many deuels entred in to him. And they besought him, that he wolde not cómaunde the to go in to the depe. *But there was there a greate heerd of swyne fedyngyne vpon the mountayne, and they besought him, that he wolde geue them leue, to entre in to ý same. And he gaue thë leue. Then departed ý deuells out of the mä, and entred in to the swyne. And the heerd ruzhed headlynges with a storume in to the lake, and were drowned. But whi ý herdmen sawe what had chaunseed, they fled, and tolde it in the cite and in the vyllages.

Then wente they out, for to see what was done, and came to Iesus, and founde the mä (out of whom the deuyls were departed) syttinge at Iesus fete, clothed, and in his right mynde, and they were afayed. And they ý had sene it, tolde thë how the possessed was healed. And the whole multitude of ý countre of the Gadarenites besought him, that he wolde departe from them, for there was a greate

Chap. iv.

fear come upon the. * And he gat him in to the shippe, and turned agayne. And the man out of whom the devils were departed, besought him, * he might be with him. But Jesus sent him away, and sayde: Go home agayne, and shewe how great things God hath done for the. And he wente his waye, * he preached thorow out all the citie, how great things Jesus had done for hi.

And it fortuned whan Jesus came agayne, the people receaun him, for they waited for him. And beholde, there came a man named Iairus (and he was a ruler of the synagoge) and fell at Jesus fete, * he besought him, that he wolde come in to his house. For he had but one daughter (vpon a twelue yeare of age) and she laye at the poyn and of death. * And as he wente, the people thronged him. And a woman hauynge the bloudyssse twelue yeares, (which had spent all her substaunce upon physicians, and coude be healed of none) came behynde, * she touched the hemme of his garnet, and immediatly hir ysse of bloude was stauched.

And Jesus sayde: Who hath touched me? But when they all denied, Peter sayde, and they that were with him: Master, the people thronge the and thrust the, and thou sayest: Who hath touched me? Jesus sayde: Some body hath touched me, for I fele, that there is vertue gone out fro me. But when the woman sawe that she was not hyd, she came treblynyge, and fell downe before him, and tolde him before all the people, for what cause she had touched him, * how she was healed immediatly. And he sayde vnto her: Doughter, be of good comforte, thy faith hath made the whole, go thy waye in peace.

Wylhe he yet spake, there came one fro y ruler of the synagogues house, and sayde vnto him: Thy doughter is deed, disease not the master. Whan Jesus herde that, he answered him, and sayde: Feare not, beleue onely, and she shall be made whole. But whan he came in to the house, he suffred no man to go in, saue Peter, and James and Ihô, and the father and mother of the mayden. They wepte all, and sorrowed for her. But he sayde: Wepe not, for she is not deed, but slepeth. And they laughed hi to scorne.

knoyng well that she was deed. But he thrust them all out, and toke her by the hande, and cryed, and sayde: Mayde aryse. And hir sprete came agayne, * she arose straight waye. And he commanded to geue her meate. And hir elders were astonnyed. But he charged them, that they shulde tell no man, what was done.

The iy. Chapter.

And he called the twolue together, * and gaue them power and auctorite over all devils, and that they might heale diseases. And he sent the out to preach the kyndgome of God, and to heale the sicke, and sayde vnto them: * Ye shal take nothinge with you by the waye, neither staff, nor scrypppe, nor bred, nor money: * ye haue two coates. And in to what house so euer ye entre, there abyde, till ye go thence. * And who so euer receaueth you not, departe out of the same cite, and shake of the dust from your cite, for a wytnesse ouer them. And they departed, and wente thorow the townes, preachinge the Gospell, * healynge every where.

Herode the Tetrarch herde of all that was done by him. And he toke care, for so moch as it was sayde of some: Ihô is ryzen agayne from the deed: of some, Elias hath appeared: of some, One of the olde prophetes is ryzen agayne. And Herode sayde: Ihô haue I beheade, who is this then, of whô I heare soch things? And he desyre to se him.

And the Apostles came agayne, and tolde him how great things they had done. And he toke them to him, and wente asyde in to a solitary place by the cite called Bethsaida. Whan the people knewe of it, they folowed him. And he receaued them, and spake vnto them of the kyndgome of God, and healed such as hade nede thereof. But the daye beganne to go downe. Then came the twolue to him, and sayde vnto him: let the people departe fro the, that they maye go in to the townes rounde aboute, and in to the vyllagges, where they maye fynde lodgynghe and meate, for we are here in the wildernesse. But he sayde vnto them: Gene ye them to eate. They sayde: We haue nomore but fyne loaues and two fyszhes. Excepte we shulde go be meate.
for so moch people (for there were vpon a fyue thousande men) But he sayde vnto his disciples: Cause them to syt downe by fifties in a cōpany. And they dyd so, and made them all to syt downe. Then toke he the fyue loaues and two fishe, and loked vp toward hēnē, and sayde grace ouer them, brake them, and gaued them to the disciples, to set the before the people. And they ate, and were all satisfied. And there were taken vp of that remayned to them, twolue baskettes full of broken meate.

And it fortuned when he was alone, "and at his praying, and his disciples with him, he axed them, and sayde: Whom saye the people that I am?" They answered, and sayde: They saye, thou art Iohn the baptist: Some, that thou art Elias: Some, that one of the olde prophets is ry森 agayne. But he sayde vnto them: Whom saye ye that I am? Then answered Peter and sayde: 'Thou art the Christ of God. And he charged them stratelēy, and commanued them, that they shulde tell this vnto no mā, and sayde: *For the sonne of man must suffre many thinges, and be cast out of the Elders and of y hye prestes, and scrybes, and be put to death, and ry森 agayne the thirde daye.

Then sayde he vnto them all: "Yf eny mā wil folowe me, let hē denie himself, * takē vp his crosse daylie, qwolowe me. *For who so ever wil saue his life, shal lose it. But who so loseth his life for my sake, shal saue it. For what advant-age hath a man, though he wanne the whole worlde, and loseth himself, or runneth in dammage of himself? * Who so is ashamed of me and of my sayenges, of him shall the sonne of mā also be ashamed, whan he commeth in his glory, and in the glory of his father, and of the holy angels. I saye vnto you of a treuth: "therē be some of them that stonde here, which shall not taist of death, tyll they se the kyngdome of God.

And it fortuned, that aboute an eight dayes after these wordes, he toke vnto him Peter, Iohn and Iames, and wente vp in to a mōut for to praye. ↑And as he prayed, the shapē of his countenance was chaunged of another fashion, and his garment was whyte, and shyned: and beholde, two men talked with him. Which were Moses and Elias, that appeared gloriously, and spake of his depart-yng, which he shulde filliſh at Ierusalem. As for Peter and them that were with him, they were full of slepe. But whan they awoke, they saw his glory, and the two men stondinglye with him.

↑And it chaunged, whan they departed fro him, Peter sayde vnto Iesns: Master, here is good belynge for vs. Let vs make three tabernacles: one for the, one for Moses, and one for Elias, and wyst not what he sayde. But whyle he thus spake, there came a cloude, and ouershadowed them. And they were afrayed, whan the cloude covered them. And out of the cloude there came a voyce, which sayde: This is my deare sonne, hear him. And whyle this voyce came to passe, they founde Jesus alone. ↑And they kepte it close, and tolde no mā in those dayes eny of the thinges which they had sene.

↑And it chaunensed on the nexte daye after, whan they came downe from the mont, moch people met him, and beholde, a man amonge the people cryed out, and sayde: Master, I beseke the, the looke vpon my sonne, for he is my owely sonne: beholde, the sprete taketh him, and sondeny he crieth, and he teareth him, that he fometh, and with payne deparṭeth he from him, whan he hath rente him. And I besought thy disciples to cast him out, and they couldē not. Then answered Jesus, and sayde: Oh thou vnfaithfull and croked generaçion, how longe shal I be in you, qwolfer you? Brynghe hithy thy sonne. And whan he came to him, the deuill rente him and tare him. But Iesns rebuked the foule sprete, and healed the chylde, and deuelyere vnto his father agayne. ↑And they were all amased at the mighty power of God.

And whylle they wondred ery one at all things which he dyd, he sayde vnto his disciples: Comprehende these sayenges in youre eares. ↑For the sonne of man must be deuelyere in to the hādes of men. But they wyst not what that wordes meaned, and it was hyd from them, that they understode it not. And they were afrayed to axe him of that
worde. * There came a thought also amongst them, which of them shulde be the greatest. But whan Jesus saw the thoughts of their hert, he toke a childe, and set him harde by him, and sayde vnto them: "Whosoever receaueth this childe in my name, receaueth me: and who so ever receaueth me, receaueth that sent me." But who so is least amonge you all, that same shall be the greatest.

Then answered Ihô, and sayde: Master, we sawe one druyne out cuelus in thy name, and we forbad him, for he followed the not with vs. And Jesus saide vnto him: For byd him not, for he that is not agaynst vs, is for vs.

And it fortuned when the tyme was full-fyld that he shulde be receaued vp from hence, he turned his face to go straight to Jerusalem, and before him he sent messauengers, which wente their waye, and came in to a towne of the Samaritans, to prepare lodginge for him. And they wolde not receauhe him, because he had turned his face to go to Ierusale. Whan his discipes Iames and Ihon sawe that, they sayde: LORDE, wilt thou, that we commande, that fyre fall downe from heauen, and consume them, as Elias dyd? Neuertheles Jesus turned him aboute, and rebuked them, and sayde: Knowe ye not, what maner of sprete ye are of? The sonne of man is not come to destroye mens soules, but to saue them. And they wente in to another towne.

And it fortuned as they wente by the waye, one sayde vnto him: I wil folowe the, whyther so euer thou go. And Jesus sayde vnto him: "Let the deed burye their deed. But go thou thy waye, and preach the kyngdome of God.

And he sayde vnto another: Folowe me. He sayde: Syr, geue me leue first to go, and burye my father. But Jesus sayde vnto him: "Let the deed burye their deed. But go thou thy waye, and preach the kyngdome of God.

And another sayde: Syr, I will folowe thee, but geue me leue first, to go byd them farwele, which are at home in my house. Jesus sayde vnto him: Who so putteth his haid to the plowe, and loketh backe, is not mete for the kyngdome of God."
The sestec came agayne with joye, and sayde: LORDE, the deuels also are subdued vnto vs in thy name. But he sayde vnto them: "I sawe Sathan fall downe from heauen as a lightennyge. Beholde, I haue geuen you power to treden vpon serpentes and scorpiones, and ouer all power of the enemye, and nothinge shall hurte you. Neuerthelesse, reioyce not ye in this, that the sprestes are subdued vnto you: but reioyse, that your names are wrytten in heauen.

At the same houre reioyised Iesus in sprete, and sayde: "I praye the (O father and LORDE of heauen and earth) that thou hast hyd these thinges from the wyse and prudent, and hast opened them vnto babes. Euen so father, for so it pleased the. "All thinges are geuen ouer vnto me of my father: t'and no man knoweth who the sonne is, but onely the father: nether who the father is, saue onely the sonne, and he to whô the sonne will open it.

And he turned him vnto his disciples, and sayde in especiall: Blessed are the eyes, which se that ye se. For I saye vnto you: "Many prophets and kynges, wolde haue sene the thynge that ye se, and haue not sene them: and to haue herd the thynge that ye haer, and haue not herde them.

And beholde, there stode vp a scrybe and tempted him, and sayde: Master, what must I do, to inheret euerylastinge life? He sayde vnto hym: What is wrytten in the lawe? How readest thou? He answered and sayde: "Thou shalt love thy LORDE God with all thy hert, with all thy soule, with all thy strengthe, and with all thy mynde, and thy neigbour as thy selfe. He sayde vnto hym: Thou hast answered right: this do, and thou shalt lyue. But he wolde haue iustified himself, a sayde vnto Iesus: Who is then my neigbour?

Then answered Iesus, and sayde: A certayne man wente downe from Jerusalem vnto Iericho, and fell amonge murtherers, which strypped hym out of his clothes, and wounded hym, and wente vnto their wyse, and left hym halfe dead. And by chaunce there came downe a prest the same wyse: and when he sawe him, he passed by. And likewyse a

Leuite, whâ he came nyvnto the same place and sawe him, he passed by. But a Samaritane was goygne his journey, and came that waye, and when he sawe him, he had compasion vpon hym, wente vnto hym, bounde vp his woundes, and pourde oyle and wyne therin, and lifte hym vp vpon his beast, and brought hym in to the ymne, and made prouysion for him. Vpon the nexte daye when he departed, he toke out two pens, and gaue them to the oost, and sayde vnto hym: Take cure of hym, and what so euer thou spendest more, I wil paye it the, when I come agayne. Which of these thre now thinkest thou, was neigbour vnto hym, that fell amonge the murtherers? He sayde: He that shewed mercy vpon hym. Then sayde Iesus vnto hym: Go the wyse then, and do thon likewyse.

It fortunede as they wete, that he entred in to a towne, where there was a woman named Martha, which receaued hym in to his house. And she had a sister, called Mary, / which sat hir downe at Iesus fete, and herkened vnto his worde. But Martha made hir selfe moch to do, for to serue hir. And she stepte vnto hym, and sayde: LORDE, caresst thou not, that my sister letteth me serue alone? Byd hir therafore, that she helpe me. But Iesus answered, and sayde vnto her: Martha Martha, thou takest thought, and combrest thy self aboute many thinges: /there is but one thing nedefull. Mary hath chosen a good parte, which shal not be taken awaye from her.

The ri. Chapter.

And it fortunede that he was in a place, and prayed. And when he had ceased, one of his disciplis sayde vnto hym: LORDE, teach vs to praye, as Ihon also taught his disciplis. He sayde vnto the: Whan ye praye, saye: O oure father which art in heauen, halowed be thy name. Thy kyngdome come. Thy wil be fulfilled vpon earth, as it is in heauen. Gene vs this daye oure daylie bred. And forgue vs oure synes, for we also forgue all them that are detters vnto vs. And lede vs not in to temptacion, but deluyen vs from euell.

And he sayde vnto them: Which of you is it that hath a freunde, and shulde go to him

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\[\text{Esa. 14. b. Apo. 12. c.} \text{Mar. 16. c. Act. 28. a.} \text{Phil. 4. a.} \text{Apo. 17. b.} \text{Mat. 11. c.} \text{Mat. 28. c.} \text{Ioth. 13. a.} \text{Mat. 11. c. Ioth. 7. c. 8. b. 10. b.} \text{Mat. 13. c. Deut. 6. b.} \text{Leui. 19. c. Rom. 13. b. Deut. 33. a.} \text{Psal. 26. a.}\]
at myndight, and saye vnto him: *Axe, lend me thre loanes, for a frende of mye is come to me out of the waye, and I haue nothinge to set before hym: and he within shulde answere and saye: Disquyte me not, the dore is shutt allready, and my children are with me in the chamber, I can not ryse, and geue the. I saye vnto you: and though he wolde not aryse and geue hym, because he is his frende, Yet because of his vnshamefast begynge he wolde aryse, and geue hym as many as he neded.

And I saye vnto you also: Axe, and it shal be geuen you: *Seke, and ye shal fynde: knooke, and it shalbe open vnto you. For who so euer axeth, receaueth: and he that seketh, fyndeth: and to him that knocketh, shal it be opene. Yf the sonne axe bred of eny of you that is a father, wyl he geue hym a stone therefor? Or yf he axe a bysshowe, wyl he for the fish offer hym a serpent? Or yf he axe an egg, wyl he proffer hym a scorpion? Yf ye then which are euell, can geue youre children good giftes, how much more shal the father of heauen geue the holy sprete vnto them that axe hym?

And he droue out a deuell that was domme: and it came to passe when the deuell was departed out, the domme spake, and the people wondred. But some of them sayde: He droueth out the deuels, thorow Beelzebub the chefe of the deuels. The other tempted him, and desyred a token of him from heauen. But he knewe their thoughtes, and sayde vnto them: Evry kyngdome deuyded within it self, shal be desolate, and one house shal fall vpó another. Yf Satan then be at variaunce within himself, how shal his kyngdome endure? Because ye saye, that I droue out deuels thorow Beelzebub.

And yf I droue out deuels thorow Beelzebul, by whom the do yeoure children drouye them out? Therfore shall they be your euubes. But yf I cast out the deuels by the fynger of God, then is the kyngdome of God come vnto you.

When a stronge harnessed man kepeth his house, *that he possesseth in peace: but when a stronger then he commeth vpó him, and ouer commeth him, he taketh fro him all his wapens, wherein he trusted, and deuydeth the spoyle. He that is not with me, is agaynst me: and he that gathereth not with me, scatereth abrode.

*Yf the vncline spryte is gone out of a man, he walketh thorow drye places, sekynge rest, and fyndeth none. Then sayeth he: I wil turne agayne in to my house, from whence I wente out. And when he commeth, he fyndeth it swepte, and garnished. Then goeth he, and taketh vnto hym seuen other spretes, worse the himself. And when they are entred in, they dwell there. And the ende of that man is worse then the begynynge.

And it forstunne when he spake soch, a certayne woman amonge the people lift vp hir voyce, and sayde vnto hym: Blessed is y wombe that bare the, and the pappes that thou hast sucked. But he sayde: Yee blessed are they that heare the worde of God, and kepe it.

Whan the people were gathered thicke together, he beganne to saye: *This is an euell generacion, they desyre a toke, and there shall no token be geuen them, but the toke of the prophet Ionaas. For like as Ionaas was a toke vnto the Ninuuytes, so shal the sonne of man be vnto this generacion. *The quene of the south shall aryse at the iudgmet with the men of this generacion, and shall condempne them: for she came from the ende of the worlde, to heare the wysdom of Salomon. And beholde, here is one more then Salomon. The men of Ninuue shall aryse at the iudgment with this generacion, and shall condempne them: for they dyd pennaunce after the preachinge of Ionaas: and beholde, here is one more the Ionaas.

No man lighteth a candell, and putteth it in a preuy place, nether vnder a buszhell, but vpon a candelsticke, that they which com in, may se the light. *The eye is the light of the body, Yf thine eye then be synge, all thy body shal be full of light: but yf thine eye be wicken, then shal all thy body be full of darknesse. Take hede therefore, that the light which is in the, be not darknesse. Yf thy body now be light, so that it haue no parte of darknesse, then shal it be all full of light, and shall light the euen as a cleare lightenyng.
But whyle he yet spake, a certayne Pharise prayed him, that he wolde dyne with him. And he wente in, and sat him downe at the table. Whan the Pharise sawe that, he marueyled, that he wasz hed not first before dyne. But the LORDE sayde vnto hym: Now do ye Pharises make cleane the out syde of the cuppe and platter," but youre inwarde partes are full of robbery and wickednesse. Ye fooles, is a thynge made cleane within, because the outsyde is clensed? Neuerthelkes guee ahnesse of that ye haue, and beholde, all is cleane vnto you.

But wo vnto you Pharises, ye that tythe mynty and rewe, and all maner herbes, and passe ouer iudgment and y loue of God. These ought to haue bene done, and not to leau the other vndone.

Wo vnto you Pharises, for ye loue to syt yppermost in the synagogues, and to be saluted in the market.

Wo vnto you scrybes and Pharyses, ye ypcrites, for ye be like couered seplulces, where ouer men walke, and are not awarre of them.

Then answered one of the scrybes, and sayde vnto hym: Master, with these wordes thou puttest vs to rebuke also. But he saide: And wo vnto you also ye scrybes, for ye lade men with vnstoable burthenes, and ye youre selues ouch them not with one of youre fyngers.

Wo vnto you, for ye buydle the seplulces of the prophetes," but youre fathers put them to death. Doules ye beare wytnesse, and consente vnto the dedes of youre fathers: for they slewe them, and ye buydle their seplulces.

Therfore sayde the wyszdome of God: I wil sende prophetes and Apostles vnto the; and some of them shal they put to death and persecute, that the bloude of all the prophetes which hath bene shed sens the foudacion of the worlde was layed, maye be requyred of this generacion: from the bloude of Abell," vnto y bloude of * Zachary, which perished betweene the altare and y temple. Yee I saye vnto you: it shalbe requyred of this generacion.

Wo vnto you scrybes, for ye haue receaued y keye of knowlege. Ye are not come in youre selues, and haue forbydden them that wolde haue bene in.

Whan he spake thus vnto them, the scrybes and Pharyses beganne to preasse sore vpon him, and to stoppe his mouth with many questions, and layed wayte for him, and sought to hunte out some thinge out of his mouth, that they might accuse him.

The rij. Chapter.

THERE were gathered together an innu-merable multitude of people, in so much that they trode one another: Then beganne he, and sayde first vnto his disciples: Bewarre of the leuen of the Pharises, which is ypcrisye. But there is no thinge hyd, that shal not be discovered: neither secrete, that shal not be knowne. Therfore whatsoever ye haue spoke in darknesse, that same shal be herde in light: and that ye haue spoken in to the eare in the chibers, shalbe preached vpon the house toppes.

But I saye vnto you my frendes: Be not a Brayed of them that kyll the body, and after that haue nomore that they can do. But I wil shewe you, whom ye shal feare. Feare him, which after he hath kyld, hath power also to cast in to hell: Yee I saye vnto you: Feare him. Are not fuy sparowes bought for two farthings? Yet is not one of them forgotten before God. The very hayres of your heade also are nombred euery one. Feare not theryfore, for ye are better then many sparowes.

I saye vnto you: Who so euer knowlegeth me before men, him shal the sonne of my also knowlege before the angels of God: But he that denyeth me before men, shal be denied before the angels of God. And who so euer speakeyth a worde agaynst the sonne of man, it shalbe forgeuen him: "But who so blasphemeth the holy goost, it shal not be forgeuen him.

Whan they brynge you in to their synagoges," and to the rulers g officers, take ye no thought, how or what ye shal answere, or what ye shal speake: for the holy goost shal teach you in the same hora, what ye ought to saye.

10. d. Marc. 4. b. Luc. 8. b. 6 Mat. 10. d. 2 Par. 20. c. 7 Mat. 10. d. Marc. 8. c. Luc. 9. c. Apo. 3. a. 8 Mat. 12. c. Marc. 3. c. 9 Mat. 10. c. Marc. 13. b. Luc. 21. b.
For thou not little flocke, for it is your fathers pleasure to geue you the kyngdome. Sell that ye haue, and geue almesse. Make you bagges, which waxe not olde: euene a treasure that never fayleth in heauen, where no thefe commeth, and no moth corruppest: for where your treasur is, there wil youre hert be also.

"Let youre loynes be gerded aboute, and youre lightes burynge, and be ye like vnto men that wayte for their lorde, agaynst he returne from the mariage, that when he cömeth a knocketh, they maye straight waye open vnto him. Blessed are those seruauntes, whom the LORDE (when he cömeth) shal fynde wakynge. Verely I saye vnto you: He shal gynde vp him self, and make them syt downe at the table, and shal goe by them, and mynistre vnto them. And ye he come in the seconde watch, and in the thirde watch, and fynde them so, blessed are those seruauntes. But be sure of this, that ye god man of the house knewe, what houre the thefe wolde come, he wolde surely watch, and not suffre his house to be broken vp. Therfore be ye ready also, for at an houre when ye thynke not, shal the sonne of man come.

But Peter sayde vnto him: LORDE, tellst thou this symilitude vnto vs, or to all men also? The LORDE sayde: How greate a thinge is a faithfull and wyse stewart, whom his lorde setteth ouer his housholde, to geue the their dewtye in due season? Blessed is that seruaunt, whom his lorde (when he cömeth) shal fynde so doynge. Verely I saye vnto you: he shal set him ouer all his goodes. But ye the same seruaunt shal saye in his hert: Tush, it wil be olde or my lorde come, and shal begynne to smyte his seruauntes and maydens, yee a to eate and drynke, a to be dronke: the same seruauntes lorde shal come in a daye when he loketh not for him, and in an houre that he is not aware of, a shal hew him in peeces, and geue him his rewarde with the vnbeleruers.

"The seruaunt that knewe his lordes wil and prepared not himself, nether dyd acordinge to his will, shal be beaten with many strypes: But he that knewe it not, and yet
I am come to Kyndle fyre vpon earth, and what wolde I rather, the that it were kyndled already. Notwithstandinge I must first be baptised with a baptyme, and how am I payned tylle it be ended? Thynke ye, that I am come to byrnyge peace vpon earth? "I tell you nay, but rather debate. For from hence forth there shal be at varyance in one house: thre agaynst two, and two agaynst thre. The father shal be deuyded agaynst y sonne, and the sonne agaynst the father: the mother agaynst the daughter, y the daughter agaynst the mother: the mother in lawe agaynst hir daughter in lawe, and y daughter in lawe agaynst hir mother in lawe.

And he sayde vnto the people: "Whan ye se a cloude ryse out of y west, straight waye ye saye: there cometh a shower, and so it is: and when ye se the southwynde blowe, ye saye: It will be hote, and it commeth so to passe. Q ye ypoercytes, ye can discerne the fashion of the syke and of the earth: Why can ye not discerne this tyme also? Yee, and why indge ye not of youre selues, what is right?

Whyle thou goest with thine aduersary vnto the Prynçe, gene diligences by the waye, that thou mayest be quyte of him, lest he brynge the before the iudge, and the iudge deluyer the to the iaylar, and the iaylar cast the in to preson. I tell the, thou shalt not come out thence, tyll thou paye the vtemost myyte.

THERE were present at the same season certayne, that shewed him of y *Gali-leans, whose bloude Pilate had meydled with their awne sacrifique. And Iesus answered, and sayde vnto them: Suppose ye, that these Galiłeas were greater synners then all the other Galiłeans, because they suffred such punishment? I tell you naye, but excepte ye amede youre selues, ye shal all perisse likewise. Or thynke ye that y eightene (vpon whom the tower in Siloe fell and slowe them) were giltie aboue all men that dwell at Jerusalem? I tell you naye: but except ye amende youre selues, ye shal all perisse likewise.

And he tolde them this symilitude: A certayne mā had a fygge tre, which was planted in his vynyarde, & he came and sought frute theron, and founde none. Then sayde he vnto the wynegardener: Beholde, This thre yeare longe haine I come every yeare, and sought frute vpon this fygge tre, and fyude none: cut it downe, why hyndreth it the grounde? But he answered, and sayde: Syr, let it alone yet this yeare, tyll I dygye roude aboute it and donge it, yf it wyl byrnyge forth frute: Yf no, then cut it downe afterwarde.

And he taught in a synagoge vpon the Sabbath: and beholde, there was a womā, which had a sprote of insfirmyte eightene yeares, and was croked, and coude not well loke vp. Whan Iesus sawe her, he called her to him, and sayde vnto her: Woman, be deluyered from thy disease. And he layed his handes vpō her, and immediatedly shes was made straight, and praysed God. Then answered the ruler of the synagoge, and toke indignacion (because Iesus healed vpon Sabbath) and sayde vnto the people: There are sixe dayes, wherein men ought to worke, in them come and be healed, and not on the Sabbath.

Then the Lorde answered him, and sayde: Thou ypoecyte, doth not every one of you louse his oxe or asse frō the crybbe vpō Sabbath, and leade him to the water? But shulde not this (which is Abrahams doughter) whom Sathan hath bounde now eightene yeares, be lowsed from this bonde vpō the Sabbath? And whan he thus sayde, all his aduersaries were ashamed. And all the people rejoysed ouer all the excellent dedes, that were done by him.

And he sayde: "What is the kyngdome of God like? Or wher vnto shal I copare it? It is like a grayne of mustarde sede, which a man toke, and cast in his garden: and it grewe, and waxed a greate tre, and the foules of the ayre dwelt amonge the branches of it.

And agayne he sayde: "Where vnto shal I licken the kyngdome of God? It is like vnto lenen, which a woman toke, and myxte it

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*a Mat. 10. e.  b Mat. 16. a.  c Mat. 13. d.  d Mat. 13. a.*
And one sayde vnto hym: LORDE, are there few (thinkest thou) that shalbe saued? But he sayde vnto them: 4 Stryue ye to entre in at the strayght gate, for many (1 saye vnto you) shal seke to come in, and shal not be able. From that tyme forth, when the good man of the house is rysen vp, and hath shut the dore, then shal ye begynne to stonde without, and to knocke at þy dore, and saye: LORDE LORDE, open vnto vs. 5 And he shal answere, and saye vnto you: I knowe you not whence ye are. Then shal ye begynne to saye: We have eaten and dronken before the, and thou hast taught vs vpon þy stretes. And he shal saye: I tell you, I knowe you not whence ye are. 6 Departe fro me all ye workers of iniqyute. There shalbe wepynge and gnashinge of teth, when ye shal se Abraham, and Izaack, and Iacob and all the prophetes in þy kyngdome of God, and youre selues thrust out, And wha þey shal come from the east and from the west, 7 from the north and from the south, which shal syt at þy table in the kyngdome of God. And beholde, 8 there are last, which shal be fyrst: and there are first, which shalbe last.

Vpon the same daye there came certayne of þy Pharises, and sayde vnto hym: Get the out of the waye, and departe hence, for Herode wyll kyll the. And he sayde vnto þe: Go ye and tell that fo xe: beholde, I cast out duels, and heale the people todaye and to morow, and vpþ the thirde daye shal I make an ende; for it can not be, that a prophet perishe without Ierusalem.

8 O Ierusalem Ierusale, thou that kyllest the prophetes, and stonest þe that are sent vnto þy, how oft wolde I have gathered thy children together, even as the henne gathereth her nest vnder hir wynges, and ye wolde not? Beholde, youre habitacion shal be left vnto you desolate. For I saye vnto you: ye shal not se me, tyll þy tyme come that ye shal saye: 9 blessed be he, þy cómeth in þy name of the LORDE.

AND it was fortuned that he came in to the a house of one of þy chefe Pharises vpþ a Sabbath, to eate bred, 10 they watched him. And beholde, there was a mā before him, which had þy dropsye. And Iesus answered, 11 spake vnto the scrymes and Pharises, 12 sayde: Is it lauffle to heale on the Sabbath? But they helde their tongs. And he took him, and healed him, 13 let him go, and answered, and sayde vnto þe: Which of you shal haue an ox e or an asse fallen in to a pytte, 14 and wil not straight waye pull him out on the Sabbath daye? And they coude not answere him agayne to that.

And he tolde a symilitude vnto þy gestes, whā he marked how they chose the hyest seates, 15 sayde vnto þe: Whā thou art byddē of eny man to a weddyng, syt not downe in the hyest rowme, lest a more honorable man þe thou be byddē of him, and he that bade both the and him, come 16 saye vnto þy: geue this mā rowme, and thou þe begynne with shame to take þy lowest rowme. But rather whā thou art byddē, go and syt in þy lowest rowme, that whā he that bade the, 17 cómeth, he maye saye vnto the: Frende, syt vp hyer: then shalt thou haue worshipe in the presence of them that syt at the table. 18 For who so euer exalteth himself, shalbe brought lowe: 19 and he þy humbleth himself, shalbe exalted.

He sayde also vnto him that had bydden him: Whā thou makest a dyner or a supper, call not thy frendes, nor thy brethren, nor thy kynsfolkes, nor thy riche neibourhes, lest they call the agaynse, and recompe ce be made þy. But whā thou makest a feast, 20 call the poore, the crepell, the lame, the blinde, then art thou blessed, for they can not recompe ce þy. But it shalbe recompe ce the in the resurrection of the righteous.

Whan one of them that sat by at the table herde this, he sayde vnto hym: Blessed is he, 21 that eateth bred in þy kyngdome of God. But he sayde vnto hym: A certayne mā made a greate supper, 22 and called many ther to. And in þy houre of the supper he sent his seruaute, to saye vnto the þy were byddē:

Ps. 117. c. 1 Luc. 6. a. and 13. b. Mat. 12. b. Marc. 3. a. 
2 Exo. 23. a. Deut. 22. b. 1 Pro. 23. a.  8 Mat. 23. b. 
3 Luc. 16. b.  7 Tob. 4. c.  8 Mat. 22. a. Apo. 19. b. 

* Gen. 13. a.  5 Mat. 7. b.  3 Mat. 25. a.  9 Psal. 6. b. 
4 Mat. 7. b. and 25. d.  6 Mat. 8. b.  7 Mat. 19. d. 
8 and 20. b. Marc. 19. c.  9 Mat. 23. e.  4 Luc. 19. d. 

Come, for now are all things ready. And they began all together to excuse the selues one after another: The first said unto him: I haue bought a seruice, and I must needs go forth and see it, I pray you haue me excused. And the second said: I haue bought fyue yoke of oxen, and now I go to prowe them, I pray you haue me excused. And the third saide: I haue maried a wife, therefore can I not come. And the seruant came, and brought his lordes wordes agaynse thereof.

Then was the good man of the house displeased, and sayde vnto his seruant: Go out quickly in to the strete and quarters of & yfe cite, and brynge in either the poore and crepell, and lame and blinde. And the seruant sayde: lord, it is done as thou hast commaunded, and there is yet more rowme. And the lord sayde vnto the seruant: Go out in to the hye wayes, and to the hedges, and compell them to come in, that my house maye be fylled. But I saye vnto you: that none of these men which were bydden, shall taist of my supper.

There wente moch people with him, and he turned him aboute and sayde vnto them: Yf any man come vnto me, and hate not his father, mother, wife, childre, brethren, sisters, yee and his owne life also, he can not be my disciple. And whosoever beareth not his crosse, and foloweth me, can not be my disciple.

Which of you is it & wol buyldye a tower, and syteth not downe first and counteth & cost, whether he have sufficient to perfourme it? lest after he hath layed the foundacioun, and is not able to perfourme it all, they that se it, begynne to laugh him to scorne, & to saye: This man beganne to buyldye, and is not able to perfourme it. Or what kyng wil go to make battayle agaynst another kyng, and syteth not downe first, and casteth in his mynde, whether he be able with ten thousand, to mete him that commeth agaynst him with twentye thousand? Or els, whyle the other is yet a greate waye of he sendeth embassage, and desyreth peace. So likewise eyuer one of you that forsaketh not all that he hath, can not be my disciple.

Salt is a good thing: but ye the salt be vsnaurety, what shal they season withall? It is nether good vpon the lande, ner in the donge hyll, but shall be cast awaye. He that hath eares to heare, let him heare.

The vb. Chapter.

THERE resorted vnto him all the publieans and synners, that they might heare him. And yfh Pharises and scribez murmured, and sayde: This man receauneth synners, and eateth with them. But he tolde them this symilitude, and sayde: What man is he amonge you, that hath an hundreth shepe, and yf he loose one of the, that leaneth not the nyne and nyentye in the wylderness, and goeth after that which is lost yt he fynde it? And when he hath founde it, he layeth it vpon his shulders with ioye: and when he commeth home, he calleth his fredes and neighbours, and sayeth vnto the: Reioyce with me, for I haue founde my shepe, yt was lost. I saye vnto you: Euen so shal there be ioye in heauen ouer one synner that doth pennaunce, more then ouer nyne and nyentye righteous, which vonede not repentance.

Or what woman is it that hath ten grotes, yf she loose one of them, that lighteth not a candell, and swepeth the house, and seketh not diligently, yt thynde it? And when she hath founde it, she calleth her fredes and neighbours, and sayeth: Reioyce with me, for I haue foide my grote, which I had lost. Euen so (I tell you) shal there be ioye before the angels of God, ouer one synner yt doth pennaunce.

And he sayde: A certayne man had two sones, and the yonger of them sayde vnto the father: Father, give me the porcion of yt goodes, that belongeth vnto me. And he denyed the good vnto them. And not longe thereafter, gathered the yonger sonne all together, yt took his journy in to a farre countere, and therewaite he his goodes with rytoys lyuyng. Now when he had spent all that he had, there was a greate derth thorow out all the same lode. And he begaine to lache, and wente his waye, and claue to a cytesin of that same countere, which sent him in to his feld, to kepe swyne. And he woldeayne haue fylled his bely with the coddes, that the swyne ate. And woman gane him them.

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a Deut. 13. b. Mat. 10. e. and 16. d. b Mat. 5. b. Marc. 9. e. c Mat. 9. a. Marc. 2. b. Luc. 5. d.
Then came he to himself, and sayde: How many hyred servauntes hath my father, which haue brod ynoough, and I perish of hunger? I wil get vp, and go to my father, and saye vnto hym: Father, I haue synned agaynst heauen and before the, and am nomine worthy to be called thy sonne, make me as one of thy hyred servauntes. And he vnto hym vp, and came vnto his father. But when he was yet a greate wyfe of, his father sawe him, and had compass, and ranne, and fell aboute his neck, and kyssed hym. Then sayde the sonne vnto hym: Father, I haue synned agaynst heauen, and before the, I am no more worthy to be called thy sonne. But the father sayde vnto his servauntes: Brynge forth the best garnement, and put it vpon hym, and geue hym a rynge vpon his hande, and shues on his fete, and brynge bither a ked calfe, and kyll it, lat vs eate and be mery: for this my sonne was deede, and is aluye agayne: he was lost, and is founde. And they beganne to be mery.

But the elder sonne was in the feld. And when he came, and drewe nye to the house, he herde hym say: All waye ye myrystlesye and daunsyng, and calle one of the servauntes vnto hym, and axed what it was. He sayde vnto hym: Thy brother is come, and thy father hath slayne a ked calfe, because he hath receaued hym safe and sounde. Then was he angerie, and wolde not go in. Then wente his father out, and prayed hym. But he answered, and sayde vnto his father: Lo, thus many yeares hane I done the seruyce, nether haue I yet broken thy commandement, and thou gauest me neuer one kydd, I might make mery with my frendes. But now that this thy sonne is come, which deuoured his goodes with harlottes, thou hast slayne a ked calfe. But he sayde vnto hym: My sonne, thou art allwaye with me, and all that is myne, is thine: thou shulddest be mery and glad, for this thy brother was deede, and is aluye agayne: he was lost, and is founde agayne.

The 10. Chapter.

He sayde also vnto his discipes: There was a certayne riche man, which had a stewarde, that was accused vnto him, that he had waisted his goodes. And he called him, and sayde vnto him: How is it, that I heare this of the? geue acomptes of thy stewardship, for thou mayest be no longer stewarde. The stewarde sayde within himself: What shal I do? My lorde wil take awaye the stewardship fro me. I cā not dyse, and to begg I am ashamed. I wote what I wil do, that whā I am put out of the stewardship, they maye receaue me in to their houses.

And he called vnto hi all his lorde detters, and sayde vnto the first: How much owest thou vnto my lorde? He sayde: an hundred tonnes of oyle. And he sayde: Take thy byll, and warte quckly, wryte fiftie. Then sayde he vnto another: How owest thou? He sayde: An hundred quarters of wheate. And he sayde vnto hym: Take thy byll, and wyte fourte score. And the lorde comended the vnrighteous stewarde, because he had done wyse. For the children of this worlde are in their kynde wyser, the the children of light. And I saye vnto you: Make you frendes with the vnrighteous Mammon, whan ye shal haue neue, they maye receaue you in to everlastinge Tabernacles.

He that is faithfull in the least, is faithfull also in much: and he that is vnrighteous in the least, is vnrighteous also in much. Yf ye then haue not bene faithfull in the vnrighteous Mammon, who wyll beleue you in that which is true? And yf ye haue not bene faithfull in another mans busynesse, who wil geue you that which is youre awne?

6 No servaunt can serue two masters: for either he shall hate the one, and lune the other: or els he shall leane to the one, and despise the other. Ye can not serue God and Mammon.

All these thinges herde the Pharisies, which were coucous, and they mocked hi. And he sayde vnto them: Ye are they that justifie youre selues before men, but God knoweth youre hertes. For ye which is lye amonge men, is an abominacion before God.

The lawe and prophesyes prophesied vnto Iohn, and from that tyme forth was ykyndome of God preached thowre forth, and euery man preasseth in to it by violence. But easier is it, for heauen and earth to perishe, then one tittle of lawe to fall. Who so oun putteth awaye his wife, he marrieth another, breaketh matrimonye: and he that marrieth her which is deuorced fro hir husbande, breaketh wedlocke also.

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a Psal. 31. a. 1ob 13. b. 6 Mat. 6. c. 11. b. 4 Mat. 5. d. and 19. b. Marc. 10. a.
There was a certayne riche man, which clothed him self with purple and costly lynnyn, and fared deliciously every daye. And there was a poore man named Lazarus which laye at his gate full of sores, and desyred to be fylled with the crommes, that fell from the riche mans table. Yet came the dogges, andликed his sores. But it fortuned, that the poore man dyed, and was caried of the angels in to Abrahams bosome. The riche man dyed also, and was buried.

Now when he was in the hell, he lift vp his eyes in the payne, and sawe Abraham afarre of, and Lazarus in his bosome: and he cried, and sayde: Father Abraham, haue mercy vpon me, and sende Lazarus, that he maye dyppre the typppe of his fyngers in water, quicke my tone, for I am tormented in this flame. But Abraham sayde: Benemere sonne, y\(^{\prime}\) thou hast receaued good in thy lyfe, but contrary wyse Lazarus receaued euell. But now is he comforted, and thou art tormented. And beside all this, there is a great space set betwene vs and you: so y\(^{\prime}\) they which wolde go dowe from hence vnto you, can not: nether maye they passe ouer from thence vnto vs.

Then sayde he: I praye the then father, that thou wilt sende him vnto my fathers house, for I haue yet fyue brethren, that he maye warne them, lest they also come in to this place of torment. Abraham sayde vnto him: They haue Moses and the prophets, let them heare them. But he sayde: Nay father Abraham, but yf one wen
to them fro the deed, they wolde do pennance. Neuertheless he sayde vnto him: Yf they heare not Moses \& the prophets, then shal they not beleue also, though one rose agayne fro the deed.

The r\(\text{b\(\text{i}\)}\)j. Chapter.

\(\text{b}\) He sayde vnto his discipules: It is vnpossible that offences shulde not come: \(^{a}\) but wo vnto him by whom they come: It were better for him, that a mylstone were hanged aboute his neck, and he cast in to the see, then that he shulde offendde one of these little ones. Take hede to youre selues. Yf thy brother trespace agaynst the, rebuke him: and yf he amende, \(^{b}\) forgeue him. And though he synne agaynst the seuen tymes in a daye, and come seuen tymes in a daye to agayne, and saye: It repenteth me, foruge him.

And the Apostles sayde vnto \(^{\text{y}}\) LORDE: Increase oure faith. The LORDE sayde: If ye haue faith as a grayne of mustarde seele; \(^{c}\) and saye vnto this Molbery tre: Plucke thy self vp by the rotes, and plase thy self in the see, it shalbe obiedet vnto you. Which of you is it, that hath a seruaunt (which ploweth, or fedeth the catell) wha he commeth home from y felde, that he wil saye vnto him: Go quykly, and syt the down to meate? Is it not thus? that he sayeth vnto him: Make ready, that I maye suppe, gyarde vp thyself, and serue me, tyl I haue eaten and donken, afterwarde shalt thou eate and drynke also. Thanketh he the same seruaunt also, because he dyd that was commanded him? I trowe not. \(^{d}\) So likewyse ye, wha ye haue done all that is comandad you, saye: We are unprofitable seruauntes, we haue done that we were bounde to do.

And it fortuned, when he toke his journey towarde Ierusalam, he wente thorow the mynddest of Samaria and Galile. And as he came in to a towne, there met him ten leporous men, which stode afarre of, and lift vp their voyce, and sayde: Iesu master, haue mercy vpon vs. And when he sawe them, he sayde vnto them: \(^{e}\) Go, and shewe youre selues vnto \(^{\text{y}}\) prestes. And it came to passe, as they wente, they were clesened. And one of them wha he sawe that he was clesed, he turnede backe agayne, and prayed God with loude voyce, and fell downe on his face at his fete, and gaue him thankes. And the same was a Samaritane. Iesu answered and saide: Are there not ten clesed? But where are those synne? There were els none founde, that turnede agayne, and gaue God the prayse, saue onely this strainger. And he sayde vnto him: Arise, go thy waye, thy faith hath made thy whole.

But when he was demaundad of \(^{\text{y}}\) Pharies: Whan cometh the kyngdome of God? He answered them, and sayde: The kyngdome of God commeth not with outwarde appearance, nether shal it be sayde: lo, here or there is it. For beholde, \(^{\text{y}}\) kyngdome of God is inwarde in you.

And he sayde to the discipules: The tyme shall come, wha ye shal desyre to se one daye

\(^{a}\) Mat. 16. a. Marcus, 9. e. \(^{b}\) Mat. 18. b. \(^{c}\) Mat. 17. c. and 21. c. \(^{d}\) Leuit. 14. a.
Yet saye I: There is this the Lorde: Heare what ye sayeth. But shall not God also deluyer his chosen, that crie vnto him daye and night, though he differeth? I saye vnto you: He shal deluyer them, and that shortly. Neuertheles, whan the sonne of man cometh, suppose ye, that he shal fynde faith vpon earth? And vnto certayne which trusted in the selues, that they were perfecte, and despysed other, he spake this symilitude: There went vp two men in to the tēple, to praye: the one a Pharise, the other a publican. The Pharise stode, and prayed by himself after this maner: I thanke the God, that I am not as other men, robbers, vnrighteous, aduouters, or as this publican. I fast twysse in the weke, I gene the tithes of all that I haue. And the publican stode afarre of, and wolde not lift vp his eyes to heauen, but smote vpon his brest, and sayde: God be thou mercyfull vnto me synner. I tell you: This man wente downe in to his house justified more the the other. For who so euer exalteth himself, shalbe brought lowe: and he that humbleth himself, shalbe exalted. 

'They brought yonge children also vnto him, that he shulde touch them. But whan the disciples sawe that, they rebuked them. Neuertheloses Jesus called them vnto him, and sayde: Suffer chylde to come vnto me, and forbyd the not, for of soch is this kyngdome of God. Verely I saye vnto you: Whosoever receaueth not this kyngdome of God as a childe, shal not enter therein.

And a cerryne ruler axed him, and sayde: Good master, what must I do, that I maye enheret euerlastinge life? But Iesus saynt vnto him: Why callest thou me good? There is no man good, but God onely. Thou knowest the cōmaundements: Thou shalt not kyll: Thou shalt not brake wedlocke: Thou shalt not stole: Thou shalt not beare false wytnesse: Honour thy father and thy mother. But he sayde: All these haue I kept fro my youth vp. When Iesus herde that, he sayde vnto him: Yet lackest thou one

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of the sonne of man, and shal not se it. And they shal saye vnto you: 'Se here, Se there. Go not ye, nether folowe, for as the lightenghe shyneth aboue frome the heauen, and lighteth ouer all that is vnder the heauen, so shal the sonne of man be in his daye. But first must he suffer many thinges, and be refused of this generation.

And as it came to passe in the tyme of Noe, so shal it come to passe also in this dayes of the sonne of man. They ate, they dranke, they maried, and were maried, even vnto this daye that Noe wente in to the Arke, and floude came, and destroyed them all.

Likewise also, as it came to passe in the tyme of Lot, they ate, they drank, they bought, they sold, they planted, they bylded. But euene the same daye that Lot wente out of Sodom, it rayned fyre and brymstone from heauen, and destroyed them all. After this maner also shal it go, in the daye when the sonne of man shall appeare.

In that daye, who so is vpō the rofe, and his stiffe in his house, let him not come downe to fetch it: Likewise he that is in the felde, let him not turne backe, for it that is behynde him. Rembrē Lottes wife. Who so euer goeth aboute to saue his life, shall lose it: and who so euer shall lose it, shall save it.

I saye vnto you: In this night shall two lyce vpon one bed, the one shall receaueth, the other shall be saken. Two shall be gryndinge together, the one shall receaueth, the other shall be forsaken. And they answered, and sayde vnto him: Where Lorde? He sayde vnto the: Where euer thy deed carcase is there wil thy Aegles be gathered together.
things, sell all that thou hast, and give it vnto thy poore, and thou shalt haue a treasure in heauen, and come & folowe me. When he herde that, he was sory, for he was very riche.

* When Jesus sawe that he was sory, he sayde: How hardly shal the riche come in to the kyngdome of God? It is easyer for a Camell to go thorow the eye of a needle, the for a rich man to entre in to the kyngdome of God. Then sayde they: Herde that: Who can then be saved? But he sayde: loke what's vnpossible with mē, is possible with God.5

Then sayde Peter: Beholde, we haue forsakē ali, and folowed the. He sayde vnto the: Verely I saye vnto you: There is no mā v̄ forsaketh house, or elders, or brethren, or wife, or children for the kyngdome of Gods sake, which shall not receaue much more in this tyme, and euerlasting life in the worlde to come.

He take vnto him the twolue, and sayde vnto them: Beholde, we go vp to Ierusale, and it shal all be fulfilled, that is written by the prophetes of the sonne of man. For he shal be deluyuered vnto Heythen, and shalbe mocked, and despoyefully intreated, and spitted vpon; and when they have scourged him, they shal put him to deathe, and vpon the thirde daye shal he aryes agayne. *And they vnderstode nothinge of these things. And this sayenge was hyd from them, and they perceaeued not the things that were spoken.

And it came to passe, when he came nye vnto Jericho, there sat one blinde by the waye, and begged. And when he herde the people passe by, he axed what it was. Then sayde they vnto him, that Jesus of Nazareth passed by. And he cryed, and sayde: Iesu thou sonne of Daviūd, haue mercy vpon me. But the people that wente before, rebuked him, that he shulde holde his tunge. Neuertheles he cried moch moore: Thou sonne of Daviūd haue mercy vpō me. Jesus stode styl, & commaunded hī to be brought vnto hī. And when he was come neare, he axed him and sayde: What wilt thou, that I do vnto the? He sayde: LORDE, that I maye receaue my sight. And Jesus sayde vnto him: Receaue thy sight, thy faith hath saved the. And

immediatly he sawe, and followed him,† prayset God. And all the people that sawe it, gaue God the prayse.

The rīr. Chapter.

And he entred in, and wente thorow A Iericho: ʻBeholde, there was a man named Zacheus, which was a ruler of the publicanes, and was riche, and desyred to see Jesus what he shulde be, and he could not for the people, for he was lowe of stature. And he raune before, and clymmed vp in to a wylde fygge tre, that he might se him: for he shulde come v̄ waye. And when Jesus came to the same place, he loked vp, and sawe him, and sayde vnto him: Zache, come downe haistely, for to daye must I tūrne in to thy house. And he came downe haistely, and receaued him† with ioye. Whan they sawe that, they murmured all, and sayde, ʻhe was gone in, to a synner.

But Zacheus stode forth, and sayde vnto the LORDE: Beholde LORDE, the halfe of my goodes geue I to the poore: and yt I haue defrauded eny man, I restore him fourf folde. Iesu sayde vnto him: This daye is health happened vnto this house, for so moch as he also is Abrahams sonne.† For the sonne of mā is come, to seke and to saue that which was lost.

Now whyle they herkened, he tolde a symultude also, because he was nye vnto Ierusale, and because they thought, that the kyngdome of God shulde appeare immediatly. And he sayde: ʻA certayne noble mā wēte in to a farre countre, to receaue hī a kyngdome, and then to come agayne. This man called ten of his seruantes, and deluyuered them ten pounde, and sayde vnto them: Occupye, tyll I come agayne. But his citesyns hated him, and sent a message after him, and sayde: We wil not haue this man to raigne ouer vs.

And it fortuned when he came agayne, after that he had receaue the kyngdome, he bade call for the seruantes, vnto whom he had geuen his money, ʻthey might knowe, what euery one had done. Then came the first and sayde: Syr, thy pounde hath wonne ten pounde. And he sayde vnto him: Well thou good seruaunt, for so moch as thou hast bene

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* Mat. 19. c. 10. c. 1 Luc. 1. c. 2 Mat. 19. d. 10. c. 3 Mat. 20. b. 10. c. 4 Luc. 23. a. 5 Mat. 20. d. 10. c. 1 Act. 16. c. 1 Mat. 15. c. 2 Mat. 25. a. 10. c. 3 Mat. 13. d.
begâne joyfully to prayse God with loude voice, ouer all the miracles that they had sene, and syde: *Blessed be he, that cómeth a kyng in the name of the LORDE.

Peace be in heauen, and prayse in the height. And some of the Pharis and the people syde vnto hym: Master, rebuke thy disciples. And he answered and syde vnto them: I tell you, vf these holde their peace, yet shal the stones crye.

And when he was come neare, he behelde the cite, and se wepte vpó it, and syde: Yf thou knewest what were for thy peace, thou shuldost remembre it euen in this present daye of thine. But now is it hyd from thine eyes.

For the tyne shal come vpon the, that thine enemies shal cast vp a bake aboute the, and aboue thy children with the, and besiege yf, and kepe the in euery syde, and make the euens with the grounde, and shal not leue in the one stone vpon another, because thou hast not knowne yf tyne, wherin thou hast bene visited.

And he wente in to the temple, and begâne to dryue out them that bought and solde therin, and syde vnto them: It is wrytten:

My house is an house of prayer, but ye haue made it a denne of murthurers. And he taught daylie in the temple. But the hye prestes and the scrubes and the cheuest of yf people were aboute to destroye hym, and founde not, what to do vnto hym. For all the people stacke by him, and gaue him audience.

The 17. Chapter.

AND it fortunated one of those dayes, whan a he taughe the people in the temple, and preached the Gospel, the hye prestes and scrubes came to hym with the Elders, and spake vnto hym, and syde: Tell vs, by what auctorite doest thou these thinges? Or who gaue the this auctorite? But he answered, and syde vnto thè: I wil axe you a worde also, tell it me: The baptyme of Ibbó was it from heauen, or of men? But they thought in them selues, and syde: Yf we saye, from heauen, then shal he saye: Why dyd ye not thè beleue him? But yf we saye, of men, then shal all the people stone vs, for they be persuaded, that Ibon is a prophet. And they answered,
that they could not tell, whence it was. And Jesus sayde vnto them: Nether tell I you, by what auctorite I do these things.

And he beganne to tell the people this symilitude: A certayne man planted a vyndarde, and let it out vnto huszbardmen, and wente himself in to a straunge countre for a greate season. And when his tyme was come, he sent a seruaunt to the huszbardmen, that they might gee him of the frute of the vyndarde. But the huszbardmen bet him, and sent him awaye emptye. And agayne he sent yet another seruaunt: but they bet him also, and intreated him shamefully, sent him awaye emptye. And besydes this, he sent the thirde: but they wounded him also, and thrust him out. Then sayde the lorde of the vyndarde: What shal I do? I wil sende my *deare somme, peraduenture they wil stonde in awe of him, when they se him.

But when the huszbardmen sawe the sonne, they thought in the selues, and sayde: This is the heyre, come, let vs kyll him, the inheritance maye be ournes. And they thrust him out of vyndarde, and slew him. What shal now the lorde of the vyndarde do vnto them? He shal shalome, and destoyne those huszbardmen, and let out his vyndarde vnto other. Whan they herde that, they sayde: God forbyd.

But he behelde the, and sayde: What is this then that is wrytten: The same stone which the buylders refused, is become the head corner stone? Who so euer falleth vpon this stone, shalle be broken in sunder: but vp& wh& so euer he falleth, he shalle grynde him to poulde. And the hyre prestes and scrybes werente aboute to laye handes vpon hym the same houre, and they feared the people: for they perseuced, that he had spok this symilitude agaynst them.

And they watched hi, sent forth spyes, which shulde fayne the selues perfecte, that they might take him in his wordes, to deluyer him vnto the power and auctorite of they debite. And they axed him, sayde: Master, we knowe that thou sayest teache right, and regardest the outwarde appareance of no man, but teachest the waye of God truly. Is it lauffleth, that we geue tribute vnto the Em-
"Now whyle all the people gane audience, he sayde vnto his disciplyes: Beware of the serybes, which wyll go in longe garments, and loue to be saluted vpon the market, and desire to syt hyест in the synagogues, and at the table. They deckore wedowes houses, and that vnder a cloure of longe prayenge: These shal reecae the greater danacion.

The rri. Chapter.

AND he lokèd vp, and behelde þy riche, how they put in their offerynes in to the Gods chest. He sawe also a poore wedowe, which put in two mytes, and he sayde: Verely I saye vnto you: This poore wedowe hath put in more þè they all: For these all haue of their excess put in vnto the offerynge of God, but she of hir pouerte hath put in all hir lyuynge that she had.

And wha some speke of the temple, that it was garnished with goodly stones and jewels, he saide: The time shal come, wherin of all this that ye se, there shal not be left one stone vpon another, which shal not be broken downe. They axed him, and sayde: Master, wha shall these be? and what shalbe the token, when these shal come to passe? He sayde: Take hede, that ye be not discoued: For many shal come in my name, and saye, I am he, the tyme is come hard by. Followe them not.

But whan ye heare of warres and insurreccions, be not ye afayed, for soche must come to passe, but the ende is not yet there so soone. Then sayde he vnto them: One people shall ryse agaynst another, and one realeme agaynst another, and shal be grete earthquakes here and there, and pestilence, and derth, and fearfull things. And grete tokès shal there be frô heaué. But before all these, they shal laye handes vpoun you, and persecyte you, and delyuer you vp in to their synagogues and presons, and bryngye you before kynges prynces for your names sake. But this shal happen vnto you for a wyytne. Be at a poynyt therfore in youre hertes, that ye take no thought, how ye shal answere: for I wil gue ye mouth, agaynst the

which all youre aduersaries shal not be able to speake ner to resist. But ye shal be deluyered vp euyn of youre elders, brethren, kynszfolkes and frendes, and some of you shal they put vnto death, and ye shal be bated of euery man for my names sake, and ye shal not one hayre of youre heade pershe. Holde fast youre soules with pacience.

But whan ye shal se Jerusalem besieged with an hoost, then vnderstonde, that the desolacion of it is nye. Then let them which be in Jewry, flye vnto the mountaynes: and let soch as be in the myddest therof, departe out: and let soch as be in the countrees, not come therin. For these are the dayes of vengeaunce, that euery thinge which is wrytten, maye be fulfilled. But wo vnto them that are with childe, and to them that guee sucke in those dayes: for there shalbe grete trouble vpon earth, and wrath owr this people, and they shal fall thowre the edge of the swerde, and be led captuyre amôge all naciones. And Ierusale shalbe troden downe of the Heithen, vntyll the tyme of the Heithen be fulfilled.

And there shal be tokens in the Sonne and Mone, and starres, and vpon earth the people shalbe in soch perplexe, that they shal not tell which waye to turne them selues. And the see and the waters shal roare, and men shal pynye awaye for feare, and for lokyng after the thinges which shal come vpô earth. For euyn the very powers of heauen shal mone.

And then shal they se the sonne of man commynge in the cloude with power and greate glory. But whan these thinges begynne to come to passe, the loke vp, and lift vpp youre heades, for youre redemption draweth nye.

And he tolde them a symilitude: Beholde the fygyre tre, and all the trees, wha they now shute forth their buddes, ye se by them, and perceynte, that Sommer is now at hande. So likewyse ye, whan ye se all these thinges come to passe, be sure that the kyngdome of God is nye. Verely I saye vnto you: This generacion shal not passe, tyll all be fulfilled. Heauen and earth shal passe, but my wordes shal not passe.

\[\text{Footnotes:}
\begin{align*}
\text{4 } & 
\text{Mat. 23. a. Marc. 12. d. Luc. 11. d.} \\
\text{5 } & 
\text{Marc. 12. d.}
\end{align*}
\]

\[\text{6 } 
\text{2 Cor. 8. b. Mat. 24. a. Marc. 13. a. 1 Re. 9. b.}
\]

\[\text{15. b. and 16. a.} \]

\[\text{16. Exod. 4. c. Esa. 54. c. Act. 6. b.}
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\[\text{20. Mat. 24. c. Marc. 13. d.}
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The feast of swete bred (which is called Easter) drue nye. And the hye preestes and Scrybys sought how they might put him to death, and were agrayed the people. But Satan was entred in to Iudas, named Iscarioth (which was of the number of twelve) and he wete his waye, and talked with the hye preestes and with officers, how he wolde betraye him vnto them. And they were glad, and promysed to geue him money. And he cossedent, a sought opportunite, he might betraye hit without any rumoure.

Then came the daye of swete bred, wherein the Easter lambe must be offered. And he sent Peter and Ihon, and sayde: Go youre waye, prepare vs the Easter lambe, that we maye eate. But they sayde vnto hit: Where wilt thou, that we prepare it? He sayde vnto them: Beholde, wha ye come in to cite, ther shall mete you a man, bearinge a pitcher of water, folowe him in to the house, he entreth in, and saye vnto the good man of the house: The master sendeth you, wha ye come in to cite, ther shall mete you a man, bearinge a pitcher of water, folowe him in to the house, he entreth in, and saye vnto hit: The master sendeth you, wha ye come in to cite.

And when the houre came, he sat him downe, and the twelue Apostles with him, and he sayde vnto them: I haue hertely deseryed to eate this Easter labe with you before I suffer. For I saye vnto you: that henceforth I wil eate nomere therof, tylly it be fulfilled in the kyngdome of God. And he toke the cuppe, gaue thankes, and sayde: Take this and deuyde it amonge you. For I saye vnto you: I wil not drynke of the frute of the wyne, vntyll the kyngdome of God come. And he toke the bred, gaue thankes, and brake it, and gaue it them, and sayde: This is my body, whiche shalbe geyen for you. This do in the remembranunce of me. Likeweys also the cuppe, after they had supped, and sayde: This cuppe is the new Testamet in my bloude, which shalbe shed for you.

But lo, the hande of him that betrayeth me, is with me on the table. And the somne of man trulye goeth forth, as it is appoynted. But wo vnto that man, by whom he is betrayed. And they beganne to axe amonge them selues, which of them it shulde be, that shulde do that.

There rose a strife also anoge thee, which of them shulde be take for the greatest. But he sayde vnto them: The kynges of this worde haue domynion ouer thee people, and they beare rule ouer thee, are called gracious lords. But ye shall not be so: But the greatest amonge you, shalbe as the yongest: and the chefest, as a seruaut. For which is the greatest? he that ytteteth at the table, or he that sesueth? Is not he that ytteteth at the table? But I am anoge you as a mynter. As for you, ye are they, that haue hydde with me in my temptacion. And I wil apoynte the kyngdome vnto you, even as my father hath appoynted me, that ye maye eate and drynke at my table in my kyngdome, and sit vpon seates, and jugde the twelue trybes of Israel.

But the Lorde sayde: Simon Simon, beholde, Satan hath deseryed after you, that he might sisse you even as wheate: but I haue prayed for thee, that thy faith fayle not. And when thou art couert, strength thy brethren: But he sayde vnto him: Lorde, I am ready to goe with the in to preson, and in to death. Neuertheles he sayde: Peter, I saye vnto the: The cock shal not crowe this daye, tylly thou haue thr ys denied, thou knewest me.

And he sayde vnto them: When I sent you without wallet, without scryppe, and without any suche thinge, yet had ye my silence. But now he sayde vnto the: Ye maye say: This cuppe is the new Testamet in my bloude, which shalbe shed for you.

Chap. xuij.

The whole multitude of the arose, and led him vnto Pilate, and begane to accuse him, and sayde: We haue founde this felowe persueting the people, and forbyndinge to geue trybute vnto the Emperoure,

\[\text{Without shues, lacked ye eny thinge? They sayde: No. Then sayde he vnto them: But now, he that hath a wallet, let him takit vp, likewyse also the scrypp: But he that hath not, let him sell his coat, and bye a swerde. For I saye vnto you: It must yet be fulfilled on me, that is wrytten: He was counted amongst the euel doers. For loke what is wrytten of me, it hath an ende. But they sayde: LORDE, Beholde, here are two swerdes. He sayde vnto the: It is yonough.}

\[\text{And he wente out (as he was wonte) vnto mouit Oliuete. But his disciples folowed him vnto the same place. And when he came thither, he sayde vnto the: Praye, that ye fall not in to teptacion. And he gat him from them aboute a stones cast, and kneele downe, prayed, \& sayde: Father, yf thou wilt, take away this cuppe fro me: Neuertheless, not my wyll, \& but thyne be fulfilled. And there appeared vnto him an angell frô heauen, and comforted him. And it came so, that he wrestled with death, and prayed the longer. And his sweate was like droppes of bloude, runnyng downe to the grounde. And he rose vp frô prayer, and came to his disciples, and founde them slepinge for heuyness, and sayde vnto them: What, slepe ye? ryse vp and praye, that ye fall not in to tentacion.}

\[\text{But whyle he yet spake, beholde, the multitude, \& one of the twelue called Iudas wente before them, and he came nye vnto Jesus, to kyss hym. But Jesus sayde vnto hym: Iudas, betrayest thou the sonne of mæ with a kyss? Whan they that were aboute hym, sawe what wolde folowe, they sayde vnto hym: LORDE, shal we smyte with the swerde? And one of the stroke a seruaite of y hye prestes, \& smote of his eare. But Jesus answered, and sayde: Suffre thec thus farre forth. And he touched his eare, \& healed him.}

\[\text{But Jesus sayde vnto the prestes and rulers of the temple, and to the Elders that were come vnto hym: Ye are come forth as it were to a murtherer with swerdes, \& with staues. I was daylie with you in the temple, and ye layed no handes vpon me. But this is youre houre, and the power of dennesse. Neuertheless they toke hym, and led hym, and brought hym in to the hye prestes house. As for Peter, he folowed hi a farre of. Then kyndled they a fire in the myddest of the palace, and sat them downe together. And Peter sat him downe amoncke them. Then a damsell sawe him sittinge by the light, and behelde him well, and sayde vnto hym: This was the same also with him. But he denied hym, and sayde: Womâ, I knowe him not. And after a little whyle, another sawe him, and sayde: Thou art one of them also. But Peter sayde: Man, I am not. And aboute the space of an houre after, another affirmed, \& sayde: Verely this was with hym also, for he is a Galilean. But Peter sayde: Ma, I wote not what thou sayest. And immediately whyle he yet spake, \& cock crowe. And the LORDE turned hym aboute and loked vp Peter. And Peter remembered the wordes of \& LORDE, how he sayde vnto hym: Before the cock crowe, thou shalt denye me thrbye. And Peter wente out, and wepte bitterly. The men that helde Jesus, mocked hym, and stroke hym, bynyfolded hym, and smote hym on the face, and axed hym, and sayde: Prophecie, who is it that smote the? And many other blasphemies sayde they vnto hi.}

\[\text{And when it was daye, there gathered together the Elders of the people, the hye prestes and scrybes, and led him vp before their counell, and sayde: Art thou Christ? Tell vs. But he sayde vnto them: Yf I tell you, ye wyl not beleue: But yf I axe you, ye wyl not answerwe me, nether wyl ye let me go. From this tyme forth shal the sonne of man sytt at the right hâde of the power of God. Then sayde they all: Art thou then \& sonne of God? He sayde vnto them: Ye saye it, for I am. They sayde: What nede we anye farther wyntnesse? We oure selues haue herde it of his awne mouth.}

The riij. Chapter.
and sayeth, that he is Christ a kyng. But Pilate axed him, and sayde: "Art thou the kyng of the Iewes? He answered him, and sayde: Thou sayest it. Pilate sayde vnto hys preses and to the people: I fynde no cause in this man. But they were the more feare, and sayde: He hath moned the people, in that he hath taung here and there in all the londe of Iewry, and hath begunne at Galile vnto this place.

When Pilate herde mencion of Galile, he axed whether he were of Galile. And when he perceaued that he was vnder Herodes jurisdiction, he sent him to Herode, which was also at Ierusalem in those dayes. When Herode sawe Iesus, he was exeedinge glad, for he had longe bene desyrous to se hym: because he had herde moch of hym, and hoped to se a miracle of hym. And he axed hym many thinges. Neuertheles he answered hym nothing. The hys prestat and scrybes stode, and accused hym sore. But Herode with his men of warre despysed hym, and mocked hym, put a whyte garment vpo hym, and sent hym agayne vnto Pilate. Vpô the same daye were Pilate and Herode made frendes together, for afore they had bene at variaunce.

Pilate called the hys prestat, and the rulers, and the people together, and sayde vnto the: "Ye haue brought this man vnto the, as one that perueret the people, and beholde, I haue examyned hym before you, a fynde in the man none of the causes, wherof ye accuse hym: Nor yet Herode: for I sent you to hym, and beholde, there is brought vpon hym nothinge, that is worthy of death. Therefore wil I chasten hym, and let hym lowse: For he must haue let one lowse vnto them after the custome of the feast.

"Then cried the whole multitude, and sayde: Awaye with him, and deluyer vnto Barraybas, which for insurreccion made in the cite, and because of a muturth, was cast in to preson. Then called Pilate vnto them agayne, and wolde haue let Jesus lowse. But they cried, and sayde: Crucifye hym, Crucifye hym. Yet sayde he vnto them, the thirde tym: What euell the hath he done? I fynde no cause of death in hym, therfore wil I chasten hym, and let hym go. But they laye styll vpon hym with great crynge, and requerde hym he might be crucified. And the voyce of the and of the hys prestat pynayled.

"And Pilate gaue sentence, that it shulde be as they requerde, and let lowse vnto the, him, that for insurreccion and muturth was cast in to preson, whom they desyre, but gane Iesus ouer vnto their wyll. And as they led him awaye, they toke one Simon of Cyren (which came from the falde) and layed hym vpon him, to bore it after Iesus.

"And there followed him a greate multitude of people and of women, which bewayed and lamented hym. But Iesus turned him aboute vnto the, and sayde: Ye douthing of Ierauls, wepe not ouer me: but wepe ouer youre selues, and ouer youre childre. For beholde, the tym wil come, wherin it shal be sayde: Blessed are the baren, and the wounded that haue not borne, and the pappes that haue not geuen sucke." Then shal they begynne to saye vnto the mountaynes: Fall vpon vs. And to the hylles: Couer vs. For yf this be done to a grene tre, what shal be done then to the drye?

"And two other (which were mysdoers) were led out also, to be put to death with hym. And wha they came to this place, which is called Caluery, they crucifyed hym even there, and the two mysdoers with hym, the one on the righte hande, the other on the left. But Iesus sayde: "Father, forgive them, for they wote not what they do." And they parted his garments, and cast lottes therefor. And the people stode and behelde.

And the rulers mocked him with them, and sayde: He hath helped other, let hym helpe hym self now, yf he be Christ y chosen of God. The souldyers also mocked hym, wete vnto hym, brought vnto hymyneger, and sayde: Yf thou be the kyng of the Iewes, then helpe thyself. And aboue ouer him was this superscription wrytten with letters of Greke, Latyn, and Hebrue: This is the kyng of the Iewes.

And one of the mysdoers that hanged there, blasphemed hym, and sayde: Yf thou be Christ, then helpe thy self and vs. Then answered the other, rebuked hym, and sayde:

And thou fearest not God also, which art yet in like dimacion. And truly we are therin by right, for we receave acordinge to oure dedes. As for this man, he hath done nothinge anysse. And he sayde vnto Iesus: LORDE, remembre me, whan thou commenest in to thy kyngdome. And Iesus sayde vnto hym: Verely I saye vnto the: To daye shal thinke be me in Paradise. And it was aboute the sixte houre, and there was darknesse over the whole londe vntyll the nyenth houre. And the Sonne was darkened, and the vayle of the temple rente in two euyn thorow the myddles.

And Iesus cryde loude, sayde: Father, in to thy handes I commende my spryte. And when he had so sayde, he gaue vp the goost. But when the Captayne saw what had happened, he prayed God, and sayde: Verely this was a just man. All the people that stode by behelde, when they saw what was done, smote vpon their brestes, turned backe agayne. But all his acquantaunce, and the wemen that had folowe him out of Galile, stode a farre of, and behelde all these things.

And beholde, a ma named Joseph, a Senator, which was a good just man, the same had not consented vnto their councell, and dede, which was of Arimathia a cite of the Iewes, which same also wayted for the kyngdome of God: he wete vnto Pilate, and axed the body of Iesus. And he toke him downe, wrapped him in a lynnyn cloth, and layed him in a hewen sepulcre, wherin neuer man was layed. And it was the daye of preparinge, and the Sabbath drue on.

The wemen that were come with him out of Galile, folowed him, and behelde the Sepulcre, how his body was layed. But they returned, and made ready the spyses and anontymes. And vpon the Sabbath they rested, acordinge to the lawe.

The xxxvii. Chapter.

But vpon one of the Sabbathes very early in the morynge, they came vnto the Sepulcre, and brought spyses which they had prepared, and certayne wemen with the. Neuerthelesse they founde the stone rolled awaye from the sepulcre, and wente in, and founde not the body of LORDE Iesus. And it happened as they were amased therat, beholde, there stode by them two men in shyninge garmentes. And they were afrayed, and cast downe their faces to the earth. Then sayde they vnto the: What seke ye? the lyuynge amoge the deed? He is not here. He is rysen vp. Remembre, how he tolde you wha he was yet in Galile, and sayde: The sonne of man must be deluyered in to the hades of synners, and be crucifited, and the thirde daye rys agayne.

And they remembred his wordes, and wente from the sepulcre, and tolde all this vnto the eleuen, and to all the other. It was Mary Magdalene, and Iohanna, and Mary Iames, and the other with them, that tolde this vnto the Apostles. And theyr wordes semed vnto them, as though they had bene but fables, and they beleued them not. But Peter arose, and ranne to the sepulcre, and stouped in, and sawe the lynnyn clothes layed by them selves, and departed. And he wondred within himself at that which had happened.

And beholde, two of them wente that same daye, to a towne (which was thrice score furloes from Jerusalem) whose name was called Emaus. And they talked together of all these things had happened. And it chaunced as they were thus talkinge and reasonyngge together, Iesus himself drue nye, and wente with them. But their eyes were holden, that they shulde not knowe hi. And he sayde vnto them: What maner of communicacions are these that ye haue one to another as ye walke, and are sad? Then answered the one, whose name was Cleophas, and sayde vnto him: Art thou onely a straunger at Jerusalem, not knowinge what is come to passe there in these dayes? And he sayde vnto the: What? They sayde vnto him: That of Iesus of Nazareth, which was a prophet, mightie in dede and worde, before God and all people, how oure hye prestes and rulers deluyered him to the condemnacion of death, and crucificted him. But we hoped that he shulde have deluynered Israel. And besides all this, todaye is the thirde daye that this was done. Yee certayne wemen also of oure company which were early at the Sepulcre.
and founde not his body, came and tolde, that
they had sene a visiō of angels, which sayde
he was alyue. And certayne of them that
were with vs, wente vnto the sepulcre, and
founde it enen so as f wemē sayde, but hi
founde they not.

And he sayde vnto the: O ye fooles and
slowe of hert to beleue all that the prophetes
haue spoke? * Ought not Christ to haue
suffered these thinges, and to entre in to his
glory? And he beganne at Moses and at all
the prophetes, and expounde vnto them all
the scriptures, that were spoken of him. And
they drue nye vnto the towne, which they
wete vnto, and he made as though he wolde
haue gone farther. ∗ And they compelled
him, and sayde: Abyde with vs, for it draweth
towards night, and the daye is farre passed.
And he wente in to tary with thē. And it
came to passe whe he sat at the table with
thē, he tooke the bred, gave thankes, brake it,
and gane it them. Then were their eyes
opened, and they knewe him. And he
vanyished out of their sight. And they sayde,
betwene thē selues: Dyd not oure hert burne
with in vs, whe he talked with vs by the
waye, whyle he opened the scriptures vnto vs?
And they rose vp the same houre, turned
agayne to Ierusalem, and founde f eleue
gathered together, and them that were with
them, which sayde: The LORDE is rysen
of a trueh, and hath appeared vnto Symon.
And they tolde thē what had happened by f
waye, and how they knewe him in breakyng
of the bred.

“But whyle they were talkyng therof, Jesus
himself stode in the myddes amonc thē, and
sayde: Peace be with you. But they were
abashed and afrayed, supposinge that they
had sene a sprete. And he saide vnto thē:
Why are ye abashed? a wherfore ryse there
soch thoughtes in youre hertes? Beholde my
hādes a my fete, if is enen I my self. Handle
me, and se, for a sprete hath not flesh and
bones, as ye se me haue. And whan he had
thys spokē, he shewē thē his hōdes and his
fete. But whyle they yet beleued not for ioye
and wondred, he sayde vnto them: ∗ Haue ye
eye any thinge here to eate? And they set before
him a pece of a broyled fish, and an hony
combe. And he toke it, and aete it before thē.

And he sayde vnto them: ∗ These are the
wordes, which I spake vnto you, whyle I
was yet with you. For it must all be fulfilled
that was wrytten of me in the lawe of Moses,
in the prophetes, a in the Psalmes. Thē
opened he their vnderstandinge, that they
might vnderstondē the scriptures, and sayde
vnto them: ∗ Thus is it wrytē, and thus it
behoued Christ to suffre, a the thirde daye to
ryse agayne fro the deed, and to let repen-
taunce and remyssion of synnes be preached
in his name amōge all nacions,‖ and to be
gynne at Ierusalem. As for all these thinges,
ye are wyntenesses of thē. And beholde, † I wil
sende vpon you the † promes of my father:
but ye shal tary in the cīte of Ierusalem, tyll
ye be endewed with power from aboue.

But he led them out vnto Bethany, and
lift vp his handes, and blessed them. And it
came to passe whē he blessed them, he
departed from them, and was caried vp in to
heauen. And they worshipped him, and
turned agayne to Ierusalem with great joyye
and were contynually in f tēple, geuye
prayse and thankes vnto God. Amen.

‡ Iohā. 21. b.  † Mat. 16. c.  ‡ Act. 17. a.  † Mich. 4. a.
† Mar. 16. c.  Act. 1. b.
The gospell of S. Iohn.

What S. Iohns gospell conteyneth.

Chap. I.—The euerlastinge byrth of the sonne of God, and how he became man. The testimony of Iohn and of his baptyme. The callinge of Andrew, Peter, Philip and Nathanael.

Chap. II.—Christ turneth the water vnto wyne at the marrying in Cana, and dryneth the mar-chauntes out of the temple.

Chap. III.—The swete talkinge of Christ with Nicodemus. The doctrine of baptyme of Ihoh, and what wytnesse he beareth of Christ.

Chap. IV.—The lonyng communication of Christ with the woman of Samaria by the welles syde. How he commeth in to Galile, and healeth the rulers sonne.

Chap. V.—He healeth the man that was sicke eight and thirtie yeare. The lewes accuse him as a breaker of the Sabbath: he answereth for him self, and reprooveth them.

Chap. VI.—Jesus fedeth fyue thousande men with fyue barlye Loanes, departeth awaye, that they shulde not make him kyng, goeth vp the see, and reprooveth the fleshly hearers of his worde. The carnall are offended at hi, and forsake him.

Chap. VII.—Jesus commeth to Ierusalé at the feast, teacmeth the lewes and reprooveth the: The pharisys the hye prestes hearinge that the people begynne to fauour Christ and to beleue in him, sende out officers to take hi. There are dynerse opinions of him amouge the people. The pharisys rebuke the officers because they have not taken hym, and chye with Nicodemus for takinge his parte.

Chap. VIII.—A woman is taken in aduoutrye: Christ deleyuereth her. The fredome of soch as folowe Christ, whom they accuse to hau the deuel within him, and go aboute to stone him.

Chap. IX.—Christ maketh the man to se that was borne blynde, where thorow he getteth him self more displeasure amongethe lewes and Pharises.

Chap. X.—Christ is the true shepherde, and the dore of the shepe. Some saye: Christ hath the deuell, and is mad, some saye: he speaketh not the wordes of one that hath the deuell. Because he telleth the trueth, the lewes take vp stones to cast at him, call his preachinge blasphemy, and go aboute to take him.

Chap. XI.—Christ rayseth Lazarus frö death. The hye prestes the pharrises gather a coun-cell, and cast their heads together agaynst him, thersore he getteth him out of the waye.

Chap. XII.—Mary anoynteth Christes fete, Iudas murmur eth, Christ excuseth her, ryedeth in to Ierusalem, and is lonyngly receaued of the thankfull, but vitrvely despysed by the vngodly.

Chap. XIII.—Christ waseth the discipels fete, telleth them of Iudas the traytour, and commaundeth the earnestly to loue one another.

Chap. XIII.—He armeth his discipels with consolacion agaynst trouble for to come, taketh frö the heuyynes that they had because of his departinge, and promiseth them the holy goost, the spirite of comforte.

Chap. XV.—The true vyne, the husbandman the branches. A doctrine of loue, and a swepte comforte agaynst persecution.

Chap. XVI.—Cosolacion agaynst trouble. Prayers are herde thorow Christ.

Chap. XVII.—The most hartely the lonyng prayer of Christ vnto his father, for all soch as receaued the trueth, and be his awne.

Chap. XVIII.—Christ is betrayed. The wordes of his mouth smythe the officers to the grounde. Peter smythe of Malchus eare. Jesus is brought before Anna, Caiphas, and Pilate.

Chap. XIX.—Christ is crucified. He commendeth his mother vnto Iohn, sheddeth his bloude, and is buried.

Chap. XX.—The resurreccion of Christ, which appeareth to Mary Magdalene and to all his discipels, to their greate comforte.

Chap. XXI.—He appareareth to his discipels agayne by the see of Tyberias, and commaundeth peter earnestly to fede his shepe.
The gospell of S. Iohn.

The first Chapter.

In the begynnynge was the worde, and the worde was with God, and God was the worde. The same was in the begynnynge with God. All thinges were made by the same, and without the same was made nothinge that was made. In him was the life, and the life was the light of men: and the light shyneth in the darknesse, and the darknesse comprehended it not.

There was sent from God a man, whose name was Iohn. The same came for a witnesse, to beare wytnesse of the light, that thorow him they all might beleue. He was not that light, but that he might beare witnessse of the light. That was the true light, which lighteth all men, that come in to this world. He was in the world, and the worlde was made by him, and the worlde knewe him not. He came in to his awne, and his awne receaued him not. But as many as receaued him, unto them gaue he power to be the children of God: euene soch as beleue in his name. Which are not borne of bloude, ner of the wyl of the flesh, ner of the wyl of man, but of God.

And the worde became flesh, and dwelt amonge vs: and we sawe his glory, a glory as of the onely begotté sonne of the father, full of grace and trueth.

Iohn bare wytnesse of him, cryed, and sayde: It was this, of whom I spake: After me shal he come, that was before me, For he was or euer I: and of his fulnesse haue all we receaued grace for grace. For the lawe was geuen by Moses, grace and trueth came

by Jesus Christ. No man hath sene God at eny tyme. The onely begotté sonne which is in the bosome of the father, he hath declared the same vnto vs.

And this is the recorde of Iohn, whan the Iewes sent prestes and Leuites fro Ierusalem, to axe him: Who art thou? And he confessed and denyed not. And he confessed, and sayde: I am not Christ. And they axed him: What the? Art thou Elias? He sayde: I am not. Art thou the Prophet? And he answered: No. Then sayde they vnto him: What art thou the? we maye geue answere vnto the that sent vs? What sayest thou of thy self? He sayde: I am a voyce of a cryer in the wyldernes. Make straighte waye of the LORDE. As a prophet Esay sayde.

And they that were sent, were of the Pharises. And they axed him, sayde vnto him: Why baptyst thou then, yf thou be not Christ, ner Elias, ner a prophet? Iohn answered them, and sayde: I baptys with water, but there is one come in amonge you, whom ye knowe not. It is he that cometh after me, which was before me: whose shue lachet I am not worthy to vnlowse. This was done at Bethabara beyonde Iordane, where Iohn dyd baptysye.

The nexte daye after, Iohn sawe Jesus commynge vnto him, and sayde: Beholde the Lamb of God, which taketh awaye the synne of the worlde. This is he, of whom I sayde vnto you: After me commeth a man, which was before me. For he was or euer I, and I knewe him not: but that he shulde be


© Deut. 5. c. 1 Iohâ. 4. b. ‡‡ Deut. 18. c. 6 Mat. 3. a. Marc. 1. a. Luc. 3. a. §§ Esai. 30. a. * Mat. 3. b. Marc. 1. a. Luc. 3. c. Act. 19. a. |||| Iohâ. 3. d. and 10. d. †† Esai. 33. b. 1 Cor. 5. b.
declared in Israel, therefor am I come to baptse with water.

And Ion bare recorde, saye: "I sawe the sprete descende from heauen like a doue, and abode vp on him, saye: I knewe him not. But he that sent me to baptse with water, ye same sayde vnto me: Upon whom thou shalt se the sprete descende and tary stylle on him, the same is he, that baptyseth with the holy goost. And I sawe it, and bare recorde, that this is the sonne of God."

The nexte daye after, Ion stode agayne, and two of his discipes. And wha he sawe Jesus walkynge, he sayde: Beholde the *laber of God. And two of his discipes herde him speake, and followed him. And Jesus turned him aboute, and sawe them folowinge, and sayde vnto the: What seeke ye? They sayde vnto him: Rabbi, (which is to saye by interpretacion, Master.) Where art thou at lodginge? He sayde vnto them: Come and se it. They came and sawe it, abode with him the same daye. It was aboute the tenth houre.

One of the two, which herde Ion speake, and followed Iesu, was Andrew the brother of Symon Peter: the same founde first his brother Symon, and sayde vnto him: We haue founde Messias (which is by interpretacion, *Anointed) and brought him to Iesus. Whan Iesus behelde him, he sayde: Thou art Symon the sonne of Jonas, thou shalt be called Cephas, which is by interpretacion, a stone.

The nexte daye after, wolde Iesus go agayne in to Galile, and founde Philippe, and sayde vnto him: Follow me. Philippe was of Bethsaida the cite of Andrew and Peter. Philippe founde Nathanael, and sayde vnto him: We haue founde him of whome Moses in the lawe, and ye prophets haue wrytten, euen Iesus the sonne of Ioseph of Nazareth. And Nathanaell sayde vnto hym: What good can come out of Nazareth? Philippe sayde vnto him: Come, and se.

Iesus sawe Nathanael comynghe to him, and sayde of him: Beholde, a righte Israelite, in whom is no gyle. Nathanael sayde vnto him: From whence knowest thou me? Iesus answered, and sayde vnto hym: Before *Philippe called the, whan thou wast vnder the fygge tre, I sawe the. Nathanaell answered, and sayde vnto hym: Rabbi, thou art ye sonne of God, thou art ye kyng of Israel. Iesus answered, saye vnto him: Because I sayde vnto the, that I sawe the vnder the fygge tre, thou beleuest: thou shalt se yet greater things the these. And he sayde vnto him: Verely verely I saye vnto you: Fró this tyme forth shal ye se the heauen open, and the angels of God goinge vp and downe over the sonne of man.

The ij. Chapter.

AND vpone the thirde daye there was a marriage at Cana in Galile, and the mother of Iesus was there. Iesus also and his discipes was called vnto ye mariage. And whan the wyne fayled, the mother of Iesus sayde vnto hym: They haue no wyne. Iesus sayde vnto her: WOman, what haue I to do with the? Myne houre is not yet come. His mother sayde vnto ye mynisters: Whatsoeuer he sayseth vnto you, do it. There were set there sixe water pottes of stone, after ye maner of the purifinge of ye leues, euery one coyteninge two or thre measures.

Iesus sayde vnto the: Fyll the water pottes with water. And they fyllen the vp to ye brymme. And he sayde vnto the: Drawe out now, and brynge vnto the Master of the feast. And they bare it. Wha the master of ye feast had taisted ye wyne which had bene water, and knewe not whenc it came (but the mynisters that drue ye water, knewe it) the Master of the feast called the brydegrome, and sayde vnto hym: Every man at the first geneth the good wyne; ye whan they are dronken, the that which is worse. But thou hast kepe backe the good wyne vntil now.

This is the first token that Iesus dyd at Cana in Galile, and shewed his glory, and his discipes beleued on him. Afterwarde wenthe he downe to Capernaum, he, his mother, his brethren, and his discipes, and taried not longe there.

And the Iewes Easter was at hande. And Iesus wete vp to Jerusalem, and founde sittinge in the temple, those that solde oxen, shepe, and doues, and chaungers of money.
And he made a scourge of small cords, and droue them all out of the temple with the shepe and oxen, and poured out the chaungers money, and ouerthrew the tables; and sayde vnto them that solde the doues: Have these things hice, and make not my fathers house an house of marchaundysse. His disciples remembred it, that is wrytten: *The zele of thine house hath euene eaten me.

Then answered the Iewes, and sayde vnto him: *What token shewest thou vnto vs, that thou mayest do these things? Jesus answered, *sayde vnto the: *Breake downe this temple, and in thre dayes wil I set it vp agayne. Then sayde the Iewes: *Sixe and fourtye yeare was this temple abuyldinge, and wilt thou set it vp in thre dayes? But he spake of *tÃ©pÅelf of his body. Now whÅlf he was rysen agayne from the dead, his disciples remembred that he thus sayde, and they beleued the scripture, and the words which Iesus spake.

WhÅlf he was at Ierusalam at Easter in *feast, many beleued on his name, when they saw *tokes *he dyd. But Iesus commytted not himself vnto the, for he knewe the all, *neded not *eny mÅ shulde testifye of man, *for he knewe well what was in man.

The iij. Chapter.

There was a man of the Pharises, named Nicodemus, a ruler amonge the Iewes. The same came vnto Iesus by night, *sayde vnto hi: Master, we knowe *thy thou art come a teacher fro God: for *hno mÅ can do these tokes *thy thou doest, excepte God be with him. Iesus answered, and sayde vnto him: Verely verely I saye vnto the: Excepte a man be borne a new, he can not se the kyngdome of God. Nicodemus sayde vnto him: How can a man be borne, when he is olde? Can he entre in to his mothers wombe, and be borne agayne? Iesus answered: Verely verely I saye vnto the: Excepte a mÅ be borne of water and of the spryte, he can not come in to *kyngdome of God.

*That which is borne of flesh, is flesh: *that which is borne of the spryte, is spryte. Maruell not, that I sayde vnto *thy: Ye must be borne of new. The wynde bloweth where he wyl, and thou hearest his sondre: *but thou canst not tell whÅc he commeth, and whither he goeth. So is euery one, that is borne of the spryte.

Nicodemus answered, and sayde vnto him: How maye these be? Iesus answered, *sayde vnto hi: Art thou a Master in Israel, *knowest not these? Verely I saye vnto *thy: We speake that we knowe, and testifie that we haue sene, and ye receaune not oure wyt-nesse. Yf ye beleue not, when I tell you of earthly thinges, how shulde ye beleue, whÅlf I speake vnto you of heauenly thinges?

*And noman ascendeth vp in to heauen, but he that is come downe from heauæ, (namely) the sonne of man which is in heauen. *And like as Moses lift vp the serpent in the wyldernes, euene so must the sonne of man be lift vp, that who so euere beleueth in him, shulde not perish, but haue euerverlasting life.

For God so loued the worlde, that he gaue his onely sonne, that who so euere beleueth in him, shulde not perish, but haue euerverlasting life.* For God sent not his sonne in to *wyrdle to condemne the worlde, but that the worlde might be saued by him. He that beleueth on him, shal not be condemned. But he that beleueth not, is condemned alreadie: because he beleueth not on the name of the onely sonne of God. But this is *wydempnac: *that the light is come in to the worlde, and men loued the darknesse more the *light: for their worke were euell. Whoso- euer doth euell, hateth the light, and cometh not to the light, that his dedes shulde not be reproued. But he that doth the trueth, commeth to the light, that his worke maye be knowe: for they are done in God.

Afterwarde came Iesus *a his discipules in to the lode of Iewry, and had his byenghe there with them, and *baptysed. *Ihon baptysed also in Enon besyde Salem: for there was moch water there. And they came thither, and were baptysed: for Ihon was not yet put in preson.

Then arose there a question amonge the discipules of Ihon with the Iewes about the purifienge, and they came vnto Ihon, and sayde vnto him: Master, he *hi was with the
beyonde Iordan, of whom thou barest wyt-
nesse, beholde, he baptyseth, and euery man 
cómeth vnto him. Ihon answered and sayde: 
A man can receaue nothinke, excepte it be 
geuen him from heaué. Ye youre selues are 
my witnesses, how *that I sayde, I am not 
Christ, but am sent before him. He that 
hath the bryde, is the brydegrome: but the 
frende of the brydegrome stondeth, and 
herkeneth vnto him, and reioyseth greatly 
ouer the voyce of the brydegrome, this same 
joye of myne is now fulfilled. He must in-
crease, but I must decreace.

He that commeth from an hye, is aboue 
all. He that is of the earth, is earthly, and 
speaketh of the earth. He that commeth frô 
heauen, is aboue all, and testifith what he 
hath sene & herde, and no man receaue his 
wytnesse. But he that receaueith it, hath set 
to his seale, +that God is true. For he whô 
God hath sent, speaketh ¥ wordes of God: 
+for God geueu not the sprete (vnto him) by 
measure. "The father loueth the sonne, 
and geueu him all thinges in to his hande. 
§He that beleueth on the sonne, hath ever-
lasting life: he that beleueth not the sonne, 
shal not se the life, but ¥ wrath of God 
abydeth vpon him.

The iiiij. Chapter.

NOW whan Jesus had knowlege, ¥ it was 
come to the eares of the Pharises, that 
Jesus made and baptysed mo disciples thê 
Ihon (howbeit Jesus himself baptysed not, 
but his disciples)  he left the londe of Iewry, 
and departed agayne in to Galile. But he 
must nede go thowre Samaria. Then came 
he in to a cite of Samaria, called Sichar, nye 
vynto ¥ pecce of lôde, ¥ ¥ Iacob gaue vnto 
Ioseph his sonne. And there was Iacobs well. 
Now whan Jesus was weere of his journey, 
he satt hi downe so vpô the well. And it was 
aboute the sixte houre. Then came there 
a woman of Samaria to drawe water. Jesus 
sayde vnto her: Gene me drynke. (For his 
disciples were gone their waye in to ¥ cite, 
to bye meate.) So the woman of Samaria 
sayde vnto him: How is it that thou axest 
drynke of me, seynge thou art a Iewe, and I

a woman of Samaria? For the Iewes medle 
not with the **Samaritans.

Ijesus answered, and sayde vnto her: ¥f 
thou knewest the gift of God, and who it is 
that sayeth vnto the, geue me drynke, thou 
woldest axe of him, and he wolde geue the, 
the water of life. The woman sayde vnto 
him: Syr, thou hast nothinge to drawe withall, 
and the well is depe, from whence hast thou 
then that water of life? Art thou greater 
then oure father Iacob, which gaue vs this 
well? And he himself dranke therof, and his 
children, and his catell. Jesus answered, and 
sayde vnto her: Who so euer drynke of this 
water, shal thyrst agayne: But whosoever 
shal drynke of the water that I shal geue him, 
shal neuer be more a thyrst: ¥ but the water 
that I shal geue him, shalbe in him a well 
of water, which spryngeth vp in to euerlastinge 
life.

The woman sayde vnto him: ¥ Syr, geue 
me that same water, that I thyrst not, nether 
nde to come hither to drawe. Jesus sayde 
vnto her: Go, call thy huszbande, and come 
hither. The woman answered, and sayde 
vnto him: I haue no huszbande.

Jesus sayde vnto her: Thou hast sayde 
well, I haue no huszbande: for thou hast had 
fyue huszbande, and he whom thou hast now, 
is not thine huszbande: there saydest thou 
right. The womâ sayde vnto him: Syr, I 
se, that thou art a prophet. Oure fathers 
worshipped vpon this mountayne, and ¥ye 
saye, that at Jerusalem is the place, where 
men ought to worshippe. Jesus sayde vnto 
her: Woman, beleue me, the tymecometh, 
that ye shal nether vpon this mountayne ner 
at Jerusalem worshippe the father. Ye wote 
not what ye worshippe, but we knowe what 
we worshippe, for ¥ Saluacion commeth of the 
Iewes. But the tymecometh, and is now 
allready, that the true worshippers shal wor-
shipe the father in ¥ sprete and in the trueth: 
For the father wil haue soch so to worshippe 
him. ***God is a sprete, and they that wor-
shippe him, must worshippe in sprete and in 
the trueth.

The womâ sayde vnto him: I wote that 
Messias shal come, which is called Christ. 
Whan he commeth, he shal tell vs all things.

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*Iohâ. 1. b. † Rom. 3. a. ‡ Esai. 61. a. * Marc. 11. c. 
Luc. 10. c. § Iohâ. 6. f. 1 Iohâ. 3. b. || Mat. 4. b. 
¶ Gen. 48. d. *‡ Ro. 17. c. Iohâ. 8. c. § Tere. 2. b.
Iesus sayde vnto her: I that speake vnto the, am he. And in the meane season came his disciples, and they marueyled that he talked with the woman. Yet sayde no man: What axeest thou, or what talkest thou with her? Then the woman let hir pot stonde, and wente in to the cite, and sayde vnto the people: Come, se a man, which hath tolde me all that euer I dyd, Is not he Christ? Then wente they out of the cite, and came vnto him: In the meane whyle his disciples prayed him, and sayde: Master, eate. But he sayde vnto them: I haue meate to eate, that ye knowe not of. Then sayde the disciples amonge them selues: Hath any man brought him meate? Iesus sayde vnto the: My meate is this, that I do the wyll of him that sent me, and to fynish his worke. Saye not ye youre selues: There are yet foure monethes, and then commeth the fowrest? Beholde, I saye vnto you: lift vp youre eyes, and loke vpon the selde, *for it is whyle allreadie vnto the haruest.

And he that reapeth, receaueth rewarde, and gathereth frute to everlastinge life, that both he that soweth and he that reapeth, maye reioyse together. For herin is the prouerbe true: One soweth, another reapeth. I haue sent you to reap that, wheroin ye bestowed no laboure. Other haue labourd, and ye are come in to their labours.

Many Samaritans of the same cite beleued on him, for the sayenge of the woman, which testified: He hath tolde me all that euer I dyd. Now when the Samaritans came to him, they besought him, that he wolde tary with them. And he abode there two dayes, and many mo beleued because of his worde, and sayde vnto the woman: We beleue now hence forth, not because of thy sayenge, *we haue herde hymourselves, and knowe, that this of a trueth is Christ the Saniuore of the worlde.

After two dayes he departed thence, and wente in to Galile. *For Iesus himself testifié, that a prophet is nothynge set by at home. Now wha he came in to Galile, the Galileas receaued him, which had sene all that he dyd at Jerusalem in the feast: for they also were come thither in the feast. And Iesus came agayne vnto Cana in Galile,§ where he turned the water vnto wyne.

And there was a certayne ruler, whose some laye sicke at Capernaum. This herde that Iesus came out of Iewry in to Galile, and wente vnto him, and besought him, that he wolde come downe, and helpe his sonne, for he laye deed sicke. And Iesus sayde vnto him: Excepte ye se tokens and wonders, ye beleue not. The ruler sayde vnto him: Come downe Syr, or euer my childe dye. Iesus sayde vnto him: Go thy waye, thy sonne lyueth. The man beleued the worde, that Iesus sayde vnto him, and wente his waye. And as he was goinge downe, his seruauntes mett him, and tolde him, and sayde: Thy childe lyueth. Then enqyred he of them the houre, wherein he beganne to amende. And they sayde vnto him: Yesterdaie aboute the seueth houre the feuere left him. Then the father perceaued, that it was aboute the same houre, wherein Iesus sayde vnto him: Thy sonne lyueth,¶ And he beleued with his whole house. This is now the seconde token that Iesus dyd, whan he came from Iewry in to Galile.

The v. Chapter.

Afterwarde, there was a feast of the Iewes, and Iesus went vp to Ierusalem. There is at Ierusalem by the slaughter house a pole, which in Hebre is called Bethesda, § hath fyue porches, wherein laye many sicke, blynde, lame, wythred, which wayted, whan the water shulde moue. For the angell wente downe at his tyme in to the pole, and stered the water. Who so euer now wente downe first, after that the water was stered, ¶the same was made whole, what soever disease he had. And there was a man, which had lyen sicke eight and thirtie yeares. Whan Iesus sawe him lye, ² knewe that he had lyen so longe, he saide vnto him: Wilt thou be made whole? The sicke answered him: Syr, I haue no man, whan the water is moued, to put me in to the pole. And whan I come, another steppeth downe in before me.

Iesus sayde vnto him: Arynse, take vp thy bed, and go thy waye. And immediately the man was made whole,* and toke vp his bed

and wente his waye. * But vpon the same daye it was the Sabbath. Then sayde the Iewes vnto him that was made whole: To daye is ý Sabbath, it is not laulfull for the to carry the bed. He answered them: He that made me whole, sayde vnto me: Take vp thy bed, and go thy waye. Then axed they him: What man is that, which sayde vnto the: Take vp thy bed, and go thy waye? But he that was healed, wyse not who he was: for Iesus † had gotte him self awaye, because there was much people.

Afterwarte founde Iesus him in the tēple, and sayde vnto him: Beholde, thou art made whole; § synne nomore, lest a worse thing happento the. The mā departed, and tolde the Iewes, that it was Iesus, which had made hī whole. Theorefore dyd ý Iewes persecute Iesus, and sought to slaye him, because he had done this vpǒ ý Sabbath.

But Iesus answered them: §My father worketh hither to, and I worke also. Theorefore sought the Iewes the more to slaye hī: because he brake not onely ý Sabbath, but saide also, that God was his father, and made him self equall with God. The answered Iesus, and sayde vnto them: Verely verely I saye vnto you: ¶The sonne can do nothinge of himself, but that he sethy the father do. For what soever he doeth, that doeth ý sonne also. The father loueth the sonne, ζ sheweth him all that he doth, and wyll shewe him yet greater worokes, so that ye shal marueyle. For as the father rayseth vp the deed, and maketh them lyue, euē so the sonne also maketh luyynge whom he wyll. For the father judgeth no man, but ζ hath geuen all iudgmet vnto the sonne, that they all might honour the sonne, even as they honour ý father. Who so honoureth not the sonne, the same honoureth not the father which hath sent him.

Verely verely I saye vnto you: Who so heareth my worde, ‡and belueneth him that sent me, hath euerlastinge life, and ***cōmeth not in to dannacion, but is passed thorow from death vnto lyue.

Verely verely I saye vnto you: ¶The houre cōmeth, ξ is now already, ý the deed shal

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* Mat. 12. a.  
† Ioah. 7. b. and 9. b.  
‡ Ioah. 6. b.  
§ Ioah. 8. a.  
¶ 1 Cor. 12. a.  
‖ Ioah. 9. a.  
¶* Mat. 11. c.  
†* Ioah. 8. c.  
†† Lc. 25. d.  
‡‡ Marc. 5. e.  
†† Ioah. 11. e.  
‡‡ Ioah. 1. a. and 14. a.  
§§ Dan. 12. a.  
¶¶ Mat. 25. d.  
||| Ioah.  

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heare ý voyce of ý sonne of God: and they that heare it, shalt lyue. For ‡ as the father hath life in him self, so likewise hath he geuen vnto the sonne, to haue life in him self: θ hath geue ṣ hī power also to execute iudgmet because he is the sonne of mā. Maruayle not ye at this: §§ for ý houre cōmeth, in ý which all that are in ý graues, shal heare his voyce, and shal go forth, they that haue done good, vnto the resurrection of life: but they that haue done euell, vnto the resurrection of dannacion.

I can do nothinge of my self. As I heare, so I judge: a my iudgmet is iust. For I seke not myne owne wyll, but the wyll of the father which hath sent me. ¶¶¶¶¶ I hauent wytnesse of my self, my wytnes is not true. There is another that beareth wytnesse of me, and I am sure, that the wytnes which he beareth of me, is true.

†† Ye sent vnto Ihon, and he bare wytnes of the trueth. As for me, I take no recorde of mā, but these things I seye, that ye might be saued. He was a burnynge and shyninge light, but ye wolde haue reioysed a little while in his light. Neuerthelesse I haue a greater wytnesse then the wytnesse of Ihon. For the workes which the father hath geue me to fynish, the same workes which I do, beare wytnesse of me, that the father hath sent me. * And ý father him self which hath sent me, beareth wytnesse of me.*** Ye haue nether herde his voyce at eny tyme, nor sen his shappe: and his worde haue ye not abydinge in you, for ye beleue not him, whom ye hauent sent.

‡‡‡‡‡ Searche the scripture, for ye thinke ye haue euerlastinge life therin: and the same is it that testifeyth of me, and ye wil not come vnto me, that ye might haue lyfe. ‡ I receaue not praye of men. But I knowe you, that ye hauent not the loue of God in you. I am come in my fathers name, and ye receaue me not.++++ Yf another shal come in his awne name, him wil ye receaue. How can ye beleue which receaue praye one of another, and seke not the praye, that is of God onely?

Ye shall not thinke that I wyll accuse you before ý father: there is one ý accuseth

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8. b. c.  
‡* Joab. 1. b.  
* 1 Joab. 5. a.  
† Joab. 10. c.  
‡ Mat. 3. b. and 17. a.  
§ Joab. 8. b.  
*** Deut. 5. c.  
¶††††† Joab. 1. b. and 6. e.  
‡ Joab. 4. b.  
§§§§§§§ Act. 17. b.  
‡ Deut. 18. c.  
¶ Joab. 12. f.  
††††††††† 1 Joab. 2. c.  
2 Thess. 2. a.
Chap. vi.

The gospel of S. John.

AFTER this went Jesus over the sea unto the cite Tiberias in Galilee. And much people followed him, because they saw the tokens that he dyd vpon the which were diseased. But Jesus went vp in to a mountayne, and there he sat with his disciples. And Easter feast of the Iewes was nye. Then Jesus lift vp his eyes, and sawe there came mch people vnto him, and he sayde vnto Philippe: Whence shal we bye bred, y these maye eate? But this he sayde to proue him, for he himself knewe, what he wolde do.

Philippe answered him: Two hundred peny worth of bred is not ynowgh amonse the, y every one maye take a little. Thé sayde vnto his one of his disciples, Andrew y brother of Symé Peter: There is a lad here, y hath fyue barlye loaues, and two fishes, but what is that amôge so many? Jesus sayde: Make the people syt downe. There was some grasse in the place. Then they sat the downe, aboute a fyue thousande men. Jesus toke the loaues, thanked, and gave them to the disciples: the disciples (gaye) to them that were set downe. Likewise also of the fishes as much as they wolde.

When they were fylled, he sayde vnto his disciples: Gather vp the broken meate that remaineth, that nothynge be lost. Thé they gathered, and fylled twelue baskettes with the brokè meate, that remainèd of the fyue barlye loaues, vnto them which had eaten. Now when the men saved the token y Jesus dyd, they saide: 'This is of a truch the Prophet, y shulde come into the worlde. When Jesus now perceane that they wolde come, and take him vp, to make him kyunge, he gat him awaye agayne in to a mountayne himselfe alone.

At euene wente his disciples downe to y see, and entered in to the shippe, and came to the other syde of y see vnto Capernaü. And it was dereke allready. And Jesus was not come to thè. And y see arose thorow a greate wynde. Now when they had rowed vp a fyue and twelie or thirtie furlonges, they sawe Jesus goynge vpoun the see, and came nye to the shippe. And they were atraied. But he sayde vnto them: It is I, be not atraied. Then wolde they have receaued him in to the shippe. And immediatly y shippe was at the londe whither they wente.

The nexte daye after, the people which stode on the other syde of the see, sawe that there was none other shippe there save that one, wherinto his disciples were entred: and that Jesus wète not in with his disciples in to the shippe, but y his disciples were gone awaie alone. Howbeit there came other shippes from Tiberias, nye vnto y place where they had eate the bred, after y the LORDE had genue thanks. Now when the people sawe that Jesus was not there, nether his disciples, they toke shippe also, and came to Capernaum, and sought Iesus.

And when they founde him on the other syde of the see, they sayde vnto him: Master, whan earnest thou hither? Iesus answered they, g sayde: Verely verely I saye vnto you: Ye seke me not because ye sawe y tokës, but because ye ate of the loaues, and were fylled. Laboure not for the meate which perisheth but y endureth vnto everelastinge life, which the sonne of më shal gene you: For him hath God the father sealed.

The sayde they vnto him: What shal we do, that we maye worke y workes of God? Jesus answered, and sayde vnto the: This is the worke of God, that ye beleue on him, whom he hath sent. Then sayde they vnto him: $ What token doest thou thè, that we maye se and belene y? What workest thou? Oure fathers ate Manna in the wyldernesse, as it is wryttë: 'He gane the bred fro heauen to eate. Then sayde Iesus vnto thè: Verely verely I saye vnto you: Moses gane you not bred from heauen, but my fader geueth you the true bred from heauen: For this is that bred of God, which commeth from heauen, and geueth life vnto the worlde.

The sayde they vnto him: || Syr, gene vs allwaye soch bred. But Jesus sayde vnto thè: I am y bred of life. He that kommeth vnto me, shal shal higer: || he that beleneth on me, shal neuer thyrst. But I haue sayde vnto you, y ye haue sene me, and yet ye belene
not. All that my father geuceth me, cômeth vnto me: and who so cômeth vnto me, him wyl not I cast out: for I am come downe from heauë, not to do myne awne wyll, but the wyll of him that hath sent me."

This is ñ will of the father, which hath sent me, that of all that he hath geue me, I shulde lose nothynge, but shulde rayse it vp agayne at the last daye. This is the wyll of him which hath sent me, that, who soeuere sethy the sonne and beleueth on him, haue euerlastinge life, and I shall rayse him vp at the last daye.

Thë murmured the iewe ther ouer, that he sayde: I am ñ bred which is come downe from heauë, and they sayde: Is not this Iesus, Iosephs sonne, whose father and mother we knowe? How sayeth he then, I am come downe from heauë? Iesus answered, and sayde vnto them: Murmur not amonge youre selues. *No man can come vnto me, excepte the father which hath sent me, drawe him. And I shall rayse him vp at the last daye. It is wrytten in the prophetes:* They shall all be taught of God. Who so euere now heareth it of the father, and lerneth it, commeth vnto me. *Not that euery man hath sene the father, saue he which is of the father, the same hath sene the father.*

Verely verely I saye vnto you: He that beleueth on me, hath euerlastinge life. I am that bred of life. Youre fathers ame Manna in the wyldernes, and are deede. This is that bred which commeth from heauë, that who so eateth therof, shulde not dye. I am that lyuynge bred, which came downe fro heauë: Who so eateth of this bred, shal lyue for euer. And the bred that I wil geue, is my flesh *which I wil geue for ñ life of the world.*

Then strewe the iewe amonge them selues, and sayde: How çâ this felowe geue vs his flesh to eate? Iesus sayde vnto thë: Verely verely I saye vnto you: Excepte ye eate ñ flesh of ñ sonne of man and drynke his bloude, ye haue no life in you. Who so eateth my flesh, and drynketh my bloude, hath euerlastinge life: and I shall rayse him vp at the last daye. For my flesh is ñ very meate, and my bloude is ñ very drynke. Who so eateth my flesh, and drynketh my bloude,* abydeth in me, and I in him. As the lyuynge father hath sent me, and I lyue for the fathers sake: Even so he that eateth me, shal lyue for my sake. This is ñ bred which is come fro heauë: Not as ouere fathers ate Manna, and are deede. He that eateth of this bred, shal lyue for euer.

These things sayde he in the synagogue, *whâ he taught at Capernaum. Many now of his disciples that heard this, sayde: This is an harde sayenge, who maye abyde the hearynge of it?* But when Iesus perceaued in hi self, that his disciples murmured therat he sayde vnto them: Doth this offende you? What and ñ ye shal se the sonne of man ascende vp thi ther, where he was afore? It is ñ sprete that quyckeneth, ñ flesh profiseth nothynge. The wordes that I speake, are sprete, and are life. But there are some amõge you, that beleue not. For Iesus knewe well from the begynynge, which they were that beleued not, and who shulde betraye him. And he sayde: Therfore haue I sayde vnto you: *No man can come vnto me, excepte it be geuen him of my father.*

From that tyme forth, many of his disciples wente backe, and walked nomore with him. Then sayde Iesus vnto the twelve: Wyll ye also goe away? Then answered Simon Petra: LORDE, Whither shal we goe? Thou hast the wordes of euerlastinge life: and we haue beleued a knowne, that thou art Christ the sonne of the lyuynge God. Iesus answered them. Haue I not chosen you twolue, and one of you is a deuell? But he spake of Iudas Symon Iscarioth: the same betrayed him afterwarde, and was one of the twolue.

The biij. Chapter.

AFTER that wente Iesus aboute in Galile, *for he wolde not goe aboute in Iewry, because the iewe sought to kyll him. But the iewe feast of Tabernacles* was at hande. Then sayde his brethren vnto hym: Get the hecede, and go in to Iewry, that thy disciples also maye se thy worke, that thou doest. He that sekethe to be openly knowne, doth nothynge in secrete. Yf thou doe soth things, the shewe thy self before the worlde: For his awne brethren also beleued not in him.*

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* Luc. 22. c. † Job. 10. c. and 18. a. + Job. 5. c.
+ Mar. 16. c. † Joh. 6. g. + 2 Tess. 3. a.
+ As. 54. c. † Deut. 5. c.
+ Luc. 10. c. † Deut. 5. c.
+ Luc. 23. b. † Job. 5. b. + 1 Job. 4. b. || Job. 6. e. + Leuit. 23. b.
Then sayde Iesus vnto them: My tyme is not yet come, but youre tyme is allwaye ready. *The worlde can not hate you,* but me it hateth: because I testifie of it, that the workes of it are euell. Go ye vp vnto this feast, I will not go vp yet vnto this feast, for my tyme is not yet fullyd. When he sayde this vnto them, he abode styll in Galile. But as soone as his brethren were gone vp, then wente he vp also vnto the feast, not openly, but as it were secretly. Then sought him \( \ddagger \) Iewes at \( \ddagger \) feast, and sayde: + Where is he? And there was a greate murmur of him amonge the people. Some sayde: He is good. But other sayde: No, he doth not disceauie the people. \( \ddagger \) Howbeit no man spake frely of him, for feare of the Iewes. But in the myddles of the feast wote Iesus vp in to the temple, and taught. And the Iewes maruelyd and sayde: How can he \( \ddagger \) scripture, seye he hath not lerned it? Iesus answered them, and sayde: My doctrine is not muye, but his that hath sent me. Yf eny man wyl do his will, he shal knowe, whether this doctrine be of God, or whether I speake of my self. He that speaketh of himself, seketh his owne praye: but he that seketh the praye of him that sent him, the same is true, \( \ddagger \) there is no vnrighteousnes in him. \( \ddagger \) Hath not Moses geuen you the lawe, and none of you kepeth the lawe? Why go ye aboute to kyll me? The people answered, and sayde: Thou hast the deuell, who goeth aboute to kyll the? Iesus answered and sayde: + One worke haue I done, and ye all maruayle. Moses gae you the circumcision, (not because it commeth of Moses, but of \( \ddagger \) \$ fathers;) Yet do ye circumcision a man vpon the Sabbath. \( \ddagger \) A man receauie circumcision vpon the Sabbath, that the lawe of Moses shulde not be broken, disdayne ye then at me, because I haue made a mæ euerly whyte whole on the Sabbath? \( \ddagger \) Judge not after the outer apperance, but judge righteous judgment.

Then sayde some of them of Jerusalem: Is not this he, whô goe about to kyll? And beholde, he speaketh boldely, and they saye nothinge to him. Do oure rulers knowe in dede, that he is very Christ? Howbeit we knowe, whence this is. But wha Christ commeth, no man shal knowe whence he is.

Then cryed Iesus in the temple as he taught, and sayde: Yee ye knowe me, and whence I am ye knowe,\( \ddagger \) and of my self am I not come, but he \( \ddagger \) sent me, is true, whom ye knowe not. But I knowe him, for I am of him, and he hath sent me. Then sought they to take him,\( \ddagger \) but no man layed handes vpon him, for his houre was not yet come. **But many of the people beleuued on him, and sayde: When Christ commeth, shall he do no tokens, then this doth?**

And it came to the Pharises eares,\( \ddagger D \) that \( \ddagger \) people murmured soch things of him. And the Pharises and hye prestes sent out seruanutes, to take him. Then sayde Iesus vnto them: I am yet a little whyle with you and then go I vnto him that hath sent me. Ye shal seke me, \( \ddagger \) not fynde me;\( \ddagger \) and where I am, thither can ye not come. Then sayde the Iewes amonge them selues: Whyther wil he go, that we shal not fynde him? \( \ddagger \) Wyl he go amõge the Grekes that are scarad abrode, and teach the Grekes? What maner of sayenge is this, that he sayeth: ye shal seke me, and not fynde me: and where I am, thither can not ye come?

But in the last daye which was \( \ddagger \) most solempne daye of the feast, Iesus stode vp, cried, and sayde: \( \ddagger \) Who so thyristeth, let him come vnto me, and drylke. He that beleueth on me, as the scripture sayeth, out of his body shal flowe ryuers of the water of life. (But this spake he of the \( \ddagger \) sprete, which they that beleue on him, shulde receauie. For the holy goost was not yet there, because Iesus was not yet glorified.) Many of the people now whan they herde this sayenge, sayde: This is a very prophet.\( \ddagger \) Other sayde: \( \ddagger \) He is Christ. But some sayde: Shal Christ come out of Galile? Sayeth not the scripture,\( \ddagger \) that Christ shal come of the seed of David, and out of the towne of \( \ddagger \) \$\$ Bethlehem, where David was? Thus was there discension amonge the people for his sake. Some of them wold haue taken him, but no man layed handes on him.

The seruanutes came to the hye prestes and pharises, and they sayde vnto them: **

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Marc. 12. b. Luc. 20. c. Ioh. 16. b. ¶ Ieres. 29. c. 
Ioh. 8. b. and 13. d. 
‡‡ Mat. 16. c. Ioh. 1. e. * Psalm. 131. b. §§ Mich. 3. a. Mat. 2. a. **
Why haue ye not brought him? The ser-
nauntes answered: Neuer ma spake as this
man doth. Then answered them the pharises:
Are ye also diseauned? * Doth eny of the
rulers or pharises beleue on him? But the
comon people which knowe not the lawe, are
cursed. Nicodemus sayde vnto them, he thas
came to him by night, * which was one of
them: * Doth oure lawe iudge eny man,
before it heare him, and knowe what he hath
done? They answered and sayde vnto him:
Art thou a Galilean also? 7 Searche and
loke, out of Galile arysteth no prophet. And
so euerie man wente home.

The viij. Chapter.

I

ESUS vnto mount Oliuete, 9 and
earlie in the mormyng he came agayne in
to the temple, and all the people came vnto
him. And he sat downe, and taught them.
And 7 scrybes and Pharises brought vnto him
a woman taken in aduotrye, and set her
there openly, and sayde vnto him: Master,
this woman was taken in aduotrye, euë as
the dede was adoynge. 4 Moses in the lawe
commaned vs to stone soch. What sayest
thou? This they sayde, to tempte him, that
they might haue wherof to accuse him. But
Jesus stouped downe, and wrote with his
fynger vp o the grounde. Now whyle they
contynued axynnge him, he lift him self vp,
and sayde vnto them: He thas is amonge
you without synne, let him cast the first stone
at her. And he stouped downe agayme, and
wrote vpon the grounde. But when they
herde that, they wente out, one after another:
the eldest first, and left Jesus alone, and
the woman stondinge before him. Jesus lift
himself vp, and when he sawe woman but the
woman, he sayde vnto her: Woman, where
are thine accusers? Hath noman condenmped
the? She sayde: LORDE, no man. Jesus
sayde: Nether do I cõdeempe the, 4 Go thy
wayne, and synne nomore.

Then spake Jesus agayne vnto them, and
sayde: I am the light of the worlde. * He
that foloweth me, shal not walke in darknesse,
but shal haue the light of life. Then sayde
the Pharises vnto him: Thou bearest recorde
thy self, thy recorde is not true.

Jesus answered, and sayde vnto them:
Though I beare recorde of my self, yet my
recorde is true: for I knowe whenceso I came,
and whither I go: but ye can not tell whenceso
I come, and whither I go. Ye iudge after
the flesse, I iudge no man: but yf I iudge,
my iudgment is true: for I am not alone, but
I and the father that hath sent me. It is
wryten also in youre lawe, 7 that the testi-
mony of two men is true. I am one that
beare wytynesse of my self: And the father
that sent me, 7 bærer wytynesse of me also.
Then sayde they vnto him: Where is thy
father? 7 Jesus answered: 6 Ye nether knowe
me ner yet my father. Yf ye knewe me, ye
shulde knowe my father also. These wordes
spake Jesus vpon the Godschest, as he taught
in the têple. And noman toke him, 4 for his
houre was not yet come.

Then sayde Jesus agayne vnto them: I go
my waye, and ye shal seke me, and shal dye
in youre synnes: whither I go, thither can not
ye come. Then sayde 6 Iewes: Wyl he kyll
him self then, that he sayeth: whither I go,
thither can not ye come? And he sayde vnto
them: Ye are from beneth, I am from aboue:
Ye are of this worlde, I am not of this worlde.
Therfore haue I sayde vnto vou, that ye
shal dye in youre synnes. 4 For yf ye be-
leeue not that I am he, ye shal dye in youre
synnes.

Then sayde they vnto him: Who art thou
then? And Jesus sayde vnto the: Euë the
very same thinges that I saye vunto you. I
haue many thinges to saye and to iudge of
you. But he that sent me, is true: * and loke
what I haue herde of him, that speake I before
the worlde, Howbeit they vnderstode not, that
he speake of the father.

Then sayde Jesus vnto them: When ye
haue lift vp an hye the sonne of man, then
shal ye knowe that I am he, and that I do
nothinge of my self: 7 but as my father hath
taught me, euë so I speake. And he that
sent me, is with me. The father leaueth me
not alone, for I do alwaie that pleaseth him.
When he thus speake, 7 many beleued on him.
Then sayde Jesus vnto the Iewes, that be-
leued on him: Yf ye contynue in my worde,
then are ye my very disciples, and ye shall

* Joh. 12. f. 1 Cor. 1. d. 23. a. 1 Leui. 19. d. 1 Joh. 1. e. 6 Mat. 21. b. 6 Mat. 51. b. 6 Mat. 11. b. 6 Leui. 20. b. 6 Ich. 5. b. 6 Ich. 1. a. 9. a. 12. e. 6 Deut. 17. a. and 19. e. 6 Mat. 17. a. 6 Mat. 11. e. Luc. 10. c. 6 Joh. 7. c. 6 Ich. 7. c. 6 Joh. 7. d. and 13. d. 6 Mat. 16. b. 3 Joh. 3. c. 6 Ich. 15. b. 6 Ich. 3. c. 6 Ich. 7. c.
knowe the trueth, and the trueth shal make you * fre.

Then answered they him: We are Abrahams sede, we were neuer bonde to eny man, how sayest thou then: Ye shal be fre? Jesus answered them, and sayde: Verely verely I saye vnto you: *Yf eny man kepe my worde, he shal neuer se death.

Then sayde the Iewes vnto him: Now knowe we, that ** thou hast the deuell. Abraham is deed and the prophetes, and thou sayest: *Yf eny mā kepe my worde, he shal neuer taist of death. Art thou greater then oure father Abraham? which is deed, and the prophetes are deed? Whō makest thou thy self? Jesus answered: **Yf I prayse my self, then is my prayse nothynge. But it is my father that prayseth me, which ye saye is youre God, and ye knowe hi not: but I knowe him. And yf I shulde saye, I knowe him not, I shulde be a lyar, like vnto you. But I knowe him, and kepe his worde.

Abraham your father was glad, that he shulde se my daie, **And he sawe it, and reioysed. Then sayde the Iewes vnto him: Thou art not yet fiftie yeare olde, and hast thou sene Abraham? Jesus sayde vnto the: Verely verely I saye vnto you: Or euer Abraham was, §§ I am. Then toke they vp stones, to cast at him. But Jesus hyd himself, and wente out of the temple.

The 1st Chapter.

And Jesus passed by, and sawe a man that was borne blynde. And his disciples axe him,  & sayde: Master, Who hath synned? this, or his elders, that he was borne blynde? Jesus answered: Nether hath this synned, nor his elders,  but that  yr workes of God shulde be shewed on him. I must worke the workes of him that hath sent me, whyle it is daie. The night commeth, when no man can worke. As longe as I am in the worlde, I am the light of the worlde.

Whan he had thus sayde, he spat on the grounde, and made claye of the spetle, and rubbed the claye on the eyes of the blynde, and sayde vnto him: Go thy waye to the pole of  Syloha (which is interpretated, sent) and wash the. Then wete he his waye and wasched him, and came seynge. The neigbours and they that had sene him before, that he was a begger, sayde: Is not this he that sat, and begged? Some sayde: It is he.

*Ioh. 7. b.  **Ioh. 5. c.  §§ Gen. 17. 22. &.  Heb. 11. c.  §§ Exod. 5. c.  ||| Ioh. 11. a.  ¶ ¶ Iohā. 2. a.  8. b.  12. c.  * * * Esa. 8. h.
Other sayde: he is like him. But he himself sayde: I am even he. Then sayde they vnto him: How are thine eyes opened? He answered, and sayde: The mā that is called Jesus, made claye, and anointed myne eyes, and sayde: Go thy waye to the pole of Siloah, and washe the. I wente my waye, a washed me, and receaued my sight. Then sayde they vnto him: Where is he? He sayde: I can not tell.

Then brought they vnto the pharises, him that a little before was claye. *It was the Sabbath, when Jesus made the claye, and opene his eyes. Then agayne the Pharises also axed him, how he had receaued his sight. He sayde vnto the: He put claye vpon myne eyes, and I washed me, a now I se.

Then sayde some of the pharises: This man is not of God, seynge he kepeth not y Sabbath. *But the other sayde: How can a synfull man do so thenc tokens? And there was a stryfe amonge the. They sayde agayne vnto y claye: What sayesst thou of him, that he hath opene thine eyes? He sayde: he is a prophet.

The Iewes beleued not hī, that he was claye, and had receaued his sight, tyll they called the elders of him, that had receaued his sight, and they axed them, and sayde: Is this youre sonne, whom ye saye, was borne claye? How doth he now se then? His elders answered them, and sayde: We knowe, that this isoure sonne, and that he was borne claye. But how he now seyeth, we can not tell: or who hath opene his eyes, can we not tell. He is olde ynoough himself, axe him, let him speake for him self.

This sayde his elders, because they feared the Iewes. *For the Iewes had conspyred alread, that yf eny man dyd confess that he was Christ, the same shulde be excommunicate. Therfore sayde his elders: He is olde ynoough, axe him.

Then called they the mā agayne y was claye, and sayde vnto him: *Sene God y prayse, we knowe that this man is a syner. He answered, a sayde: Whether he be a syner or no, I can not tell: one thinge am I sure off, that I was claye, and now I se. Thē sayde they vnto him agayne: What dyd he vnto the? How opene he thine eyes?

He answered them: I tolde you right now. Herde ye it not? What, wil ye heare it agayne? Will ye also be his disciples? Then rayted they him, and sayde: Thou art his disciple. We are sure that God spake with Moses: As for this felowe, we know not whēce he is.

The man answered, and sayde vnto the: This is a maruelous thinge, that ye wote not whence he is, and he hath opene mine eyes. For we knowe that God heareth not y sinners: but yf eny mā be a fearer of God, and doth his will, him heareth he. Sens y worlde beganne was it not herde, that eny man opened the eyes of one that was borne claye. Yf this man were not of God, he could haue done nothynge. They answered, and sayde vnto him: Thou art aliogether borne in syne, and teache thou vs? And they thrust him out.

Jesus herde, y they had thrust him out, and whā he had founde him, he sayde vnto him: Beleuest thou on the sonne of God? He answered, and sayde: LORDE, who is it, y I might beleue on him? Jesus sayde vnto him: Thou hast sene him, and he it is, that talketh with the. He sayde: LORDE, I beleue. And he worshipped him.

And Jesus sayde: I am come to iudgemet in to this worlde, that they which se not, might se: and that they which se, might be borne claye. And some of the Pharises y were with him, herde this, and sayde vnto him: Are we then claye also? Jesus sayde vnto the: Yf ye were claye, ye shulde haue no syne. But now that ye saye, we se, therfore youre syne remayneth.

The r. Chapter.

VERELY verely I saye vnto you: He y a entreth not in at the dore in to the shepefolde, but clymmyth vp some other waye, the same is a thefe y a murtherer. But he that goeth in at the dore, is the shephere of the shepe: to him y porter openeth, and the shepe heare his voyce,* and he *calleth his awne shepe by name, and ledeth them out. And when he hath sent forth his awne shepe, he goeth before them, and the shepe folowe him: for they knowe his voyce. As for a straunge, they folowe him not, but flye from
him: for they knowe not the voyce of strangers. This prouerbe spake Iesus vnto them, but they vnderstode not what it was, that he sayde vnto them.

Then sayde Iesus vnto them agayyne: Verely verely I saye vnto you: I am the dore of the shepe. All they that are come before me, are theues and murthurers. But the shepe harkened not vnto them. I am the dore. If euery man entred in by me, he shalbe saued, and shal goe in and out, and fynde pasture. A thefe cometh not, but for to steale, kyll, and destroye. I am come, ye they might haue life, and haue it more abundantly.

I am a goode shepheard. A goode shepheard goueth hislife for the shepe. But an hyred seruaunt, which is not the shepheard, nether the shepe are his awne, seyth: Ye wilke komenge, and leaueth the shepe, and flyeth. And the wolfe catcheth the scatereth shepe. But the hyred seruaunt flyeth, because he is an hyred seruaunte, and careth not for the shepe. I am a goode shepheard, and knowe myne, and am knowne of myne. Eue as my father knoweth me, and I knowe my father. And I geue my life for my shepe. And I haue yet other shepe, which are not of this folde, and those same must I brayne also, and they shall haue my voyce, and there shalbe one flocke and one shepheard.

Therefore doth my father loue me, because I leave my life, that I maye take it agayyne. No may taketh it fro me, but I leave it of my self. I haue power to leave it, and haue power to take it agayyne. This comandement haue I receaued of my father. Then was there discennion amoung the Iewes for these sayenge. Many of the sayde: He hath the denuell, and is madd, why haer ye him? Other sayde: These are not wordes of one that is possessed. Can the denuell also open ye eyes of the blynde?

It was the dedicacion of the temple at Jerusalem, was wynther, and Iesus walked in the Salomos porche. The came to Iewes rounde aboute hi, saide vnto hi: How lyege dost thou make vs doute? Yf thou be Christ, tell vs planely. Iesus answered the: I tolde you, ye be beleue not. The workes ye I do in my fathers name, they bare wytnesse of me. But ye beleue not, because ye are not of my shepe as I sayde vnto you. My shepe haer my voyce, I knowe the, they folowe me. And I geue thee everlasting life, they shall never perishe, and nomai shal plucke the out of my hande. My father which gaueth me, is greater the all: noman is able to plucke them out of my fathers hande. If I and the father are one. Then the Iewes toke vp stones agayyne, to stone him. Iesus answered the: Many good workes haue I shewed you fro my father, for which of the stone ye me?

The Iewes answered hi, and sayde: For the good worke sake we stone the not, but for the blasphemy: and because thou bryngest a man, a takest thy self God. Iesus answered the: Is it not wrytten in youre lawe: I haue sayde, Ye are Goddes? Yf he call them Goddes, vnto whom the worde of God came (ye the scripture can not be brok) saye ye the vnto hi, whoe father hath sanctified sent in to ye worlde: thou blasphemest God, because I sayde: I am thy sonne of God? Yf I do not thy workes of my father, beleue me not: but yf I do the, the (ye beleue not me) yet beleue ye workes, ye ye maye knowe the father is in me, I in ye father.

They wente aboute agayyne to take him, but he escaped out of their hades, and went awaye agayyne beyonde Iordane, in to ye place where Ibi had baptysed before, there he abode. And many came to hi, and sayde: Ibi dyd not tokes, but all I John spake of this man, is true. And many beleued him there.

THERE laye one sicke, named Lazarus of Bethania, in the towne of Mary and her sister Martha. It was she which anoynted the LORDE with oynment, dried his fete with his heer, whose brother Lazarus laye sicke.) The sent his sisters vnto hi, sayde: LORDE, beholde, he who thou louest lyeth sicke. Wha Iesus herde that, he sayde: This sicknesse is not vnto death, but for the praye of God, the sonne of God maye be prayed there thorow. Iesus loued Martha and her sister, Lazarus. Now wha he herde
that he was sick, he abode two dayes in ý place where he was.

After warde sayde he vnto his disciples:
Let vs go agayne ý to Iewry. His disciples sayde vnto him: Master, * lately wolde the Iewes hane stoned the, ý wilt thou go thither agayne? Jesus answered: Are there not twolue houres in ý daye? He ý walketh in the daye, stembleth not, for he seyeth ý light of this worlde. But he that walketh in the night, stambleth: for there is no light in him.

B This he spake, ý after warde sayde he vnto thè: Lazarus oure frende slespeth, but I go to wake him out of slepe. Thè sayde his disciples: LORDE, ýf he slepe, he shal do well yough (Howbeyt Jesus spake of his death but they thought ý he had spoke of ý bodely slepe.) Thè sayde Jesus vnto thè planely: Lazarus is deed, ý I am glad for your sake, ý I was not there, that ye maye beleue. Neuertheles let vs go vnto hi. Thè sayde Thomas (which is called Didimus)* vnto ý disciples: Let vs go also, ý we maye dye with ýi.

Thè came Jesus, ý founde ý he had lyen in ý grave foure dayes allready. Bethanye was nye vnto Ierusale, aboute fiftene furlöges. And many of the Iewes were come to Martha ý Mary, to cōforte thè ouer their brother. Now whà Martha herde ý Jesus came, she wète to mete him. But Mary satt styl at home.

C Thè sayde Martha vnto Jesus: LORDE, ýf thou haddest bene here, *my brother had not bene deed. But neuertheles I knowe also, what soeuer thou axest of God, that God wyl gene it the. Jesus sayde vnto her: Thy brother shal ryse agayne. Martha sayde vnto hi: I knowe, ý he shal ryse agayne in the resurreccion at ý last daye. Jesus saide vnto her: I am the resurreccion ý the life.† He ý beleueth on me, shal lyue, though he were deed allready: ý whosoever lyueth and beleueth on me, shal neuer dye. Belenueth thou this? She saide vnto him: Yee LORDE, I beleue, that thou art Christ the sonne of God, whiche shuld be come in to the worlde. And whà she had sayde this, she wète hir waye, ý called Mary hir sister secretly, ý saide: The maister is come, ý calleth for the. Whanne she herde that, rose vp quckly, and came vnto him: For Jesus was not yet come in to ý towne, but was yet in the place, where Martha met him. The Iewes that were with her in the house and comforted her, when they sawe Mary, that she rose vp haistely, ý wente out, they followed her, ý saide: She goeth to the graue, to wepe there.

Now whà Mary came where Jesus was ý sawe him, she fell downe at his fete, ý sayde vnto hi: LORDE, ýf thou haddest bene here, my brother had not bene deed. Whà Jesus sawe her wepe, ý the Iewes wepinge also ý came with her, he groned in the sprete, ý was sory with in himself, ý sayde: Where hauye ye layed him? They sayde: LORDE come, ý se it. And ýs Jesus wepe. Then sayde ý Iewes: Beholde how he loued him. But some of the saide: Could not he ý which opened the eyes of ý bluye, hauye made also, that this mā shulde not hauye dyed? But Jesus groned agayne in himself, and came to the graue. It was a cawe, and a stone layed on it. Jesus saide: Take away ý stone. Martha the sister of him ý was deed, saide vnto hi: LORDE, he stynketh allready, for he hath bene deed foure dayes. Jesus sayde vnto her: Sayde I not vnto the, that ýf thou dyddest beleue, thou shuldest se the glory of God?

Then toke they awaye the stone, where the Œ deed laye. Jesus lyf vp his eyes, and sayde: Father, I thāke ý, that thou hast herde me. Howbeit I knowe, that thou hearest me allwaye: but ý because of ý people that stonde by, I sayde it, that they maye beleue, that thou hast sent me.

Whanne he had sayde this, he cryed loude: Lazarus come forth. And ý deed came forth bounde hunde ý fote with grate cloyses, ý his face bounde with a napkyn. Jesus sayde vnto thè: Lowse him, ý let him go. Many now of ý Iewes which were come vnto Mary, and sawe what Jesus dyd, beleued on him. But some of thè wente their waye vnto the pharises, and tolde thè what Jesus had done.

*Then the hye prestes, and the pharises gathered a counsell, and sayde: **What do we? This man doth many tokens. Yf we let him go thus, all me wyl beleue in hym: ††thè shal the Romanyes come, and take awaye oure londe and people. But one of

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* Joh. 7. e. 8. e. 10. c. † Mat. 9. e. Mar. 5. e. Luc. 8. c. * Joh. 20. c. † Joh. 11. d. ‡ Rom. 1. b. Joh.
them, named Caiphas, which was to be of the highest priest of the same year, sayd unto them: Ye know nothing that ye consider would be any thing at all. It is better for us that one man dye for the people, then that all the people shulde perish.

This spake he not of himself, but for so much as he was of the high priest of the same year, he prophesied. For Jesus was for to dye for the people, and not for the people onely, but that he shulde gather together the children of God, which were scattered abroad: From that daye forth they took counsel, how they might put him to death. Jesus walked no more openly among the Jews, but went from thence in to a countrey by the wyldernes, to a cite called Ephraim, there had he his byenge with his disciples.

The Jews Easter was nase at hande. And there went vp many to Jerusalem out of that countrey before this Easter, to purifie them selues. Then stode they vp, and axed after Jesus, and spake amonge them selues in the temple: Wha thynke ye, that he cometh not to this feast? The high preste & pharises had gotten a commendment, that ye eny man knewe where he were, he shulde shewe it, that they might take him.

The rīj. Chapter.

Six days before Easter came Jesus vnto Bethanye, where Lazarus was, which was dead, whose Jesus raised vp from the dead. There they made him a supper, and Martha serued. But Lazarus was one of them, that sat at the table with him. Then toke Mary a pounde of ointment of pure and costly Nardus, and anointed Jesus eate, dried his eate with hir heere. The house was full of the saoure of the ointment. Then sayd one of his disciples, Iudas Iscarioth Symous sonne, which afterwarde betrayed him: Why was not this ointment sold for three hundred pens, and ginen to the poore? (This sayde he not that he cared for the poore, but because he was a thefe, and had the bagge, and bare that which was gonne) Then sayd Jesus: Let her alone, this hath she kept against the daye of my burynge. For the poore have ye allwaye with you, but me haue ye not allwaye.

Then mouch people of the Iewes had knowledge, that he was there, and they came not for Jesus sake onely, but also they might see Lazarus, whom he had raised from the dead. But they high preste were advised to put Lazarus to death also: because of his sake many of the Jews were awaye and beleved on Jesus.

Vpon the nexte daye mouch people which were come vnto the feast, when they herde that Jesus came to Ierusale, they tooke branches of palmes, and were out to meete him, and cryed: Hosanna, Blessed be he, that in the name of the Lorde commeth kyng of Israel. Jesus gave a yonge Asse, and rode theron, As it is wryt: * Feare not thou daughter of Sion, behold, thy kyng cometh ryding vpó an Asses foale. Neuer theles his disciples understode not these things at the first, but when Jesus was glorified, then remembreth they that soch things were wryt of him, and that they had done soch things vnto him.

The people that was with him when he called Lazarus out of the grave and raised him from the dead, commended the acte. Therefore the people met him, because they herde, that he had done soch a miracle. But the pharises sayde amongeth them selues: Ye se, that we preuyale nothinge, beholde, all warde runneth after him.

There were certayne Grekes (amonge them that were come vp to Ierusale to worship at the feast) the same came vnto Philippe, * which was of Bethsaida out of Galile, sayd they: Syr, we wolde fayne se Jesus. Philippe came, tolde Andrew. And agayne, Philippe and Andrew tolde Jesus. Jesus answered the, and sayde: The houre is come, that the soune of man must be glorified.

Verely verely I saye vnto you: Excepte the wheatsorne fall in to the grounde, and dye, it bydeth alone: But ye if it dye, it bryngeth forth moch frute. He that loueth his life, shal lose it: and he that hateth his life in this worlde, shal kepe it vnto life everlastinge. He that wyl serue me, let him folowe me.
And where I am, there shall my servant be also: and he that serveth me, him shall my Father honour.

*Now is my soul troubled, and what shall I say?* Father, help me out of this hour. But therefore am I come in to this hour. Father, glorifie thy name.

Then came there a voice from heaven: I have glorified it, and wyl glorifie it agayne. Then sayde the people that stode by and herde: It thondereth. Other sayde: An angell spake vnto him. Jesus answered, and sayde: *This voyce came not because of me, but for youre sakes.*

Now goeth the judgment ouer the world. Now shal the prynces of this worlde be thrust out. And I whan I am lift vp from the earth, wyl drawe all vnto me. (But this he sayde, to signifie, what death he shulde dye.) Then answered him the people: We haue herde in the lawe, that Christ endureth for euere: and how sayest thou then, that the sonne of man must be lift vp? Who is this sonne of man?

"Then sayde Jesus vnto them: The light is yet a little whyle with you, walke whyle ye haue the light, that the darknesse fall not vpou you. Hee that walketh in the darknesse, woloth not whither he goeth. Beleeue ye on the light, whyle ye haue it, that ye maye be the children of light.

These thinges spake Jesus, and departed awaye, and hyd himself from them. And though he had done soch tokens before thee, yet beleued they not on him, that the sayenge of Esay the prophet might be fulfilled, which he spake: LORDE, who beleueth oure preachinge? Or to whom is the arme of the LORDE opened? Therefore coudele they not beleue, for Esay saide agayne: He hath blynded their eyes, and hardened their hert, that they shulde not se with the eyes, ner vnderstande with the hert, shulde be converted, and he shulde heale them. This sayde Esay, whan he sawe his glory, and spake of him.

Neuertheles many of the chefe rulers beleued on him, but because of the Pharisses they wolde not be aknowne of it, lest they shulde be excommunicate. For they loued more the pryaze with men, then with God.

Jesus cryed and sayde: He thayt beleueth on me, beleueth not on me, but on him that sent me. And he that seyth me, seyth hym sent me. "I am come a light in to the worlde, that whosoever beleueth on me, shulde not bynde in darknesse. And he that heareth my words and beleueth not, I judge him not, for I am not come to judge the worlde, but to saue the worlde. He that refuseth me, and receauneth not my words, hath one allready that judgeth him. And the worlde that I haue spoken, that shall judge him at the last daye. For I haue not spoken of my self: but the father that sent me, hath gaven me a commandement, what I shulde do and saye. And I knowe that his commandement is life everlasting. Therefore loke what I speake, that speake I euene so, as the father hath sayde vnto me.

**The riji. Chapter.**

BEFORE the feast of Easter whan Jesus a knewe that his tyme was come, that he shulde departe out of this world vnto his father, as he loued his which were in the world, euene so loued he them vnto the ende. And after supper, whan the deuell had alreadie put in to the hert of Iudas Iscarioth Symons sonne, to betraye him, Jesus knowinge that the father had gaven all thinges in to his handes, that he was come from God, and wente vnto God, he rose from supper, and layed asyde his upper garments, and toke a towell, and gyrded it aboute him. Afterwaerde poured he water in to a basen, and beganne to wash the disciples fete, and dryed them with the towell. He was gyrded withall.

Then came he vnto Symon Peter, and sayde vnto him: LORDE, shal thou washe my fete? Jesus answered and sayde vnto him: What I do, thou knowest not now, but thou shalt knowe it hereafter. Then sayde Peter vnto him: Thou shalt neuer washe my fete. Jesus answered him: Yf I wash ye not, thou shalt haue no parte with me. Symon Peter sayde vnto him: LORDE, not the fete onely, but the handes also and the heade.

Jesus sayde vnto him: He that is washe nedeth not, saue to washe fete but is cleane euery whytte. And ye are cleane but not..."
all. For he knewe his betrayer, therfore sayde he: ye are not all cleane.

Now when he had washen their fete, and taken his clothes, he sat him downe agayne, and sayde vnto thē: Wote ye what I haue done vnto you? Ye call me master and LORDE, and ye saye right therin, for so I am. Yf I then youre LORDE and master haue washen youre fete, ye ought also to wash one anothers fete. *I haue geue you an ensample, that ye shulde do as I haue done vnto you. Verely verely I saye vnto you: *the seruaunt is not greater then his lorde, nether is the Apostell greater then he that sent him. Yf ye knowe these things, *blessed are ye yf ye do them. I speake not of you all, I knowe whom I haue chosen, but that the scripture might be fulfilled: ↑He y eateth my bred, hath līf vp his hele against me. I tell it you now, before it come, that when it is come to passe, ye maye beleue, that I am he.

Verely verely I saye vnto you: He that receaueth whom so euerm I sende, *receaueth me: and he that receaueth me, receaueth him that sent that me. Whan Jesus had thus sayde, he was heuy in sprete, and testifie, and sayde: ↑Verely verely I saye vnto you: One amonge you shall betray me. Then the discipes loked one vpon another, q were in doute, of whom he spake. But there was one amōge his discipes, that leaned at the table on Jesus bosome, whō Jesus loued:* to him beckened Symon Peter, that he shulde axe, who it was, of whom he spake. For the same leaned vpō Jesus brest, and sayde vnto him: LORDE, who is it? Jesus answered: It is he, vnto whom I dippe the soppe q geue it. And he dippe in the soppe, and gau e vnto Iudas Iscaritho Symsonne, and after y soppe the deuell entred in to him.

Then sayde Jesus vnto him: That thou doest, do quykely. But y same wyst no man at the table, for what intent he sayde it vnto him. Some thought (for so mōch as Iudas had the bagge*) that Jesus had sayde vnto him: Bye that is necessary for vs agaynst the feast: Or that he shulde geue some thing vnto the poore. When he had receaued the soppe, he wente out immediatly, and it was night.


When he was gone forth, Jesus sayde: D Now is the some of ma glorified,* and God is glorified in him. Yf God be glorified in him, the shal god glorifie him also in hisel, q straight wyaye shal he glorifie him. Deare childe, I am yet a little whyle with you. Ye shal seke me, and (as I saye vnto y Iewes') whither I go, thither can ye not come. And now I saye vnto you, ↑A new cómandemēt geue I you, that ye loute together as I haue loute you, y euven so ye loute one another. By this shal euery man knowe that ye are my discipes,* yf ye haue loute one to another. Symon Peter sayde vnto him: LORDE, whither goest thou? Iesus answered him: Whiter I go, thou canst not folowe me now, but thou shalt folowe me herafter. Peter sayde vnto him: LORDE, why cā not I folowe the now? I wil geue my life for thy sake. Jesus answered him: Wilt thou geue thy life for my sake? Verely verely I saye vnto y. ↓ The cock shall not crowe, tyll thou haue denied me thryste.

The riiij. Chapter.

A ND he sayde vnto his discipes: Let not a youre hert be afrayed. Yf ye beleue on God, thē beleue also on me. In my fathers house are many dwellings. Yf it were not so, I wolde haue tolde you: I go to prepare the place for you. And though I go to prepare the place for you, yet wil I come agayne, and receaue you vnto my self, y ye maye be where I am. And whither I go, ye knowe, and the waye knowe ye also.

Thomas sayde vnto him: LORDE, we knowe not whither thou goest, α how can we knowe the waye? Jesus sayde vnto him: I am the waye, and the trueth, and the life. "Noman cómeth to the father but by me. Yf ye knewe me, ye knewe my father also. And frō hēc forth ye knowe hī, q haue sene him. Philippe sayde vnto him: LORDE, shewe vs the father, and it sufīceth vs. Jesus sayde vnto him: Thus longe am I with you, and hast thou not knowe me? Philippe, he that seyth me, seyth the father. And how seyst thou then: Shewe vs the father? Beleueth thou not that I am in the father," and that y
father is in me? The wordes that I speake vnto you, those speake not I of my self: but the father that dwelleth in me, he doth the workes. Believe me, that I am in the father, and that I father is in me: Or els, believe me at the leest for the workes sake.

Very very I saye vnto you: He that beleueth on me, shal do the workes that I do, and shall greater then these: for I go to the father. And what soever ye axe I father in my name, that ye I do, that the father maye be prayed in the sonne. Yf ye axe any thinge in my name, I wyl do it.

Yf ye loue me, kepe my commaundementes. And I wyl praye the father, and be shal geue you another comforter, that he maye byde with you for ever: euyn sprete of truem, whom ye worlde can not receaue, for it seyth him not, nether doth it knowe him: but ye knowe him, for he abyeth with you, & shalbe in you.* I wil not leaue you comfortles, I come vnto you. It is yet a little while, the shal the worlde se me nomore, but ye shal se me: for I lyue, and ye shal lyue also. In daye shal ye knowe, that I am in the father and ye in me, and I in you. He that hath my comforter, and kepeth them, the same is he that loueth me: and he that loueth me, shalbe loued of my father: & I wyl loun him, and wyl shewe myne awne selfe vnto him. *Iudas sayde vnto hî: (not that Iscarioth) IORDE, What is the cause thē, that thou wilt shewe thy selfe vnto vs, and not vnto the worlde?

Jesus answered, and sayde vnto him: He that loueth me, wyl kepe my worde, and my father wyl loun him: and we wyl come vnto him, and wyl make oure dwellyinge with him. But he that loueth me not, kepeth not my sayenges. And the worde that ye heare, is not myne, but the fathers which hath sent me.

This haue I spoken vnto you, whyle I was with you. *But that comforter euyn holy goost, who my father shal sende in my name, he shal teache you all thinges, & bringe all to youre remembrance, what soever I haue tolde you.

Peace I leaue vnto you, my peace I geue you: I geue not vnto you, as the worlde geneth. Let not youre hert be troubled, nether let it be afrayed. Ye haue herde, that I sayde vnto you: I geue, come agayne vnto you. Yf ye loued me, ye wolde reioyse, because I saide, I go to the father: for I father is greater thē I. And now haue I tolde you, before it come, that when it is come to passe, ye maye beleue: Here after wyl not I talke moch with you. *For the pynesse of this worlde come, and hath nothinge in me. But that the worlde maye knowe that I loue ye father. And as the father hath commaundede me, so do I. Aryse, let vs go hence.

The 16. Chapter.

I AM a true vyne, and my father is an husbande man. Every braunch that bringeth not forth frute in me, shal he cuit of: and euery one that byngeth forth frute, shal he pouer, it maye bringe forth more frute. Now are ye cleane, because of the worde, that I haue spokē vnto you. Byde ye in me, and I in you. Like as ye braunch can not bynge forth frute of it selfe excepte it byde in the vyne, Euen so nether ye also, excepte ye abyde in me.

I am the vyne, ye are the braunches. He that abydeth in me, and I in him, the same byngeth forth moch frute: for without me can ye do nothinge. He that abydeth not in me, is cast out as a vyne braunch, and it wythereth, and men gather it vp, and cast it in to the fyre, and it burneth. **Yf ye abyde in me, and my worde abyde in you, ye shal axe what ye wyl, it shal be done vnto you. Herin is my father praysed, that ye bynge forth moch frute, and become my disciples. Like as my father hath louned me, euē so haue I louned you. Cōtynue ye i my loun,** Yf ye kepe my commaundementes, ye shall cōtynue in my loun: like as I haue kepte my fathers commaundementes, and cōtynue in his loun.

These thinges haue I spoken vnto you, that my ioye might remayne in you, and ye youre ioye might be perfecte. *This is my cōmaundement, that ye loun together, as I haue louned you. No man hath greater loun, then to set his life for his frende. **Ye are my frendes, ye do that I commaunde you. Hence forth call I you not seruauntes, for a
These things have I said unto you, that ye shulde not be offended. They shall excomunicate you. The tyme commeth, that who soever putteth you to death, shall thinke that he doth servyce vnto God. And sorch thinges they do vnto you, because they have nether knowne thy father ner yet me. But these thinges have I saidye unto you, that when the tyme cometh ye maye thinke theron, that I tolde you. But these thinges have I not sayde vnto you from the begynnynge: For I was with you.

But now I go vnto him that sent me, and none of you axeth me: Whither goest thou? but because I haue sayde these thinges vnto you, yore hert is full of sorowe. Neuertheles I tell you the trueth, It is better for you if I go awaye: For if I go not awaye that comforter commeth not vnto you: but if I departe, I wil sende hi vnto you. And when he commeth, he shal rebuke the worlde of synne, and of righteousnes, of judgment. Of synne, because they beleue not on me. Of righteousness, because I go to the father, and ye shal se me nomore. Of judgmet, because the prynce of this worlde is judged alreadye.

I haue yet moch to saye vnto you, but ye can not now beare it awaye: howbeit when he (the sprote of trueth) commeth 'he shal lede you in to all trueth. For he shal not speake of himself, but what soever he shal heare, that shal he speake: and he shal shewe you, what is for to come. He shal glorifie me: for he shal receaue of myne, and shal shewe vnto you. All that the father hath, is myne. Therfore haue I sayde: he shal receaue of myne, and shewe vnto you.

After a little whyle, and ye shal not se me: and agayne after a little whyle, and ye shal se me: for I go to the father. Thé saide some of his disciples amonc them selues: What is this that he sayeth vnto vs, After a little whyle, and ye shal not se me: agayne after a little whyle, ye shal se me: for I go to the father? Then sayde they: What is this, that he sayeth: After a little whyle? We can not tell what he sayeth. Then perceaued Iesus that they wolde axe him, and he sayde vnto them: Ye enquyre of this amonc youre selues, that I sayde: After a little whyle, and ye shal not se me: agayne after a little whyle, and ye shal se me.

Verely verely I saye vnto you: Ye shal wepe and lamente, but the worlde shal rejoyse: Ye shal be sorry, but youre sorowe shall be turned in to ioye. A woman when she traunyleth, hath sorowe, for hir houre is come. But when she is declueryed of the childe, she
thinketh nomore of the anguyse, for ioye that a man is borne in to the worlde. And now haue ye sorowe also: but I wil se you agayne, and youre hert shall reioyse, and youre ioye shall noman take from you. And in that daye shall ye axe me no question. *Verely verely I saye vnto you: If ye axe * father ought in my name, he shal geue it you. Hither to haue ye axed nothinge in my name. Axe, and ye shal receaue, * youre ioye may be perfecte. These thinges haue I spoken vnto you *proverbes. Neuertheles the tyne commmeth, that I shal speake nomore by proverbes, but I shal shewe you planely of my father.

In that daye shall ye axe in my name. And I saye not vnto you, that I wyl praye vnto the father for you: for the father himself loneth you, because ye haue loued me, * beleued that I am come out from God. * I wente out from the father, and came in to the worlde: Agayne, I leaue * worlde, and go to the father. His disciples sayde vnto him: Beholde, now talkest thou planely, and speakest no proverbe. Now are we sure * thou knowest all thinges, and nedest not that eny mā shulde axe the. Therfore beleue we, that thou camest out from God: Jesus answered them: Now ye do beleue: * Beholde, the houre draweth nye, and is come allready, that ye shalbe scatred, euery man in to his awne, and shal meaue alone: *and yet am I not alone, for the father is with me. These thinges haue I spoken vnto you, that in me ye might haue peace.* In * worlde haue ye trouble, but be of good comforte, I haue overcom the worlde.

**THESE thinges spake Jesus, and lift vp his eyes towarte heauen, and sayde: Father, the houre is come, that thou glorifie thy sonne, that thy sonne also maye glorifie thee. Like as thou hast geuen him power ouer all fleshe, * that he shulde geue euerlastinge life to as many as thou hast geuen him:* But this is the life euerlastinge, that they knowe the (that thou onely art the true God) and whom thou hast sent, Jesus Christ.

*I haue glorified * vpō earth, * finished * worke, * thou gauest me to do. And now glorifie me thou father by thine awne self, with * glory which I had or euer the worlde was. * I haue declared thy name vnto * men, whom thou gauest me from the worlde. They were thine, and thou gauest them vnto me, and they haue kepte thy worde.

Now knowe they, that all thinges what souer thou hast geuen me, are of thee. For * wordes which thou gauest me,* haue I geue vnto them, and they haue receaued them, * knowne of a trueth, that I am come forth from the, and haue beleued, that thou hast sent me. I praye for them, and praye not for the all worlde, but for them whom thou hast geuen me, for they are thine. And all that is myne, is thine: and what thine is, that is myne. And I am glorified in them. And now am I nomore in the worlde, and they are in * worlde, and I come to the. Holy father, kepe in thy name, those whom thou * hast geuen me, that they maye be one, like as we are. Whyle I was with the in the worlde, I kepe them in thy name. Those * thou gauest me, haue I kepte, and none of them is lost, but that lost childe,* that the **scripture might be fullyfled. But now come I vnto the, and this I speake in the worlde, that they maye haue my ioye perfecte in them. I haue geuen them the wordes,** and the worlde hateth the: for they are not of the worlde, euens as I also am not of the worlde. I praye not that thou shuldest take them out of the worlde,** but that thou kepe the fro euell. They are not of the worlde, as I also am not of the worlde.

Sanctifie them in thy trueth. Thy worde is the trueth. Like as thou hast sent me in to the worlde, so haue I sent them in to the worlde: and for their sakes I sanctifie my self, that they also maye be sanctifie in the trueth.

Neuertheles I praye not for them onely, but also for those, which thorow their worde shal beleue on me, that they all maye be one, like as thou father art in me, and I in * that, that they also maye be * one in vs: that the worlde maye beleue, that thou hast sent me. And the glory which thou gauest me, haue I geuen

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WHAN Jesus had thus spokè, he went forth with his disciples over the broke Cedron, where there was a gardèn, in to the which Jesus entred and his disciples. But Iudas y betrayed hi, knewe the place also. For Jesus resorted thither oft tymes with his disciples. Now when Iudas had taken vnto him the co pancre, a munysitter of the hye prestes and Pharises, he came thither with creshettes, with lanternes, and with weapons. Jesus now knowinge all y shulde comse ypon him, wente forth, and sayde vnto thè: Whom seke ye? They answered him: Jesus of Nazareth. Jesus sayde vnto them: I am he: Iudas also which betrayed him, stode with thè. Now when Iesus sayde vnto thè: I am he, they wete bacwardes, and fell to the grounde. Then axed he thè agayne: Whom seke ye? They sayde: Jesus of Nazareth. Jesus answered: I haue tolde you, that I am he. Yf ye seke me, then let these goe their waye. That the worde be fulfilled, which he sayde: Of them whò thou gauest me, haue I not lost one. Then had Symon Peter a swerde, and drewe it out, and smote the hye prestes servaunt, and cut out of his right eare. And y servauntes name was Malchus. 

Then sayde Iesus vnto Peter: Put vp thy swerde in to the sheeth. Shal I not drynke of y cuppe, which my father hath geue me? Then the company and the captayne y the officers of the Iewes toke Jesus, and bounte him, y led him awaye first vnto Annas, that was fatherlawe vnto Caiphas, which was hye prest y same yeare. It was Caiphas, which gauè coçcell vnto y Iewes that it were good, that one man shulde dye for the people.

As for Symon Peter, he and another discipule folowed Jesus. The same discipule was knowne vnto the hye prest, and wepte in with Jesus in to the hye prestes palace. But Peter stode without at the dore. Then y other discipule which was knowne vnto the hye prest, wente out, and spake to the damsell y kepè the dore, and brought in Peter. Then the damsell that kepè the dore, sayde vnto Peter: Art not thou also one of this mans discipules? He sayde: I am not.

The servauntes y officers stode, and had made a fyre of coles (for it was colde) y warmed thè selues. Peter also stode with them, and warmed him self. The hye prest axed Jesus of his discipules, and of his doctryne, Jesus answered him: I haue spoken openly before the worlde, I haue euer taught in the synagoge and in the tèple, whither all the Iewes resorted, y in secreete haue I spokè nothinge. Why axest thou me? Axe thè y haue herde, what I haue spoken vnto thè: beholde, they can tell what I haue sayde. But when he had thus spokè, one of the officers that stode by, smote Jesus on the face, and sayde: Answerest thou the hye prest so? Jesus answered him: Yf I haue euell spokè, thè beare wyntnesse of euell: but yf I haue well spoken, why smytest thou me? And Annas sent him bounde vnto Caiphas y hye prest.

Symò Peter stode and warmed him self. Thè sayde they vnto him: Art not thou one of his discipules? He denied, and sayde: I am not. A servaunt of the hye prestes, a kynszma of his, whose eare Peter had smytted of, sayde vnto him: Dyd not I se the in the gardè with him?

Then Peter denied agayn. And immediately the cock crew. Then led they Jesus from Caiphas in to the comon hall. And it was early in the mornyng. And they them selues wepte not in to the comò hall, lest they shulde be defyled, but y they might eate y Pasccall lambe. Then wente Pilate out vnto thè, and sayde: What accusation bryng ye agaynst this man? They answered, and sayde
Behold, it is the Shaloth. Then Pilate vnto the: Art thou the kyng of the Iewes? Jesus answered: Sayest thou that of thy self, or haue other tolde it the of me? Pilate answered: Am I a Iew? Thy people and the hye prestes haue delyuered the vnto me. What hast thou done? Jesus answered: My kyngdome is not of this worlde. Yf my kyngdome were of this worlde, my mynisters wolde fight therfore, y shulde not be delyuered vnto the Iewes. But now is my kyngdome not from hence. Thence Pilate vnto hi: Art thou a kyng the? Jesus answered: Thou sayest it, for I am a kyng. For this cause was I borne, and came in to the worlde, that I shulde testifie the truth. Who so euer is of the trueth, hearth my voyce. Pilate sayde vnto hi: What is the trueth? And when he had sayde that he wete out agayne to the Iewes, and sayde vnto them: I fynde no gylnesse in hym: But ye haue a custome, that I shulde geue one vnto vou lowse at Easter. Wyl ye now? I lowse vnto you the kyng of y Iewes? Thence they agayne altogether, and sayde: Not hym, but Barrabas. Yet was Barrabas a murthurer.

The r.v. Chapter.

THEN Pilate take Jesus, and scourgred him. And the soudyers platted a crowne of thornes, and set it vpon his head, and a purple garment vpon him, and sayde: Hayle kyng of the Iewes. And they smote him on the face. Then wente Pilate forth agayne, and sayde vnto the: Behold, I brynyge hym forth vnto you, y ye maye knowe, y I fynde no faute in hi. So Jesus wente out, ware a crowne of thorne and a purple robe. And he sayde vnto them: Behold, the man. When the hye prestes the mynisters sawe hym, they cryed, sayde: Crucifye, crucifye. Pilate saide vnto the: Take ye hym, and crucifye him, for I fynde no gylnnesse in hym. The Iewes answered him: We haue a lawe, after oure lawe he ought to dye, because he made hym self the some of God. When Pilate herde that worde, he was the more afrayed, and wente agayne in to the comon hall, and sayde vnto Jesus: Whence art thou? But Jesus gaue him no answere. Thence Pilate vnto hym: Speakest thou not vnto me? Knowest thou not, y haue power to crucifye y, haue power to lowse y? Jesus answered: Thou shuldest haue no power vpô me, ye it were not geue the from aboue. Therfore he that delyuered me vnto y, hath the more synne. From that tyme forth Pilate sought means to lowse hym. But the Iewes cryed, sayde: Yf thou let him go, thou art not the Emperours fréde. For whoseuer maketh himself kyngse, is agaynst the Emperoure.

When Pilate herde y worde, he brought Jesus forth, sat hi downe vpô y iudgmet seate, in the place which is called the Paumet, but in the Hebreue, Gabbatha. It was the daye of preparinge of the Easter aboute the sixte howre. And he sayde vnto the Iewes: Beholde your kyngse. But they cryed: Awaye with him, awaye with him, crucifie him. Pilate saide vnto the: Shall I crucifye youre kyngse? The hye prestes answered: We haue no kyngse but y Emperoure. The delyuered he vnto them, to be crucifyed.

They toke Jesus, and led him awaye. And he bare his crosse, and wente out to the place called y place of deed mens skulles, which in Hebreue is named Golgatha, where they crucifie him, and two other with hym, on either syde one, but Jesus in the myddles. Pilate wrote a superscription, and set vpon the crosse. And there was wrytten: Jesus of Nazareth, kyngse of the Iewes. This superscription red many of the Iewes. For y place where Jesus was crucifievd, was nye vnto the cite. And it was wrytten in Hebreue, Greke and Latyn. Then sayde the hye prestes of the Iewes vnto Pilate: Wryte not kyngse of the Iewes, but y he sayde, I am kyngse of the Iewes. Pilate answered: What I haue wrytten, that haue I wrytten.
The soudyers, when they had crucified Jesus, took his garmentes, and made foure partes, to euery soudyer one parte, and the cote also. As for the cote, it was vsnowed fro aboue, wrought thorow and thorow. Then sayde they one to another: Let vs not deude it, but cast lottes for it, who shal haue it, that the scripture might be fulfilled, which sayeth: *They haue parted my garmentes amongst them, and on my cote haue they cast lottes. This dyd the soudyers in dede.

There stode by the crosse of Jesus, his mother, and his mothers sister Mary, the wife of Cleophas, and Mary Magdalene. Now whan Jesus sawe his mother, and the disciple stondynge by, wh6 he loued, he sayde vnto his mother: Woman, beholde, that is thy sonne. Then sayde he to the disciple: beholde, that is thy mother. And from that houre the disciple toke her vnto him.

After that, whan Jesus knewe that all was perfourmcd, *that the scripture might be fulfilled, he sayde: I am a thirst. There stode a vessell full of wyneger. They fyllcd a sponge with wyneger and *wonde it aboute with ysope, and helde it to his mouth. Now whan Jesus had receaued the wyneger, he sayde: It is fynished, and bowed his heade, and gane vp the goost.

The Iewes then, for so much as it was the daye of preparinge, that ¥ bodies shulde not remayne vpon the crosse on the Sabbath, (for ¥ same Sabbath daye was greate) besought Pilate, that their legges might be broken, and that they might be taken downe. Then came the soudyers, and brake the legges of the first, and of the other that was crucified with him. But whan they came to Jesus, and sawe that he was deed allready, they brake not his legges, but one of the soudyers opened his syde with a speare. †And immediatly there wente oute bloude and water.

And he that sawe it, bare recorde, and his recorde is true. And he knoweth that he sayeth true, that ye might beleue also. For this is done, ¥ the scripture might be fulfilled: ¥ Ye shal not breake a bone of him. And agayne, another scripture sayeth: †They shal se him, whom they haue pearsed.

After that, Ioseph of Arimathia, which was a disciple of Iesus (but secretly *for feare of the Iewes) besought Pilate, ¥ he might take downe the body of Iesus. And Pilate gane him lycence. There came also * Nicodemus, (which afofe came vnto Iesus by night) ‡ brought of Myrrhe & Aloes mingled together, aboute an hundreth poide weight.

The toke they the body of Iesus, ¥ wonde it with lynnemen clothes, and with the spycses, as the maner of the Iewes is to burye. And by ¥ place where Iesus was crucified, there was a gardé, and in the garden a new sepulchre, where in was neuer man layed: there layed they Iesus, because of the preparinge daye of ¥ Iewes, for the sepulcre was nye at hande.

The xv. Chapter.

Vpon one daye of the Sabbath, came Mary Magdalene early (whde it was yet darcke) vnto the sepulcre, ¥ sawe that the stone was také from the sepulcre. Then ranne she, ¥ came to Symon Peter, and to ¥ other disciple, * whom Iesus loued, and sayde vnto them: They haue take awaye the LORDE out of the sepulcre, ¥ we can not tell where they haue layed him. Thé wete Peter forth and the other disciple, and came to the sepulcre. They rane both together, and that other disciple out rane Peter, and came first to the sepulcre, and loked in, and sawe the lynnemen clothes layed. But he wete not in. Thé came Symon Peter after him, and wente in to the sepulcre, ¥ sawe the lynnene clothes lye, and the napkyne that was bounde aboute Iesus heade, not layed with the lynnemen clothes, but wrapped together in a place by it self. Thé wete í also ¥ other disciple, which came first to ¥ sepulcre, ¥ he sawe í beleued; for as yet they knewe not ¥ scriptures, ‡ ¥ it behoved hi to ryse agayne fro ¥ deed. Thé wete ¥ disciples againe together.

As for Mary, she stode before ¥ sepulcre ¥ wepte without. Now as she wepte, she loked in to the sepulcre, and sawe two angels in whyte garmentes syttinge, ¥ one at the heade, ¥ the other at ¥ fete, where they had layed the body of Iesus. And they sayde vnto her: Womà, why wepest thou? She saide vnto thé: They haue taken awaye my LORDE, ¥
I wrote not where they have layed Him. And when she had said, y, she turned her selfe backe, as sawe Jesus standinge, as knewe not y it was Jesus. Jesus sayde vnto her: Woman, why wepest thou? Whom sekest thou? She thought it had bene y gardener, as sayde vnto him: Syr, if thou hast borne him hence: then tell me where thou hast layed him? and I will fetch him. Jesus sayde vnto her: Mary. Then turned she her aboute, as sayde vnto him: Rabboni, y is to saye: Master. Jesus sayde vnto her: Touche me not, for I am not yet ascended vnto my father. But go thou thy waye vnto my brethre as sayde vnto the: I ascended vp vnto my father and youre father: to my God, as youre God. *Mary Magdalene came, as tolde y disciples: I have seen the LORDE, as soch things hath he spoken vnto me.

The same Sabbath at euene when y disciples were gathered together, and the dores were shutt for feare of y Jews, came Jesus, and stode i y myddes, as sayde vnto the: Peace be with you. And wha he had so sayde, he shewed the his hades as his syde. Tho were y disciples glad, as they sawe y LORDE. The sayde Jesus vnto the agayne: Peace be with you. Like as my father sent me, euene so sçede I you. And when he had sayde y, he brethed vpó the, and sayde vnto the: Receaine the holy goost. Whose synnes soener ye remytte, they are remytted vnto the: and whose synnes so ener ye retayne, they are retayned.

But Thomas one of the twelve which is called Didimus, was not with the wha Jesus came. The sayde the other disciples vnto him: We have sene the LORDE. But he sayde vnto the: Excepte I se in his handes the prynyte of the nales, and put my hâde in to his syde, I wil not beleue.

And after eight dayes agayne were his disciples with in, as Thomas with the. The came Jesus (wha y dores were shutt) as stode in the myddes, as sayde: Peace be with you. After y sayde he vnto Thomas: Reach bither thy lynder, and se my handes, and reach bither thy hâde, and put it i to my syde, as be not faithlesse, but beleue. Thomas answered, as sayde vnto him: My LORDE, and my God. Jesus sayde vnto him: Thomas, because thou hast sene me, thou hast beleuen. Blessed are they, that se not, and yet beleue.

Many other take dyd Jesus before his disciples, which are not wryttè in this boke. But these are wryttè, y ye shulde beleue, y Jesus is Christ the sonne of God, as that ye thorow beleue mighte haue life in his name.

The 111. Chapter.

After that shewed Jesus himself agayne at the see of Tiberias. But on this wyse shewed he himself. There were together Symo Peter, as Thomas which is called Didi-mus, as Nathanael of Cana a cite of Galile, as the sonnes of Zebedee, as two other of his disciples. Symon Peter sayde vnto the: I go a fyshinge. They sayde vnto hi: We also wil go with the. They wente out, as entred in to a shippe straighte wyse. And y same night toke they nothinge. But wha it was now morow, Jesus stoode on the shore, but his disciples knewe not y it was Jesus. Jesus sayde vnto the: Childre, haue ye eny thinge to eate? They answered hi: No. He sayde vnto the: *Cast out the nett on y right syde of the shippe, as ye shal fynde. They cast out, as couldo nomore drawe it for y multitude of fishes. Tho sayde y discipline who Jesus loued, vnto Peter: It is the LORDE.

Whan Simon Peter herde that it was the LORDE, he gyrdre his mantell aboute him (for he was naked) and sprawne in to y see. But other disciples came by shippe (for they were not farre fro londe, but as it were two hundreth cubytes) and they drewe the net with the fisshes. Now whan they were come to londe, they sawe coles layed, and fysh theron, and bred. Jesus sayde vnto the: *Bringe hither of the fisshes, that ye haue taken now. Symon Peter stepped forth, and drew the nett to the londe, full of greate fyshes, an hundreth and thre and fyftye. And for all there were so many, yet was not the net broken.

Jesus sayde vnto them: Come, and dyne. But none of the disciples dryst axe him: Who art thou? For they knewe, that it was the LORDE. Then came Jesus, and toke y bred, and gaue it the: and the fisshes likewyse. This is now the thirde tyme that Jesus

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appeared vnto his disciples, after that he was rysen agayne from the deed.

Now wha they had dyne, Iesus sayde vnto Symon Peter: Symo Iohåna, louest thou me more then these do? He sayde vnto him: Yee LORDE, thou knowest y I lōue thee. He sayde vnto him: Fede my shepe. He sayde vnto him thirde tyme: Symon Iohåna, louest thou me? Peter was sory, because he sayde vnto him, louest thou me? And he sayde vnto him: LORDE, thou knowest all thinges, thou knowest, that I lōue y. Iesus sayde vnto him: Fede my shepe. Verely verely I saye vnto the: Whan thou wast yōge, thou gerdedst thyselfe, and walkedst whither thou woldest. But wha thou art olde, thou shalt stretch forth thy handes, and another shall gyrdhe the, and lede the whither thou woldest not. But this he sayde, to signifye with what death he shulde glorifye God.

Whan he had spoken this, he sayde vnto him: Folowe me. Peter turned him aboute, and sawe the disciple folowinge, whom Iesus loued, (*which also leaned vpō his brest at the supper, and sayde: LORDE, who is it that betrayeth the)? Wha Peter sawe him, he sayde vnto Iesus: LORDE, but what shal he do? Iesus sayde vnto him: Yf I wil that he tary tyll I come, what is that to the? Folowe thow me. Then wente there out a sayenge amonge the brethren: This disciple dyeth not. And Iesus sayde not vnto him: He dyeth not, but: Yf I wil that he tary tyll I come, what is that to the? This is the same disciple, which testifeyeth of these thinges, and wrothe these thinges, and we knowe that his testimony is true.

There are many other thinges also that Iesus dyd, which, yf they shulde be wryttere euery one, I suppose the worlde shulde not contayne the bokes, that were to be wrytten.


The ende of the Gospell of S. Iohn.

What the Actes conteyne.

Chap. I.—The ascension of Christ. Mathias is chosen in the stead of Judas.
Chap. II.—The commyng of the holy goost. The sermon of Peter before the congregacion at Jerusalem, and the increase of the faithfull.
Chap. III.—The halfe restored to his fete. Peter preacheth Christ vnto the people.
Chap. IV.—The Apostles are take and brought before the councell. They are forbydden to preach, but they turne them vnto prayer, and are more obedient vnto God then vnto men.
Chap. V.—The dyssemblnge of Ananias and Saphira is punyshed. Miracles are done by the Apostles, which are taken, but the angel of God bryngeth them out of preson. They are brought before the councell, The sentence of Gamaliel. The apostles are bett, they rejoyse in trouble.
Chap. VI.—Ministers (or deacons) are ordened in the congregacion to do seruice in necessary things of the body, that the Apostles maye wayte onely vp to the worde of God. Steuen is accussed.
Chap. VII.—Steuen maketh answer to his accusation, rebuketh the hardnecked Iues, and is stoned vnto death.
Chap. VIII.—Saul persecuteth the Christe, The Apostles are scaterd abrode. Philip commeth in to Samaria. Simon magus is baptised, he dyssembleth. Philip baptiseth the chamberlayne.
Chap. IX.—Paul is converte, and confoundeth the Iues. Peter rayseth Tabitha.
Chap. X.—The vision that Peter sawe. How he was sent to Cornelius. The Heithen also receaue the sprete, and are baptised.
Chap. XI.—Peter sheweth the cause wherfore he wente to the Heithen. Barnabas and Paul preach vnto the Heithen. Agabus prophesieareth the shamefull death of Herode.
Chap. XII.—Herode persecuteth the Christe, kylleth Iames, and putteth Peter in preson, who the Lorde deluyereth by an angell. The shamefull death of Herode.
Chap. XIII.—Paul and Barnabas are called to preach amonge the Heithen. Of Sergius Paulus and Elymas the sorcerar. Paul preacheth at Antioche.
Chap. XIV.—Paul and Barnabas preach at Iconium: some beleue, some stere vp sedicion. At Lysitra they wolde do sacrifice to Barnabas and Paul, which refuse it, and exorte the people to worshippe the true God. Paul is stoned, after that commeth he to Derba, lystra, Iconium and to Antioche.
Chap. XVI.—Timothy is circumcised, Paul preacheth at Philippes, and there is he put in preson.
Chap. XVII.—Paul cometh to Thessalonica, where the Iues set the cite on a roore. Paul escapeth, and commeth to Athens, where he preacheth the true and unknowne God.
Chap. XVIII.—Paul preacheth at Corinthum, continuinge there a yeare and a halfe, goeth agayne in to Syria, commeth to Ephesus, Cesarea and Antioche. Of Apollos, Aquila and Priscilla.
Chap. XIX.—Of the xij. men whom Paul baptised at Ephesus, and what miracles were done by him. Demetrius moueth sedicion in the cite.
Chap. XX.—Paul goeth in to Macedonia and in to Grekelonde. At Troas he rayseth vp a deed body. At Ephesus he calleth the elders of the congregacion together, committedh the kepinge of Gods flocke vnto them, warneth the for false teachers, maketh his prayer with them, and departeth to shippe.
Chap. XXI.—Pauls iourneye by shippe. Of Philippes the Euangelist, and Agabus the Prophet, which warneth Paul not to go to Jerusalem. He remayneth stedfast in his purpose, and is taken in the temple.
Chap. XXII.—Paul answereth the Iewes, is scourged, and layed in preson agayne.
Chap. XXIII.—Paul commeth before the counsell. Debate ariseth amongethe people, the captayne deluyereth him, God conforteth him.
Chap. XXIV.—Paul is accused before felix, he answereth for himself.
Chap. XXV.—The Iewes accuse Paul before Festus, he appealeth vnto the Emperoure, and is sent vnto Rome.
Chap. XXVI.—Kyng Agrippa heareth Paul, which telleth him his callinge from the bemyngynge.
Chap. XXVII.—Pauls shippinge towards Rome, Iulius the captayne intreateth Paul courteously, at the last they suffre shipwrake.
Chap. XXVIII.—The vyper hurteith not Pauls hande, he healeth Publius father, and preacheth Christ at Rome.
The Actes of the Apostles.

The first Chapter.

THE first treatise (deare Theophilus) haue I made of all that Iesus beganne to do and to teache, vntyll y daye that he was taken vp, after that he (thorow the holy goost) had geuen commandementes to the Apostles, whom he had chosen: to whom also he shewed himselfe "alyue after his passion, by many tokes, and appeared vnto them fourtye dayes longe, and spake vnto them of the kyngdome of God.

And when he had gathered them together, he commaundd them that they shulde not departe from Jerusalem, but to wayte for the promyse of the father, wherof (sayde he) ye haue herde of me: For Iohn baptysd with water, but ye shal be baptysed with the holy goost, which that within this few dayes.

Now when they were come together, they axed him, and sayde: LORDE, shalt thou at this tyme set vp the kyngdome of Israel agayne? But he sayde vnto them: It belongeth not vnto you to knowe the tymes or seasons, which the father hath kepe in his awne power, but ye shal receaue the power of the holy goost, which shal come vpon you, and ye shal my witnesses at Jerusalem, and in all Iewrye and Samaria, vnfo the ende of the earth.

And when he had spoken these thinges, whyle they behelde, he was taken vp, and a cloude receaue him from their sight. And whyle they loked after him, as he wente in to heauen, beholde, there stode by them two men in whyte garmentes, which also sayde: Ye men of Galile, Why stonde ye gasynge vp in to heauen? This Iesus which is takene vp from you in to heauen, shall come euyn so as ye haue sene him go in to heauen.

Then turned they agayne from the mount that is called Olivete, which is nere to Jerusalem, and hath a Sabbath dayes journee. And when they came in, they wente vp in to a parler, where abode Peter and James, Ihon and Andrew, Philippe and Thomas, Bartilmew and Mathew, James the sonne of Alpheus, and Simon Zelotes, and Iudas the sonne of James. These all contynued with one acorde in prayer and supplicacion, with the women and Mary the mother of Iesu and with his brethren.

And in those dayes Peter stode vp in the myddes amonge the disciples, and sayde: (The company of the names together, was aboute an hundred and twentye.) Ye men and brethren, this scripture must neses be fulfilled, which y holy goost by the mouth of Dauid spake before of Iudas, which was a gyde of the that toke Iesus: for he was nombred with vs, and had opteyned the felashippe of this mynistracion. This same truelye possessed the felde for the reward of vnrighteousnes, and hanged himself, and brast a sunder in the myddes, and all his bowels guszed out. And it is knowne vnto all the that dwell at Jerusalem, in so moche that the same felde is called in their mother tonge Acheldema, that is to saye, the bloude felde.

For it is wrytten in the boke of psalmes: His habitacon be voyde, and noman be dwellinge therin. And: || His bishopprike another take. Wherfore amonge these men.
which haue bene gathered together with vs
(all the tyme that the LORDE Iesus wote
out and in amonge vs, begynynge from the
baptyme of Ihon, vntyll y daye that he was
takē vp from vs) must one be a wytnesse with
vs of his resurreccion.

And they appoynted two (Joseph a
called Barsabas, whose synname was Iustus, and
Mathias.) makinge their prayer and sayenge:
Thou LORDE, which knowest the heretes of
all men, shewe whether of these two thou hast
chosen, that the one maye take the roynwe
of this mynistracion and Apostelshippe, from
thee which Iudas by transgression fell, that he
might go awaye in to his awne place. And
they gaue forth the lottes ouer them, and the
lot fell vpon Mathias. And he was counted
with the eleuen Apostles.

The ij. Chapter.

And whan the * Whyt sondaye was ful-
fyled, they were all with one acorde
together in one place. And sodenly there
came a sounde from heauen, as it had bemade
the comynge of a mightie wynde, and it
fyled the whole house where they sat. And
there appeared vnto them clouen tungen, like
as they had bene of fyre. And he sat vpon
ech one of them, and they were all fyled with
the holy goost. And they beganne to preach
with other tungen, euen as the sprete gaue
them vtertanaunce.

There were dwellinge at Ierusalem Iewes,
men that feared God, out of euery nacion
that is vnder heauen. Now whan this vjoyce
came to passe, the multitude came together,
and were astonied: For euery one herde,
that they spake with his awne tongue. They
wonderd all and marneyled, and sayde amonge
them selues: Beholde, are not all these which
speake, of Galile? How heare we the evry
one his awne tongue, wherein we were borne?
Parthians and Medes, and Elamites, and we
that dwell in Mesopotamia, and in Iewry and
Capadocia, Pontus, and Asia, Phrigia and
Pamphylia, Egipte, and in the partes of Lybia
by Cyren, and straungers of Rome, Iewes
and + Proselytes, Cretes and Arabians: we
heare them speake with oure awne tongues the
greate workes of God.

They were all amased, and wondere, and
sayde one to another: What wil this be?
But other mocked them, and sayde: They
are full of swete wyne. Then stode Peter vp
with the eleuen, and lift vp his voyce, and
sayde vnto them:
Ye men of Iewry, and all ye that dwell at
Ierusalem, be this knowne vnto you, and let
my wordes entre in at youre eares. For these
are not dronken, as ye suppose, for it is yet
but the thirde hour of y daye: but this is it,
that was spake before by the prophet Ioe.
And it shall come to passe in the last dayes,
sayeth God, I will poure out of my sprete
upon all flesh, and youre sonnes and youre
daughters shal propheye, and youre yonge
men shal se visions and youre olde men
shall daeme dreams, and on my seruauntes
and on my handymaydens wyl I poure out
of my sprete in those dayes, the they shall propheye.

And I wil shewe wonders in heauen aboue,
and tokens on the earth bene, bloute and
fyre, and the vapoure of smoke. The Sonne
shalbe in to darkenesse, and the Moone
in to bloute, before that greate and notable
daye of the LORDE come. And it shall
come to passe, Who so euere shal call vpō
the name of the LORDE, shalbe saued.

Ye men of Israel, heare these wordes: Iesus
of Nazareth, y man approwed of God amonge
you with miracles, and wonders and tokens,
which God dyd by him in the myydes amonge
you, as ye youre selues knowe also, him
(after that he was deluyered by the deter-
minate councell and foreknowlege of God)
haue ye taken by the handes of vriousarteghe
personnes, and crucyfied him, addone him,
who God hath rayesed vp, and loued the
sorowes of death, for so moch as it was vn-
possyble that he shulde be holden of it. For
David speaketh of him: A fore honde haue
I set the LORDE allwayes before me, for he
is on my right hode, that I shulde not be
moued. Theryfore dyd my hert reioyse, and
my tounge was glad: For my flesh also shal
rest in hope. For thou shalt not leue my
soyle in hell, nether shalt thou suffer thy Holy
to se corrupcion. Thou hast shewed me the
wayes of life, thou shalt make me full of ioye
with thy countenaunce.

24. d. † Mar. 16. c. ‡ Mat. 23. b. * Ioe 2. f.
# Mat. 27. f. Luc. 23. d. † Ro. 10. b. || Mat. 27. c.
‡ Act. 10. c. * Psal. 15. b.
Ye men and brethren, let me freely speake vnto you of the Patryarke Davi: For he is deed and buried, and his sepulcre is with vs vnto this daye. Wherefore now seinge he was a prophet, and knewe that God had promised him with an oth, that the frute of his loynes shulde syt on his seate, he sawe it before, and spake of the resurrection of Christ: for his soule was not left in hell, neuer hath his flesh sene corrupcion. This Iesus hath God rased vp, whereof we all are witnesses.

Seynge now that he by the right hande of God is exalted, and hath receaued of the father promyse of the holy goost, he hath shed allthe blood of the Apostles, and of the other witnesses.

When they herde this, their hert pricked them, and they sayde vnto Peter and to the other Apostles: Ye men and brethre, what shal we do? Peter sayde vnto them: Amende youre selues, and let euery one of you be baptysed in the name of Iesus Christ, for the remysion of synnes, and ye shal receaue the gift of the holy goost. For this promyse was made vnto you and youre children, and to all that are farre of whom so euer the LORDE our God shall call. And with many other wordes bare he witnesse, and exerted them, and sayde: Saue youre selues from this vntowarde generacion. They that gladly receaued his prechinge, were baptysed, and the same daye there were added vnto them aboute thre thousande soules.

They continued in the Apostles doctryne, and in the felishappe, and in brekinge of bred, and in prayer. And feare came vpo euery soule, and many wonderes and tokens were done by the Apostles. But all they that beleued, were togethre, and had all things commen. They solde their goodes and possessions, and parted them out amonoge all, acording as euery man had nede. And they continued daylie with one acorde in the tēple, and brake bred in euery house: they toke their meate with ioye, and synglenesse of hert, praysinge God, and had faoure with all people. And the LORDE added to the congregacion daylie soch as shulde be saued.

The iiij. Chapter.

PETER and Ihon wente vp together in to the temple aboute the nyghte houre to praye. And there was a certayne man halt from his mothers wombe, whom they brought and layed daylie at the gate of the tēple, which is called, the Betsyfull, that he might axe almesse of them that were in to the temple. Now whan he sawe Peter and Ihon, that they wold in to the temple, he desyred to receaue an almesse. Peter behelde him with Ihon, and sayde: Loke on vs. And he gane hede vnto them, hopynge to receaue some thinge of them. Howbeit Peter saide: Syluer and golde haue I none: but soch as I haue geue I the. In the name of Iesus Christ of Nazareth ryse vp a walke. And he toke him by the righte hande and lifte him vp. Immediatly his legges and bones were made strege, and he sprang, stode and walked, and entred with them in to the tēple, walkyng, and leapinge and praysinge God.

And all the people sawe him walke and praye God. And they knewe him, it was he, which sat for almesse at the Betsyfull gate of the temple. And they were fylled with wondrynge, and were astonnyed at that, which had happened vnto hi. But as this hault which was healed helde him to Peter and Ihon, all the people ranne vnto them in to the porch, which is called Salomōs, and wondred.

When Peter sawe that, he answered vnto the people: Ye men of Israel, why marauyle ye at this, or why loke ye so at vs, as though we by oure awne power or deseruynge, had made this man to walke? The God of Abrahaam and of Iaac, and of Iacob, God of oure fathers hath glorified his childe Iesus, whom ye deluyered and denied in the presence of Pilate, whan he had judged him to be lowes. But ye denied the holy and iust, and desired the murthurer to be geuen you, but ye slewe the pryncye of life, whom God hath rased from the deed, of the which we
are witnesses. And thorow thy faith in his name, hath he confirmed his name vpon this man, whom ye se and knowe: and faith thorow him, hath gue this man this health before youre eyes.

Now deare brethren, I knowe that ye haue done it thorow ignorance, as dyd also youre rulers. But God, which by the mouth of all his prophets had shewed before, thy Christ shulde suffre, hath so fulfilled it. Do penance now therefor and turne you, that youre synnes maye be done awaye, when the tyme of refreshinge shall come before the presence of the LORDE, and when he shall sende him, which now before is preached vnto you, euen Jesus Christ: which must receaue heauen vntylly the tyme that all thinges, which God hath spoken by the mouth of his holy prophets sence thy worlde beganne, be restored agayne.

For Moses sayde vnto thy fathers: A prophet shall the LORDE your God rayse vp vnto you, euen from amõge youre brethren, like vnto me: him shal ye heare, in all that he shal saye vnto you. And it shall come to passe, what soule souer shall not heare the same prophet, shall be destroyed from amonge the people. And all the prophets from Samuel and thence forth as many as haue spoken, haue likewyse tolde of these days.

Ye are the children of the prophets and of the counaunt, which God made vnto oure fathers, when he sayde vnto Abrahâ: "Thorow thy sede shall all thy nacies of thy earth be blessed."

First vnto you hath God raysed vp his childe Jesus, sent him vnto you, to blesse you every one shulde turne frô his wickednesse.

The iii. Chapter.

But as they spake to thy people, there came vnto the the presettes and the rulers of the têple, and the Saduces, whe it greden they they taught the people, preached in Jesu resurrection frô the dead and they layed handes vpon them, and put the in holde tyll the morowe: for it was now euentyde. Howbeit many of the which herde the worde, beleued, and the nombre of thy men was aboute fyue thousande.

And it chaunced on thy morow, that their rulers and Elders and scrybes (as Annas thy hye prest and Caiphas, and Ihon Alexander, and as many as were of the hye prestes kynred) gathered them selues together at Jerusalem, and set them before them, and axed them: By what auttorite, or in what name haue ye done this?

Peter full of the holy goost, sayde vnto them: Ye rulers of the people, and ye Elders of Israel, Ye we this daye be examyled concernyng this good dede vpon the sicke mä, by what meanes he is made whole, be it knowe then vnto you and to all the people of Israel, that in thy name of Iesus Christ of Nazareth, whom ye crucified, whô God hath raysed vp from the dead, stôdeth this man here before you whole. This is the stone refused of you buylders, which is become the head corner stone, nether is there salvacion in eny other: Ner yet also is there genê vnto me eny other name, wherein we must be saued.

They sawe the boldnesse of Peter and marueyled, for they were sure they were vnlearned men and laye people. And they knewe the also, that they were with Iesu. As for the man thy was made whole, they sawe him stôdinge by thô, could not saye agaynst it. Then commaunded they thô to stode asyd out of thy councell, commaened amõge the selues, saide: What shal we do to these men? for a manyest token is done by them, and is openly knowne vnto thô that dwell at Jerusalem, and we can not denye it. But that it breake out no farther amõge the people, let vs threate them earnestly, that hence forth they speake of this name vnto noman.

And they called them, and commaunded thô, that in eny wyse they shulde not speake nor teache in the name of Iesu. But Peter saide: Ihon answered, and sayde vnto thô: Judge ye youre selues, whether it be right before God, that we shulde be more obedient vnto you, then vnto God. We can not chose, but speake that we haue sene thô herde. But they threatened them, and let them go, and founde nothinge how to punyssh them because of thy people: for they all prayed God because of that, which was done. For the man, vpon whom this token of health was done, was aboute fourteye yeare olde.

And when they were let go, they came to
their folowes, and tolde them what y hye prestes and Elders sayde vnto them. Whâ they herde that, they lifte vp their voyce with one acorde vnto God, and sayde: LORDE, thou that art the God which made heauen and earth, and all that therin is thou that by the mouth of Dauid thy seruaunt hast sayde: Why do the Heythâ rage? and y people ymagine vayne things? The kynges of the earth stonde vp, and the pryncees haue gathered them selues together agaynst y LORDE, and agaynst his Christ. Of a trueth agaynst thy holy childe Jesus, whom thou hast anoynted, both Herode â Pontius Pilate with the Heythen and people of Israel, haue gathered the selues together, to do what soever thy hande and thy counsell determyned before to be done. And now LORDE, beholde their threatenynge, and graunte vnto thy seruauntes with all stedfast boldness to speake thy vorde: and stretch out thine hande, that healinge and tokës and wonders maye be done by the name of thy holy childe Jesus.

And whâ they had prayed, the place mowed where they were gathered together, â they were all fylled with y holy goost, â speake the worde of God boldly. The multitude of them that beleued, were of one hert and of one soule. Also none of them sayde of his goodes, that they were his awne, but had all things cõmen. And with greate power gane the Apostles wesnese of the resurrectioun of the LORDE Iesu, and greate grace was with them all. Nether was there any amone them that lacked. For as many as were possessors of londes or houses, solde the and brought y money of the goodes that were solde, and layed it at the Apostles fete. And distribution was made vnto euery mä, accordinge as he had nede.

Ioses which was also called of y Apostles, Barnabas (that is to saye, the sonne of consolacion) a Leuite, of the countre of Cypers, had londe, and solde it, â brought the money, and layed it at the Apostles fete.

The 9. Chapter.

BUT a certayne man named Ananias with Saphira his wife, solde his possesion, and kepeth awaye parte of the money (his wife knowinge of it) and broughte one parte,

â layed it at the Apostles fete. But Peter sayde: Ananias, Wherfore hath Sathan fylled thine hert, that thou shuldest lye vnto the holy goost, and withdrawe awaye parte of the money of the lyuelod? Mightest thou not haue kepte it, whan thou baddest it? And whan it was solde, the money was also in thy power: Why hast thou then conceaued this thinge in thine hert? Thou hast not lyed vnto me, but vnto God. Whan, Ananias herde these wordes, he fell downe, â gaue vp the goost. And there came a greate feare vpon all the that herde of this. The yonge men rose vp, and put him asyde, and caried him out, and buried him.

And it fortuned as it were aboute y space of three houres after, his wife came in, and knewe not what was done. But Peter answered vnto her. Tell me, solde ye the londe for somoch? She sayde: Yee, for so moch. Peter sayde vnto her: Why haue ye agreed together, to tempte the sprete of the LORDE? Beholde, the fete of the which haue buried thy huszbande, are at the dore, â shal carye the out. And immediatly she fell downe at his fete, and gaue vp the goost. Then came in the yonge men, and founde her deed, and caried her out, and bere her awaye, and buried her by hir huszbâde. And there came a greate feare ouer the whole congregacion, and ouer all the that herde it.

Many tokens and wonders were done amonst the people by the hâdes of the Apostles (and they were all together with one acorde in * Salomons porche: but of other there durst no man ioyne him self vnto the, neuertheles the people helde moch of them. The multitude of the men and wemen that beleued in the LORDE, grewe more and more) In so moch that they brought out the sycke in to the strete, and layed them vpon beddes and barowes, that at the leest waye the shadowe of Peter (whan he came by) might over-shadowe some of the. There came many also out of y cities rounde aboute vnto Ierusalem, and brought the sicke and the that were vexed with vnelane spretes, and they were healed euery one.

But the hye prest rose vp, and all they y were with him, (which is the secte of the Sadduces, and were full of indignacion) â layed handes on the Apostles, and put them in the comon prson. But the angell of y LORDE'


145
before these dayes rose vp one Theudas, boosting himself. (And there came vp to him a noble of Me, aboute a foure hundreth) which was slayne, and all they ye enclyned vnto him, were scatred abrode, and brought to naught. After this stode vp Iudas of Galile in ye dayes of tryste, and drewe away much people after him, & he also perished, or all they that enclyned vnto him, are scatred abrode. And now I saye vnto you: refrayne youry selues fro these men, and let the go. If this counsell or worke be of Me, it will come to naught: but ye it be of God, ye are not able to destroy it, lest ye be founde to be the men, that will striye agaynst God. Then they agreed vnto him, and called the Apostles, and bet them, and commaund them, that they shulde speake nothinge in the name of Jesu, and let them go.

But they departed from the presence of the counsell, rejoysinge, that they were worthy to suffre rebuke for his names sake. And daylie in the temple and in every house they ceased not, to teache and to preache the Gospell of Iesu Christ.

The vi. Chapter.

In those dayes when the nombre of the disciples increased, there arose a grudge amonge the Grekes agaynst the Hebrues, because their wyddowes were not loked vpun in the daylie handreachinge. Then the twolue called the multitude of the disciples together, and sayde: It is not mete that we shulde leue the worde of God, and to serue at the tables. Wherfore brethren, loke out amonge you selue men, that are of honeste reporte, and full of the holy goost and wysdom, whom we may appoynte to this nedefull busynes. But we wil geue oure selues vnto prayer, and to the mynstiration of the worde of God. And the sayenge pleased the whole multitude. And they chose Steuen, a man full of fayth and of the holy goost, and Philippe, and Procorus, and Nicanor, and Thimon, and Parmenas, and Nicolas the Prosclite of Antioche. These they set before ye Apostles, and they prayed, and layed their handes vpon them. And the worde of God increased, and the nombre of the disciples multiplied greatly at Jerusalem.

* Mat. 21. e. † Act. 4. b. ‡ Mat. 27. c. § Act. 22. a. 
Luc. 13. a. ¶ Mala. 1. a. Mat. 13. b. # Mat. 5. a. 
§ 1 Tim. 3. b. || Nu. 27. d. Act. 1. d. 1 Ti. 4. b. 
& Tim. 1. 4. b.
And there were many preistles also obedient vnto the faith.

Steeuen full of faith and power, dyd wonders and greate tokens amonst the people. Then arose there certayne of the synagogue, which is called (the synagogue) of f Libertynes, c of the Cyrenites, and of the Alexandrines, and of the y were of Celicia and Asia, ã disputed with Steuæ, * and they could not resiste the wyszdome and the spreter, out of the which he spake. Then sent they in certayne men, that sayde: "We haue herde him speake blasphemous wordes agaynst Moses, and agaynst God. And they moved the people, and the Elders and the srybes, and came vpou him, ã caught him, and brought him before the councell, and set false witnesses there, which sayde: This man ceaseth not to speake blasphemous wordes agaynst this holy place and the lawe. For we herde him say: Iesus of Nazareth shall destroye this place, and change the ordinaunces which Moses gaue us. And all they that sat in the councell, loked vpó him and sawe his face as the face of an angell.

The viij. Chapter.

THEN sayde the hye prest: Is it euë so? He sayde: Deare brethren and fathers, herken to, The God of glorye appeared vnto oure father Abrahãú, wylye he was yet in Mesopotamia, before he dwelt in Haran, and sayde vnto hym: Get y out of thy couëtre, and fró thy kyured, and come in to a londe which I wil shewe y. Thë wenë he out of the lande of the Caldeës, 4 and dwelt in Haran.  And from thëe, whan his father was deede, he brought hym ouer in to this londe (where ye dwell now) and gaue hym no inheritaunce therin, no not y breth of a fote: and promysed hym, that he wolde geue it hym to possesse, 4 and to his sede after hym, whan as yet he had no childe.

But thus sayde God vnto hym: Thy sede shall be a straunger in a straunge londe, and they shall make bonde men of them, and intreate thëe euell foure hundreth yeares: and y people whom they shall serue, wil I indge, sayde God. And after that they go forth, and serue me in this place. And he
gave hym the covenaut of circãcisation.  And he begat Isaac, 4 and circãcisèd hym the eighte daye. And Isaac begat Iacob 4 and Iacob begat the two Pateriarkes.

And the Pateriarkes bad indignacion at Ioseph, 4 and solde him in to Egipte. And God was with hym, and deluynered hym out of all his troubles, and gaue hym fayoure ad wyszdome i the sight of Pharãos kyng of Egipte 5 which made hym prynce ouer Egipte and ouer all his house.

But there came a derth ouer all the londe of Egipte and Canaan, and a greate trouble, and oure fathers founde no sustenance. But Iacob herde that there was corne in Egipte, and sent oure fathers out the first tyme.  And at the seconde tyme was Ioseph knowne of his brethren, and Iosephs kyndred was made knowne vnto Pharaos. But Ioseph sent out, and caused his father and all his kyndred to be broughte, euë thre score and fyftene soules.  And Iacob wente downe in to Egipte, and dyed, both he and oure fathers 4 and were brought ouer vnto Sichã, and layed in the sepulcre, 4 that Abraham boughte for money of the children of Hemor at Sichem.

Now wha the tyme of the promes drue nye (which God had sworne vnto Abrahãú) the people grewe and multiplied in Egipte, tylly there rose another kyng, which knewe not of Ioseph. The same dealeth suettely with oure kyndred, and intreated oure fathers euell and made them to cast out the yonge children, that they shulde not remayne alyne.

At the same tyme was Moses borne, and was a proper childe before God, and was norished thre monethes in his fathers house. But whan he was cast out, Pharaos daughter toke him vp, and norished him vp for hir awne sonne. And Moses was learned in all maner wyszdome of the Egyptians, and was mightie in dedes 4 wordes.

But whan he was fouythe yeare olde, it came in to his mynde to vyset his brethren the children of Israel. And whan he sawe one of them suffre wroge, he helped hym, and deluynered hym, that had the harme done vnto hym, and slewe the Egyptian. But he thoughte that his brethren shulde haue

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And on the nexte daye he shewed himself vnto them as they stroue together, and wolde haue set them at one agayne, and sayde: Syrs, ye are brethren, why hurte ye one another? But he that dyd his neigbour e wyreng, thrust hym awaie, and sayde: *Who made the a ruler and iudge ouer vs? Wilt thou slaye me also, as thou slewest the Egypt-\cian yesterdaye? But Moses fled at that sayenge, and was a straunger in the lande of Madian, where he begat two sones.

And after fourtye yeares, the angell of ¶ LORDE appeard vnto him vpon mount Sina, in a flamme of fyre in a busche. Whā Moses sawe it, he wondred at the sighete. But as he drue nye to beholde, ¶ voyce of ¶ LORDE came vnto him: I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Iacob. Howbeit Moses trefled, and durst not beholde. But ¶ LORDE sayde vnto hi: *Put of thy shues from thy fete, for ¶ place where thou stonest, is an holy grounde. Thā haue well sene the trouble of my people in Egipte, and have herde their grōnyng, and am come downe to deluyer them. And now come, I wil sende the in to Egipte.

This Moses, whom they refused, and sayde: ¶Who made ¶ a ruler and iudge ouer vs? him had God sent to be a ruler ¶ deluyerer by the hande of the angell, that appeared vnto him in the busche. Thā same broughte them out, and dyd wonders and tokens in Egipte, and in the reed see, and in ¶ wyldernesse fourtye yeares. This is that Moses, which sayde vnto the children of Israel: ¶A prophet shal the LORDE youre God rayse vp vnto you euem from amonge youre brethren, like vnto me. Him shal ye heare. Thā is he, ¶ that was in the congregacion in the wyldernesse with the angell, which talked with him, vpō mount Sina, and with oure fathers. This man receaued the worde of life to geue vnto vs, vnto whom oure fathers wolde not be obediēt, but thrust him fro ther, and in their herdes turnede baayge in to Egipte, and sayde vnto Aaron: ¶Make vs goddes to go before vs, for we can not tell what is become of this Moses, ¶ broughte vs out of the lande of Egipte. And they made a calfe at the same tyume, and offered sacrifice vnto the ymage, and rejoyed in the worke of their owne handes.

But God turned himselfe, ¶t gaze them vp, so that they worshipped the hooste of heauē, as it is wrytten in the boke of the pro-\phetes: ¶O ye house of Israel, gaze ye me sacrifices and catel those fortye yeares in the wyldernes? And ye toke vnto you ¶ tabernacle of Moloch, and the starre of youre god Remphan, ymages which ye youre selues made to worshippe ther. And I wil cast you out beyonde Babilon.

Oure fathers had the tabernacle of witnesse in ¶ wyldernesse, like as he appoynted them, ¶when he spake vnto Moses, that he shulde make it (acordinge to the patron, ¶ he had sene.) which oure fathers also receaued, and brought it with Iosue in to the londe that the ¶Heythe had in possession, whom God droue out before the face of oure fathers, vntyl the tyume of Danid, which founde fauoure with God, and desyred that he might fynde a tabernacle for the God of Iacob.

But Salomon buylyte hi an house. ¶How-\beit ¶ Hyest of all dwelleth not in temples that are made with handes: As he sayeth by the prophete: ¶Heauē is my seate, and the earth is my fote stole. What house then wil ye buyldye vnto me? sayeth the LORDE: Or which is the place of my rest? Hath not my hande made all these things?

¶Ye styffnecked ¶ of vncircumcysyd heredes and eares, ye allwaye resiste the holy goost: Eauē as youre fathers dyd, so do ye also. Which of the prophetes haue not youre fathers persecuted? And they slewe ther, which tolde before of the cōmynge of ¶y righteous, whose traytours and murtherers ye are now become. ¶Ye receaued the lawe by the mynistracion of angels, ¶and haue not kepte it.

Whan they herde this, it wente thorow ¶ herd of the, and they gnashed vpō him with their tethe. But he beyng full of the holy goost, lokyd vp towards heauen, ¶¶and sawe the glorye of God, and Iesus stōdinge
on the righte hande of God, and sayde: Beholde, I se the heauens open, and the some of ma stondinge on thy righte hande of God. But they cried out with a loude voyce, sayed they, stopped their cares, and raine violently upon him all at once, and thrust him out of the cite, and stoned him. And witnesses layed downe their clothes at the fete of a yonge man, which was called Saul. And they stoned Steuen, which cryed, sayde: LORDE Iesu, receaue my sprete. And he kneele downe, cried with a loude voyce: LORDE, laye not this synne to their charge. And wha he had thus spoken, he fell a slepe.

The bii. Chapter.

S AUL had pleasure in his death. At the same tyme there was a greate persecution ouer the congregacion at Ierusalem. And they were all scatered abrode in the regions of Iewrye and Samaria, excepte the Apostles. As for Steuen, men feared God dressed him, and made greate lamentacion ouer him. But Saul made hauocke of the congregacion, entred in to euery house, and drue out men with women, deluyed the preson. They now were scatered abrode weacte aboute preached the worde. The came Philippe in to a cite of Samaria, and preached Christ vnto them. And the people gane hede with one acorde vnto things that Philippe spake, hearinhe him, and semyng the tokens that he dyd. For the vncleane spretes cryed loude, and departed out of many were possessed. And many that were sicke of the pasihe and lame, were healed. And there was greate joye in the same cite.

But afore there was in the same cite a certayne man, called Simon, which vsed witches craft, and bewitched people of Samaria, sayenge, that he was a man which could do greate thinges. And they all regarded him from the leest vnto greatest, sayde: This is the power of God which is greate. But they regarded him, because that of longe tyme he had bewitched them with his sorcery.

Howbeit when they beleued Philippe preaching of kyngdome of God, and of the name of Iesu Christ, they were baptysed both mee and. Then Symon himself beleued also, and was baptysed, and cleued vnto Philippe. And wha he sawe the dedes and tokens that were done, he wondred.

When the Apostles which were at Ierusalem, herde, that Samaria had receaue the wordes of God, they sent vnto the Peter and Ihon. Which, wha they were come, prayed for these, they might receaue the holy goost. For as yet he was come vpon none of them but they were baptysed onely in the name of Christ Iesu. Then layed they their hadies on them, and they receaue the holy goost.

But whan Simon sawe, that by the layenge of the Apostles hadies the holy goost was geuen, he offred the money, and sayde: Geue me also this power, that, on whomsoever I put the hodies, he maye receaue the holy goost. Howbeit Peter sayde vnto him: Perishe thou with thy money, because thou thinkest that the gift of God maye be optayned with money. Thou shalt haue nether parte ner felasiphe in this worde, for thy hert is not righte before God. Repente thyself of this thy wickednesse, and praye vnto God, if the thought of thy hert maye be forgue. For I se, thou art full of bitter gall, and wrapped in wrighthouse.

Then answered Simon, sayde: Praye ye vnto the LORDE for me, none of these thinges wherof ye haue spoken, come vpon me. And they, wha they had testified and spokethe the worde of the LORDE, turned agayne to Ierusalem, and preached the Gospell in many townes of the Samaritane.

But the angell of the LORDE spake vnto Philippe, and sayde: Aryste, goe toward the South, vnto the waye that goeth downe from Ierusalem vnto Gaza, which is deserte. And he rose, and wente on. And beholde, a mene of the Morians lode (a chamberlayne and of auctorite with Candise y quene of the londe of the Morians) which had the rule of all hir treasuries, came came to Ierusalen to worship, and returned home agayne, and satt vpon his charret, and red the prophet Essay.

The sprete sayde vnto Philippe: Goe neare, and ioyne thy selfe to yonder charret. The rame Philippe vnto him, and herde him rede the prophet Essay, and sayde: Vnderstode thou what thou readest? He sayde: How can I, excepte some ma enourme me?

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* Psal. 57. a  † Act. 22. b  ± Luc. 23. c  \^ Act. 9. a  22. a  26. b  1 Cor. 15. a  Gal. 1. b  † Act.

13. a. and 19. a. 1 Tim. 4. b. and 5. c. 2 Tim. 1. b.  \$ Mat. 10. a. || Nu. 21. b.
And he desyred Philippe, that he wolde come vp, and syt with hym. The tenoure of the scripture which he red, was this: *He was led as a shepe to be slayne, and as a lambe voycelesse before his sherer, so opened he not his mouth. In his humblenesse is his judgment exalted. Who shal declare his generacion? for his life is taken away from the earth. Then answered the chamberlayne vnto Philippe, and sayde: I praye the, of whom speaketh the prophet this? of himselfe, or of some other man?*

Philippe opened his mouth, and beganne at this scripture, and preache him the Gospell of Iesus. And as they wete on their waye, they came to a water. And the chamberlayne sayde: Beholde, here is water, what hyndereth me to be baptysed? Philippe sayde: Yi thou beleeue from thy whole herte, thou mayest. He answered, and sayde: I beleue, that Iesus Christ is the sonne of God. And he commanded to holde styll the charet, and they wente downe in to the water, both Philippe and the chamberlayne. And he baptysed hym. But when they were come vp out of the water, the spret of the LORDE toke Philippe awaye. And the Chamberlayne sawe him nomore. But he wente on his waye reioysinge. As for Philippe, he was founde at Aszdod, and walked aboute, and preache the Gospell vnto all the cities,yll he came to Cesarea.

The 4. Chapter.

SAUL was yet breathinge out threatnynges and slaughter* agaynst the disciples of the LORDE. And wente vnto y hye preste, and desyre of hym letters to Damascou vnto the synagogues, that yf he fonde euy of this waye (whether they were men or wemen) he mighte brynge the bounde vnto Ierusalem. And as he was goinge on his journey, it fortuned, that he came nye vnto Damascou, and sodenly there shyned rounde aboute hi a light frō heauē, and he fell to the earthe, and herde a voyce, which synde vnto hym: Saul Saul why persecutest thou me? He synde: LORDE, who art thou? The LORDE synde: I am Iesus, whο thou persecutest. It shalbe harde for y to kycke agaynst the prycke. And he both tremblinge and as-


them bounde vnto the hye prestes? But Saul increased in strength, g cofoounded y Iewes which dwelt at Damascon, and affirmed y this was very Christ.

And after many dayes the Iewes helde a councell togeth er to kyll him. But it was tolde Saul, that they layed wyate for him. "And they wateyed at y gates daye g night, that they might kyll him. "Then the disciples toke him by nighte, g put him thorow the wall, and let him downe in a baskell.

"But whan Saul came to Ierusalem, he assayed to ioyne himself to y disciples. And they were all agrayed of him, and beleued not, y he was a disciple. Neuertheles Barnabas toke him, and broughte him to the Apostles, and tolde them how he had sene the LORDE in the waye, and how he spake to hym, g how he had done boldly at Damascon in the name of lesu. And he was with them, and wente out and in at Ierusale, and quyte him selfe boldly in y name of y LORDE lesu. He spake also, and disputed with y Grekes. But they weete to slaye him. 

whan the brethren knewe y, c they brought him to Cesarea, and sent him forth to Tharais. So the congregacions had rest thorow out all Iewry, and Galilie, and Samaria, g were edified, and walked in the feare of the LORDE, and were fylled with the confort of the holy goost.

It chauned that as Peter walked thorow all quarters, he came also vnto y sayntes which dwelt at Lydda. There founde he a man named Eneas, which had lyen vpon his bedd eighte yeares sicke of y palsy. And Peter sayde vnto him: Eneas, lesus Christ make the whole, ariye, and make thy bedd for thy self. And he arose immediatly. And all they that dwelt at Lydda and at Sarona, sawe him, and turned vnto the LORDE.

At Ioppa there was a certayne woman that was a disciple, named Tabitha, which by interpretation is called Dorcas: y same was full of good workes and almesse dedes, which she dyd. But it chauned at the same tyme, that she was sicke, and dyed. Then wasshed they her, and layed her in a chaiber. But for so much as Lydda was nye vnto Ioppa, and the disciples herde that Peter was there, they sent two men vnto him, and desyred him, y he wolde take it for no grefe to come vnto them.

Peter rose, and came with the. And wha he was come, they broughte him in to the chamber, and all the wyddowes stode rounde aboute him, wepynge, and shewed him the cotes and garmetes, which Dorcas made whyle she was with them. And wha Peter had put them all forth, he kneeld downe, made his prayer, and turne vnto the body, and sayde: Tabitha, ryse vp. And she opene hir eyes: and whan she sawe Peter, she sat her downe agayne. But he gaue her the hande, and lifte her vp, and called the sayntes and the wedowes, and shewed her there aluye. And it was knowne thorow out all Ioppa, g many beleued on y LORDE. And it for- tuned, y he taried a loge season at Ioppa by one Simo, which was a tanner.

The r. Chapter.

THERE was a man at Cesarea, named A Cornelius (a captayne of y copany, which is called y Italianysh) a deoute man, g one that feared God with all his house, g gaue moch almesse to y people, and prayed God allwaye. The same sawe in a vision openly (aboute the nyghte houre of the daye) an angell of God entringe in to him, and sayenge vnto hym: Cornelius. He loked vpon him, and was agrayed, and sayde: LORDE, what is it? He sayde vnto hym: Thy prayers thine almes on come vp in to remembreunce before God. And now sende men vnto Ioppa, g call for Simo, whose syname is Peter, which is at lodginge with one Symon a tanner, whose house lyeth by y see syde: he shal tell y, what thou oughtest to do. And wha the angell which spake to Cornelius, was departed, he called two of his housholde seruauntes, g a deoute soodyer, of thc that wayted vpon him: and tolde them all, and sent the to Ioppa.

On the nexte daye after whan these were goinge on their journey, and came nye vnto the cite, Peter y wente vp in to a chamber to praye aboute the sixte houre. And whan he was hoggrie, he wolde haue eat: But whyle they made ready for him, he fell in to a trauence, and sawe haue open, and a vessell comynge downe vnto him, as it had bene a

\[2\] Cor. i. d.  \[2\] Re. 1. e.  \[2\] Re. 10. c.  \[2\] Gal. 2. b.  \\[2\] Act. 22. b.  \[2\] Some reade: She sat vp.  \[2\] Eccle. 33. b.

\[4\] Re. 4. d.  \[4\] Mat. 6. a.  \[4\] Luc. 6. b.
greate lymâ colthe, knytt at the foure corners, and was let downe to y earth, wherin were all maner of foure foted beastes of the earth, γ wylde beeastes, and worsmes, and foules of the aire. And there came a voyce vnto him: Ryse Peter, slaye, γ eate. But Peter sayde: Oh no, LORDE, † for I neuer eate any commone or vnclene thinge. And the voyce spake vnto him agayne 早上 secâde tymne: What God hath clensed, 早上 make not thou vnclene. This was done thryse. And 早上 vessell was receaued vp agayne in to heauen.

But whyle Peter was comembred in him selfe, what maner of vision this shulde be which he had sene, beholde, the men 早上 were sent from Cornelius, enquered after Simôs house, and stode before the dore, and called, and axed whether Simon (whose synname was Peter) were lodged there. Whyle Peter was musinge of the vision, the sprete sayde vnto him: beholde, the men seke the. Arys therfore, and get the downe, γ go with the, and doute not, for I haue sent them.

Then wente Peter downe to the men, 早上 were sent vnto him from Cornelius, and sayde: lo, I am he whom ye seke: what is 早上 cause, wherfore ye are come? They sayde: Cornelius the capitayne, a just man and one that feareth God, and of good reporte amôge all the people of the Iewes, was warned by an holy angell, to sende for the in to his house, and to heare wordes of the. Then called he them in, and lodged them.

The nexte daye after wente Peter forth with them, and certayne brethren of Ioppa bare him company. And 早上 daye folowinge came they to Cesarea. Cornelius wayted for the, and had called together his kynyszfolkes and speciall frendes. And as it chaunced 早上 Peter came in, Cornelius mett him, and fell downe at his fete, γ worshipped him. But Peter toke him vp, and sayde: 早上 Shonde vp, I am a man also. And as he talked with him, he wente in, and founde many that were come together, and he sayde vnto them: Ye knowe, that it is not laufull for a man beyng a Iewe 早上 to ioyne him selfe or to come to a straunger. But God hath shewed me, 早上 I shulde call no man commone or vnclene. Therefore haue I not douted to come, as soone as I was sent for.

I axe you therfore, for what intent haue ye sent for me?

Cornelius sayde: It is now foure dayes agoon, then fasted I, and at the nyenth houre I prayed in my house, and beholde, there stode a man before me in a bryghte clothinge, and sayde: Cornelius, thy prayer is herde, and thine almesse deedes are had in remembreancie in the sighte of God. Send therfore to Ioppa, and call for one Simon (whose synname is Peter) which is at lodginge in 早上 house of Simon 早上 tâner, by the see sayde: 早上 same wha he commeth, shall speake vnto 早上. Then sent I vnto the immediatly, and thou hast done well, that thou art come. Now are we all here presente before God, to heare all things that are commande the of God.

Peter openes his mouth, γ sayde: Now perceau I of a truth, that God hath no respecte of personnes, 早上 but in all people he 早上 seareth him, and worketh rightousenes, is accepted vnto him. Ye knowe of 早上 preachers that God sent vnto the children of Israel, preachers thorow Iesus Christ (which is LORDE ouer all) which preachers was published thorow out all Iewry, 早上 and begane in Galile after 早上 baptyme that Ihon preached, how God 早上 anointed the same Iesus of Nazareth with the holy goost and with power, which wente aboute, γ dyd good, and healed all those that were oppressed of the deuell, for God was with him. And we are witnesses of all that he dyd in the londe of the Iewes, γ at Jerusalem. Whom they slewe, and hanged on tre.

Him God rayes vp on the thirde daye, 早上 and caused him to be openly shewed, not to all the people, but to 早上 chosen witnesses of God euyn vnto vs, which ate γ dronke with him, after he was rysen vp from the dee. And he commandes vs to preach vnto the people, 早上 and to testifie, that it is he which is ordyned of God a iudge of the lyuynge and of the deed. Of him beare all the prophets wytnessey, that thorow his name all they 早上 beleeu in him, shall receauce remyssion of synnes. Whyle Peter was yet speakingynge these wordes, the holy goost fell vpô all thae that herkened vnto the worde. And the faithfull of the circüision which came with Peter, were

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astonnyed, because that the gifte of the holy goost was shed out also vpon the Heythen. For they herde that they spake with tongues, and magnified God. Thē answered Peter: *Maye eny man forbryde water, that these shulde not be baptesyd, which haue receaued the holy goost as well as we? And he commanded them to be baptesyd in the name of the LORDE. Thē prayed they him, that he wolde tary there certayne dayes.

The ri. Chapter.

THE Apostles and the brethren that were in Iewrye, herde saye, that the Heythen also had receaued the worde of God. And whan Peter was come vp to Jerusalem, they that were of the circucisicion, chode with him, and sayde: *Thou wentest in to men that are vnecircuysed, and hast eaten with them. But Peter beganne, and expounded the thing in order vnto thē and sayde: I was in the cite of Ioppa preyge, and in a trauancé I saw a vision, a vessell commyngye downe, as it had bene a greate lynne clothe with foure corners, and let downe from heauen, and came vnto me. In to the which I loked, and considered, and sawe foure foted beastes of the earth, and wylde beastes, and wormes, and foules of the ayre. And I herde a voyce, which sayde vnto me: Ryse Peter, slaye, eate. But I sayde: Oh no, LORDE, for there neuer entred eny commen or vnclene thinge in to my mouth. Neuerthelesse the voyce answered me agayne from heauen: What God hath clensed, that call not thou vnclene. This was done thre tymes, and all was taken vp agayne in to heauen.

And beholde, immediatly stode there thre men before the dore of the house that I was in, sent from Cesarea vnto me. But the sprete sayde vnto me, that I shulde go with the and doute nothinge. *These sixe brethren also came with me, and we entred in to the mans house.

And he shewed us, how he had sene an angell standinge in his house, which sayde vnto hym: Sende men to Ioppa, and call for Simon (whose synname is Peter) he shall tell the worde, wherby thou and all thys house shall be saued. But when I beganne to speake, The holy goost fell vpō them, like as vpon vs at the begynnynge. Then thoughte I vpon the worde of the LORDE, how he sayde: I hon baptesyd with water, but ye shalbe baptesyd with the holy goost. For as muche then as God hath geuen them like giftes, as vnto vs, which beleeue on the LORDE Iesu Christ, who was I, that I shulde be able to withstode God? When they herde this, they helde their peace, and prayed God, and sayde: Then hath God also to the Heithen graunted repentance vnto life.

*They that were sene abrode thorow this troublous rose aboute Steuen, walked on euery syde vntyl Phenices, and Cipers, and Antioche, and spake the worde vnto noman but onely vnto the Iewes. Neuerthelesse some of these were men of Cipers and Cyren, which came to Antioche, and spake also vnto the Grekes, preached the Gospell of the LORDE Iesu. And the hande of the LORDE was with these. And a greate nombre beleued, and turned vnto the LORDE.

This tydinges of them came to the eares of the cogregacion at Jerusalem. And they sent Barnabas, that he shulde go vnto Antioche. Which whan he was come thither, preached the grace of God, he was glad, and exhorted them all, that with purpose of hert they wolde continue in the LORDE. For he was a good man, full of the holy goost and faith. And there was a greate multitude of people added vnto the LORDE. But Barnabas departed vnto Tharsus, to seke Saul. And whan he had fonde hym, he brought hym to Antioche. It chauised, that a whole yeare they were there cœurserante together in the cogregacion, taughte much people, so that the disciples at Antioche were first called Christen.

In those dayes came there prophetes from Jerusalem vnto Antioche. And one of them (whose name was Agabus) stode vp, and declared by the sprete a greate derth, that shulde come ouer the whole compass of the earth: which came to passe vnder the Emperour Claudius. But the disciples concluded (euerie one acordinge to his abylite) to sende an handreachinge vnto the brethren that were in Iewry: which thinge they also dyd, and sent it by the handes of Barnabas and Saul.

A

At the same tyne layed kyng Herode handes vpon certayne of the congregacion, to vexe them. As for *Iames the brother of Ihou, him he slewe with the swerde. And when he sawe that it pleased the Iewes, he proceeded farther to take Peter also. But it was Easter. Now whan he had taken him, he put him in preson, and deluyered him vnto foure quaternions of sondyers, to kepe him: and thought after Easter to bringe him forth to the people. And Peter was kepte in the preson. *But prayer was made without ceasing of the congregacion, vnto God for him. And whan Herode wold haue broughte him out vnto the people, in the same nighte splete Peter betwene two sondiers, bounde with two cheynes. And the kepers before the dore kepte the preson.

And beholde, the angell of the LORDE was there presente, and a lighte shyned in the habitacion, and he smote Peter on the syde, and waked him vp, and sayde: Aryse vp quckly. And the cheynes fell of from his hondes. And the angell sayde vnto him: Gyrde the, and put on thy shues. And he dyd so. And he sayde vnto him: Cast thy mantle aboute the, and folowe me. And he wente out, and folowed him, and wysst not, that it was trueth that was done by ë angell, but thoughte he had sene a vision. Neuertheles they wente thorow the first and seconde watch, and came to the yron gate, that ledeth vnto the cite, which opened to the by his awne acorde. And they wente out, and passed thorow one strete, and immediatly the angell departed from him.

And whan Peter was come to himself, he sayde: Now I knowe of a trueth, that ë LORDE hath sent his angell, and deluyered me out of the honde of Herode, and from all the waytinge for of the people of the Iewes. And as he considered the thinge, he came to the house of Mary the mother of one Ihon, (which after his syrname was called Marke) where many were gathered together, and prayed. As Peter knocked at the entrye dore, there came forth a damsell to herken, named Rhoda. And whan she knewe Peters voyce, she opened not the entrye for gladnes, but ranne in, and tolde, that Peter stode before ë entrye. But they sayde vnto her: Thou art mad. Neuertheles she abode by it, that is was so. They sayde: it is his angell. But Peter continualley knockinge. When they opened the dore, they sawe him, and were astonnyed. But he beckened vnto them with the hande, to holde their peace, and tolde them, how the LORDE had broughte him out of the preson. And he sayde: Shewe this vnto Iames, and to the brethren. And he departed, and wete in to another place.

Whan it was daye, there was not a little a dood amoûge the sondiers, what was become of Peter. Whan Herode had called for him, and founde him not, he caused the kepers to be examyned, and commanded the to be caried awaye, and he wente downe fro Jewry vnto Cesarea, and there abode. But he was displeased with them of Tyre and Sidõ. Neuertheles they came vnto him with one acorde, and made intercession to Blastus the kynges chamberlayne, and desired peace, because their coutrie was norished by the kynges londe. But vpon a daye appoynted, Herode put on ë kyngly apparell, sat him downe vpon the judged seate, and made an oracion vnto them. As for the people, they cried therto: This is a voyce of God, and not of a man. Immediatly the angell of the LORDE smote him, because he gaue not God the honoure: And he was eaten vp of wormes,* and gaue vp the goost. But the worde of God grewe, and multiplyed. As for Barnabas and Saul, they came agayne to Jerusalem, and deluyered the handreachinge, and toke with them Ihon, whose syrname was Marke.

THERE were at Antioche in the congregacion, prophetes and teachers, as Barnabas, and Simon called Niger, and Lucius of Cyren, and Manahen Herodes the Tetrachas norsfelowe, and Saul. As they serued ë LORDE, and fasted, the holy goost sayde: Separate me out Barnabas and Saul for the worke,* where vnto I haue called them. Then fasted they and prayed, and layed the handes on them, and let them go. And they beyng sent of the holy goost, came vnto Seleucia, from thence they sayled vnto Cyperes. And whan they were come in to the cite Salamin, they shewed the worde of God in the syna-

* Mat. 4. c. † Act. 4. c. ‡ Act. 1. b. § Act. 13. b.


Chapter 13.

And when they had gone thorow out the yle vnto the cyte of Paphos, they founde a certayne Sorcerer and false prophete, a Iewe (whose name was Barisien) which was with Sergius Paulus the ruler of the courte, a man of vynderstandinge. The same called Barnabas and Saul vnto him, and desyred to heare y wordes of God. Then the Sorcerer Elimas (for so was his name by interpretacion) withstode thee, and soughte to turne awaye the ruler fro the faith. But Saul which is also called Paul, beyinge full of the holy goost, loked vpon him, and sayde: O thou childe of the deuell, full of all suttyltie and all disseasantelles, and enemie of all righteoussenes, thou ceassest not to pernerte the straighte wayes of y LORDE. And now beholde, the haide of the LORDE commeth vpon the, and thou shalt be blinde, and not se the Sonne for a season. And immediatly there fell on him a myst and darknesse, and he wente aboue, and soughte them that shulde lede him by the hande. Whan the ruler sawe what was done, he beleued, and wodred at the doctrine of the LORDE.

Whan Paul and they that were with him, were departed by shippe fro Paphos, they came to Perga in the londe of Pamphilia. But Ihon departed from them, and wente agayne to Jerusalem. Neertheles they wandred thorow fro Perga, and came to Antioche in the londe of Pisidia, and wete in to the synagogge vpon the Sabbath daye, and sat downe. But after the lecturing of the lawe and of the prophetes, the rulers of the synagogge sent vnto them, sayenge: Good brethren, ye haue eny sermon to exorte the people, saye on. Then stode Paul vp, and becke ned with the hande (that they shulde holde their peace) and sayde:

Ye men of Israel, and ye that feare God, herke to: The God of this people chose oure fathers, and exalted the people, whan they were straungers in the lode of Egipte, and with a mightie arm broughte he them out of it. And by the space of ffortie yeares suffred he their maners in the wylardennesse, and destroyed seuen naciones in the lande of Canaan, and parted their londe amoyng them by lott. After that gaue he them judges by the space of foure hundreth and fiftie yeares, vnto the prophet Samuel. And after that they desyred a kyngye, and God gaue vnto them Saul the sonne of Cis, a man of the trybe of Ben Iamin, ffortye yeares longe. And whan he had put him downe, he set vp Dauid to be their kyngye, of whom he reported, sayenge: I haue founde Dauid the sonne of Jesse, a man after my hert, he shal fullfyll all my wyll.

Of this mans sede hath God (accordinge to the promesse) broughte forth vnto the people of Israel, y Sanioure Iesus: whan Ihon had first preached before his comynge the baptyme of repentance vnto Israel. But whan Ihon had fullfylld his course, he sayde: I am not he, that ye take me for. But beholde, there commeth one after me, whose shues of his fete I am not worthy to loswe. Ye men and brethren, ye children of the generacion of Abraham, and they that feare God amoyng you, vnto you is y wordes of this salvacion sent. For the inhabiteres of Jerusalem, and their rulers, for somoch as they knewe him not, ner yet the voyces of the prophetes (which are red euery Sabbath) have fullfylld them in condemnynge him. And though they founde no cause of death in him, yet desyred they Pilate to kyll him. And whan they had fullfylld all that was wrytten of him, they toke him downe from the tre, and layed him in a sepulcre. But on thirde daye God rysed him vp from the dead, and he appeared many dayes vnto the, that wente vp with him from Galilie vnto Jerusalem, which are his witnesses vnto the people.

And we also declare vnto you y promes, which was made vnto oure fathers, how that God hath fullfylld the same vnto vs their children, in y he rysed vp Iesus agayne. As it is wrytten in the seconde Psalm: Thou art my sonne, this daye haue I begotten the. But that he hath rysed him vp fro the dead, now more to returne to corrupcion, he sayde on this wyse: The grace promised to Dauid, wyl I faithfully kepe vnto you. Therfore sayeth he also in another place: Thou shalt

not suffer thy Holy to se corrupcion. * For Dauenid, whan he in his tymne had serued the wyll of God, * he fell a slepe, and was layed by his fathers, a sawe corrupcion. But he who God raysed vp agayne, sawe no corrupcion.

Be it knowne vnto you therefores ye men and brethren, y thorow this man is preached vnto you y forvueenesse of synnes, and frō all y thinges, wherby ye mighte not be justifiyd in the lawe of Moses. But whosoever beleueth on this man, is justifiyd. Beware therfore, that it come not vpon you, which is spoken in the prophetes: Beholde ye despysers, c and wonder at it, and persifie, for I do a worke in youre tymne, which ye shal not beleue, yf eny man tell it you.

Whan the Iewes were gone out of the synagoge, the Heythen besoughte them, y they wolde speake y worde vnto them betwene the Sabbath dayes. And wha the congregation of the synagoge was broken vp, many Iewes and Proseltites y serued God, folowed Paul and Barnabas, which spake to them, and exorted them, that they shulde continue in the grace of God.

On y Sabbath folowinge, came almost the whole cite together, to heare the worde of God. Whan the Iewes sawe the people, they were full of indignacion, and spake agaynst that which was spoken of Paul, speakinge agaynst it, a blasphemyng. But Paul and Barnabas waxed bolde, and sayde: 4 It behoued first the worde of God to be spoken vnto you: but now that ye trust it frō you, and counte youre selues vnworthy of euerlastinge life, lo, 5 we turne to the Gentyles. For so hath the LORDE commaundde vs: 'I haue set the to be a lighte vnto y Gentyles, y thou be y Salvacion vnto the ende of the earth. Whan the Gentyles herd that, they were glad, and prayed the worde of the LORDE, and beleued, euē as many as were ordeyned to euerlastinge life. And the worde of y LORDE was spred abrode thorow out all the region. 6 Howbeit the Iewes moued the deoute and honorable wemen, and the chefe men of the cite, and raysed vp a persecucion agaynst Paul and Barnabas and expelled them out of their coastes. But they shoke of the dust of their fete agaynst them, and came to Iconium. And the disciples were fylled with ioye and with the holy goost.

The riij. Chapter.

I T furtuned at Iconium, that they wete both together in to the synagoge of the Iewes, and spake so, that a great multitude of the Iewes a of the Grekes beleued. But the vnbeleuyng Iewes moued and disquyeted the soules of the Heythē agaynst the brethren. So they had their byenge there a lōge season, and quyte them selues boldly in the LORDE, which gaue testimony vnto the worde of his grace, and caused tokens and 4 wonders to be done by their handes. Howbeyt the multitude of the cite was deuyded, some helde with the Iewes, and some with the Apostles.

But whan there rose vp an insurrection of the Heythē and of y Iewes, and of their rulers, to put them to shame, and to stone the, they perecaued it, and fled vnto lystra and Derba cities of y countre of Licaonia, and vnto y region that lyeth rounde aboute, and there they preached the Gospel.

And amonge them of Lystra, there was a man, which sat byenge impotent of his fete, and was crepell frō his mothers wombe, and had neuer walked, the same herde Paul speake. And whan he behelde him, and perecaued that he had faith to be made whole, he sayde with a loude voyce: Stonde vp righte on thy fete. And he sprange vp and walked. But whan the people sawe what Paul had done, they lifte vp their voyce, and sayde in y speache of Lycaonia: The goddes are become like vnto men, and are come downe vnto vs. And they called Barnabas Iupiter, and Paul Mercurius, because he was the preacher. But Iupiters prest which dwelt before their cite, broughte oxen and garlandes before the gate, and wolde haue done sacrifice with the people.

Whan y Apostles Barnabas and Paul herde that, they rent their clothes, and ranne in amonge the people, cryenge and sayenge: 4 Ye me, Why do ye this? We are mortall me also like vnto you, a preach vnto you y Gospell, that ye shulde turne from these

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The Acts of the Apostles

Chap. 14.

And there came certaine frō Iewry, and taughte the brethren: † Except ye be circumcised after the maner of Moses, ye can not be saved. Now whā there rose a discēson, and Paul and Barnabas had set them selues harte agaynst them; † they ordeyned, that Paul and Barnabas and certayne other of

them shulde go vp to Ierusalem vnto the Apostles and Elders, aboute this questiō. And they were broughte on their waye by ἂ κοινονεῖν, ἃ ψαλλεῖς Φενίκης καὶ Ἰσραήλ, and declared the κοινονεῖν of the Heythen, and broughte greate ioye vnto all the brethren. When they came to Ierusalem, they were receaue of ἂ κοινονεῖν of the Apostles, and of the Elders, ἃ they tolde how greate thinges God had done with thē. Then rose there vp certaine of the secte of ἂ Προφήτης (which beleued) and sayde: They must be circumcysed and commanded, to kepe the lawe of Moses. But the Apostles and Elders came together, to reason vpon this matter.

Now whan there was much disputinge Peter rose vp, and sayde vnto thē: Ye men and brethren, ye knowe that a good whyle agoo, God chose amonge vs, ἃ the Heythe with my mouth shulde heare the worde of the Gospell, and beleue. And God the knower of hertes bare wytnesse ouer thē, and gauε thē the holy goost, like as vn to ἃ put no difference betwixte vs ἃ them, and purified their hertes thorow fayth. Now therfore why tempte ye God, with layenge vp ἃ discēles neckes the yocke, ἃ which nether oure fathers ner we were able to beare? But we beleue to be sauned thorow the grace of the Κύριος Christ, like as they also. Then all ἃ multitude helde their peace, and gaue audience vnto Paul and Barnabas, which tolde how greate tokens and wonders God had done by thē amōge the Heythen. Afterwarde whan they helde their peace, Iames answered, and sayde: Ye men and brethren, herke vnto me. Μωυσῆ hath tolde, how God at the first vysited to receaue a people vnto his name from amonge the Heythen. And vnto this agree ἂ wordes of the prophetes, as it is wyttē: After this wyll I returne and wyll buylede agayne ἂ tabernacle of Dauid, that is fallen downe, and that which is fallen in decaye therof, wyll I buylede agayne, and wyll set it vp, that the residue of men maye seke after the Κύριος: ἃ also the Heythen vpō whom my name is named, sayeth the Κύριος, which doth all these thinges. Knowne vnto God are all his workes from the begynynge of ἂ worde. Wherfore my sentence is, that they which from amonge the Heythen are turned vnto

God, be not disquyeted, but to wryte vnto them, that they absteyne them selues from sylthynesse of * Idols, from + whordome, and from † strangled, and bloude. For Moses hath of olde tyne in every cite them that preach him: and he is red in the synagogues every Sabbath daye.

And the Apostles and Elders with the whole congregacion thoughte it good, to chose out men of them, and to sende them vnto Antioche with Paul and Barnabas, namely § Iudas, whose syrname was Barsabas, and Sylas (which were chefe men amoge the brethren) and gaue the letters in their handes after this maner:

We the Apostles and Elders a brethen, wysh health vnto the brethren of the Heythe which are at Antioche, and Syria and Celicia. For so much as we haue herde that certayne of oures are departed, and haue troubled you, and combred youre myndes, sayenge: ye must be circumsyed, and kepe ✞ lawe (to whom we gaue no soch commandement) it semed good vnto vs, beynge gathered together with one accorde, to chose out men, and to sende them vnto you, with oure beloued Barnabas and Paul, men that haue † ioperded their lyues for ✞ name of oure LORDE Jesus Christ. Therfore haue we sent Iudas and Sylas, which shall also tell you the same with wordes. For it pleased the holy goost and vs, to laye no charge vpon you, more then these necessary pouynes: That ye absteyne from the § offerings of Idols, and from bloude, and from strangled, and from whordome. From the which ye absteyne youre selues, ye shal do well. Fare ye well.

When these were sent forth, they came vnto Antioche, and gathered the multitude together, and deluyered the epistle. When they had red it, they were glad of that coo-locacion. As for Iudas and Sylas (which were prophets also) they exorted ✞ brethren with molc preachinge, and strethed them. And when they had taried there for a season, they were let go of the brethren in peace vnto the Apostles. Notwithstandinge Sylas thoughte it good tobye there still. But Paul and Barnabas coyntued at Antioche, teachinge and preachinge the worde of the LORDE, with other manys.

Neuertheles after certayne dayes Paul sayde vnto Barnabas: let vs go agayne, and vset oure brethren thorow all the cities (wherin we haue shewed the worde of the LORDE) how they do. But Barnabas gaue counsell, that they shulde take with the Ihon, whose syrname was Marke. Howbeit Paul thoughte it mete, not to take him with them, ** which departed from them in Pamphilia, and wente not with them vnto the worke. And so sharpe was the strife betwene them, that they departed asunder ✞ one fro the other, and Barnabas toke Marke vnto him, and sayled vnto Cypers. But Paul chose Sylas, and departed, beynge coyntuted of the brethren vnto the grace of God. He wente thorow Syria and Celicia, stablishyne the congregacions.

The rbi. Chapter.

H e came vnto Derba and to Lystra, and a beholde, a certayne disciple was there named Timotheus, the sonne of a Jewish woman, which belued, but his father was a Greke: ✞ same had a good reporte amonge the brethren of Lystra and at Iconium. Paul wold that the same shulde go forth with him, and toke and ✞ circumcysed him because of the Iewes that were in those quarters. For they knewe all, that his father was a Greke. But as they wente thorow the cities, they deluyered them the sentence to kepe, ✞ which was concluded of the Apostles and Elders at Jerusalem. The were the congregacions stablished in the faith, and increased in nombre daylie.

But as they wente thorow Phrygia and the loude of Galacia, they were §§ byfodden of the holy goost, to preache the worde in Asia. Howbeit as they came in to Mysia, they proued to take their journey in to Bithinia, and the sprete suffred them not.

Neuerthelss when they had passed thorow B Mysia, they came downe to Troada, and the there appeared a ✞ vision vnto Paul by night, that there was a man of Macedonia which stode and prayed him, and sayde: Come downe to Macedonia, and helpe vs. When he had seen ✞ vision, we soughte immediatly to go, vnto Macedonia, beynge certified, that ✞ LORDE had called vs thither, to preache the Gospell vnto them. The departed we

* Exo. 20. a. + Ephe. 5. a. † Gen. 9. a. § Joh. 14. b. * Gal. 2. a. || Act. 13. a. and 14. c. † 1 Cor. 8. a. Neuertheles after certayne dayes Paul sayde vnto Barnabas: let vs go agayne, and vset oure brethren thorow all the cities (wherin we haue shewed the worde of the LORDE) how they do. But Barnabas gaue counsell, that they shulde take with the Ihon, whose syrname was Marke. Howbeit Paul thoughte it mete, not to take him with them, ** which departed from them in Pamphilia, and wente not with them vnto the worke. And so sharpe was the strife betwene them, that they departed asunder ✞ one fro the other, and Barnabas toke Marke vnto him, and sayled vnto Cypers. But Paul chose Sylas, and departed, beynge coyntuted of the brethren vnto the grace of God. He wente thorow Syria and Celicia, stablishyne the congregacions.

The rbi. Chapter.
from Troada, and came the straight course vnto Samothracia, on the nexte daye to Neapolis, and from thence to Philippi, which is the chefe cite of the londe of Macedonia, and a fre cite. In this cite abode we certayne dayes.

On the daye of the Sabbathes wete we out of the cite besyde the water, where men were wonte to praye, and we sat downe, and spake vnto the wemen that resorted thither. And a deuoute woman (named Lydia) a seller of purple, out of the cite of Thyatira, herkened to, whose hert the LORDE opened that she gaue hede vnto the things that Paul spake. When she was baptysed and hir housholde, she besoughte vs, and sayde: If ye thynke that I beleue on the LORDE, then come in to my house, and a byde there. And she constrayned vs.

It fortuned when we wente to prayer, ye there mete vs a damsel, which had a preste of soyhtsayenge, and broughte hir master and mastresse greate vauntage with soyth sayenge: ye same folowed Paul and vs, and cryed, and sayde: These men are the seruantes of the most hye God, which shewe vs ye waye of saluacion. This dyd she many dayes. But Paul was not content with it, and turned him aboute, and sayde vnto the preste: I comande the in the name of Iesu Christ, that thou departe out of her. And he departe out at the same houre.

But wha hir master and mastresse sawe that the hope of their vauntage was gone, they toke Paul and Sylas, drue them in to the market place before ye rulers, and broughte the vnto the officers, and sayde: These men trouble oure cyte, are Iewes, and preach an ordynaunce, which is not lawfull for vs to receaue, ner to observer, seyngewe we are Romaynes. And the people ranne on them, and the officers rente their clothes, and commaunded them to be beaten with roddes. And whan they had beaten them sore, they cast they in preson, and commaunded the laye, to kepe them diligently. Which when he had receaued such commandement, he cast they in to the ymer preson, and put their fete in the stocks.

But at myndight prayed Paul and Sylas, and prayed God. And the presoners herde them. Sodenly was there a greate earth quake, so that the foundacions of the preson were shaken. And immediately were all the dores open, and all their bonds lowsd. Whau the keper of the preson waked out of slepe, and sawe the preson dores open, he drue out his swerde, and wolde haue kyld him selfe: for he thoughte they presoners had bene fled. But Paul cryed loude, and sayde: Do thy selfe no harme, for we are all here. He called for a lighte, and sprange in, and trembuled, and fell at the fete of Paul and Sylas, and broughte them out, and sayde: Syrs, what must I do, to be saued? They sayde: Beleue on the LORDE Iesu, and so shalt thou and thy housholde be saued. And they preached the worde of the LORDE vnto him, and to all that were in his house.

And he toke them to him in the same houre of the night, and waszhe their strypes. And immediatly was he baptysed, and all his. And he broughte them in to his house, and set them a table, and rieuysed with all his housholde, that he was become a beleuer on God.

And whan it was daye, the officers of the cite sent mynisters, and sayde: Let those men go. And the keper of the preson tolde this sayenge vnto Paul: The officers haue sent hither, that ye shulde be louwe. Now therfore get ye hewe, and go in peace. But Paul sayde vnto them: They haue beaten vs openly vncondemned (where as we are yet Romaynes) and haue cast vs in preson, and shulde they now trust vs out preuely? Not so, but let them come them sellues, and brynge vs out. The mynisters tolde these worde vnto the officers. And they feared, whan they herde that they were Romaynes, and came and besoughte them, and prayed the to departe out of the cite. Then wente they out of the preson, and entred in to the house of Lydia. And whan they had sene the brothren and comforted them, they departed.

**The viij. Chapter.**

As they made their journey thorow Amphipolis and Apollonia, they came to Thessalonica, where was a synagoge of the Iewes. And Paul (as his maner was) wete in vnto them, and vpon thre Sabbathes he

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*Gen. 19. a.*  
*Mar. 16. c.*  
*Acts. 19. c.*  
*Tit. 2. a.*  
*2 Cor. 11. c.*  
*Ioh. 6. f.*  
*Mar. 16. b.*  
*Luc. 5. d.*  
*and 19. a.*
spake vnto them of the scripture, opened it vnto the, and alleged, *that Christ must
nedes haue suffred, & ryse agayne from the deed: and this Iesus, whom I preach vnto
you (sayde he) is & same Christ. And some of the beleued, and were ioyned vnto Paul
and Sylas, a great multitude also of the denoute Grekes, and of the chefe wemen not
a fewe.

But the styfneeked Iewes had indignacion, and toke vnto them certayne euell men which
were vagabundes, and gathered a company, and set the cite in a rore, and preassed vnto
the house of Iason, and soughte to brynge them out vnto the comon people. But when
they founde them not, they drue Iason, and certayne brethren vnto the rulers of the cite,
and cryed: These that trouble all the worlde,
are come hither also, whom Iason hath re-
ceaued preuely. And these all do contrary
to the decrees of the Emperoure, sayenge, that
there is another kyng, a one Iesus. They
troubled the people, and the rulers of the cite,
that herde this. And when they had receaued
a sufficient answerwe of Iason and of the other,
they let them go.

But the brethren immediatly sent awaye
Paul and Sylas by night vnto Berea. When
they came there, they wete in to the synagoge
of the Iewes (for they were the Eldest amonge
the at Thessalonica) which receaued the
worde maruelous wyllingly, and *searched the
scriptures daylie, whether it were euyn so.
Then beleued many of them, and worshipfull
wemen off the Grekes, and men not a fewe.: But
when the Iewes off Thessalonica had
knowelge, that the worde off God was preached
off Paul at Berea, they came, and moued the
people there also. Howbeit the brethren
sent Paul awaye then immediatly, to go vnto
the see. As for Sylas and Timotheus, they
abode there styll.

They that conueyed Paul, brought him
vnto Athens. And when they had receaued a
comauendement vnto Sylas and Timotheus,
that they shulde come vnto him in all the
haist, they wente their waye. But whyle Paul
wayted for them at Athens, his sprete was
moued in him, when he sawe the cite genue so
to the worshipinge of ymage. And he spake
vnto the Iewes and demoute personnes in the
synagoge, & in s market daylie vnto the that
came to him. But certayne Philosophers of
Epicurees and Stoikes disputed with him.
And some sayde: What will this babler saye?
But some sayde: He semeth to be a tidinges
brynger of new goddes (That was, because
he had preached vnto the the Gospell of
Iesus, a of the resurrection.) And they toke
him, and broughte him before the counsell
house, and sayde: Maye we not knowe, what
new doctryne this is that thou teachest? For
thou bryngeth straunge tidinges to oure eares?
We wolde knowe therfore, what this meaneth.
As for all they of Athens, and strangers a
gestes, they gau the selues to nothinge els,
but either to tell, or to heare some newes.

Paul stode on the myddes of the comon
place, and sayde: Ye me of Athens, I see that
in all things ye are to supersticious. I have
gone thorow, a sene youre gods seruice, and
founde an alare, where vp was wrytten: To
the vnknowne God. Now shewe I vnto you
& same, whom ye worshippe ignorauntly. God
which made s worlde, & all that therein is,
for so moch as he is LORDE of heauen and
earth, dwelleth not in temples made of
handes, nether is he worshipped with mens
handes, as though he had nede of emy man,
sayenge he himselfe geueth life and breth vnto
all men euery where: and hath made of one
bloude all the generation of men to dwell vp
all the face of s earth: and hath assigned
borders appoynted before, how longe and farre
they shulde dwell, that they shulde seke the
LORDE, if they mighte fele and fynde
him.

And truly he is not farre from euery one of
vs. For in him we lyue, monye, and haue
oure beynge, as certayne of youre awne
Poetes also haue sayde: We are his genera-
tion. For as moch then as we are the genera-
ion of God, we oughte not to thinke that the
Godheade is like vnto golde or syluer, or
ymagery worke of the crafte or ymaginacion
of man. & And truly God hath ouersene
the tyme of ignoraunce: But now he com-
mandeth all men euery where to repente,
because he hath appoynted a daye, in the
which he wyl judge the copasse of the worlde,
with righteousnesse, by that one man in who
he hath appoynted it: and offered faith vnto

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* Luc. 23. d. Mat. 16. c. and 17. d.  * Ioh. 18. c.
and 19. a.  † Ioh. 5. d.  † 1 Tess. 2. c.  § Some
all men, after that he had raised him vp from the deed. Whan they herde the resurrection of the deed, some mocked. But some sayde: We wyl heare the agayne of this matter. So Paul departed from amonge them. Howbeit certayne men claue vnto him, and beleued: amonge whom was Dionisius, one of the counsell: and a woman named Damaris, and other with them.

The rbiij. Chapter.

AFTER that departed Paul fro Athens, and came to Corinth, and founde a Iewe named *Aquila, borne in Pòtus, which was lately come out of Italy: and his wife Priscilla (because the Emperor Claudius had commaundd all Iewes to departe from Rome) and he drue vnto thē. And because he was of the same craftes, he abode with thē, and wroughte. Their crafte was to make tentes. And he preached in the synagoge euery Sabbath daye, and exhorted the Iewes and the Grekes.

Whan Sylas and Timotheus were come fro Macedonia, Paul was constrainyd by the sprete to testifie vnto the Iewes, that Iesus was very Christ. But whā they sayde cōtrary and blasphemed, he shake his rayment, and sayde vnto them: Youre bloude be vpon youre awne heade. From hence forth I go blamelesse vnto the Gentyles. And he departed thence, and came in to the house of a man named Iustus, which feared God, and his house was nexte vnto the synagoge. Howbeit Crispus the chefe ruler of the synagoge, beleued on LORDE with all his housholde. And many of the Corinthians that gau audience, beleued, and were baptysyd:

The LORDE spake vnto Paul by a vision in the nighte: Be not afayed, but speake, and holde not thy peace, for I am with the: and noman shal imade the that shal hurte the, for I haue much people in this cite. He continued there a yeare and sixe monethes, and taught them the worde of God.

But whan Gallio was ruler of the countre of Achaia, the Iewes made insurreccion with one acorde agaynst Paul, he vndeceived him before the judgment seate, and sayde: This felowe counceleth men to worship God cōtrary to the lawe. Whan Paul was aboute to open his mouth, Gallio sayde vnto the Iewes: If it were a matter of worse or an euell dede (O ye Iewes) reason wolde that I shulde heare you: but ye it be a question of wordes, and of names, and of lawe amōge you, loke ye to it youre selues, I thinke not to be judge there ouer. And he drue them from the iudgment seate. Then all the Grekes toke Sosthenes the ruler of the Sinagoge, and smote him before the judgment seate. And Gallio cared for none of the things.

Paul after he had taried a good whyle, toke his leue of the brethren, and sayled in to Syria, Priscilla & Aquila bearing him company. And he shore his head at Cenchrea (for he had a vowe) came downe to Ephesus, and lefte them there. But he himselfe wite in to the synagoge, and reasoned with the Iewes. And they desired hym, that he wolde tary with them a longer season. And he cōsented not, but bad them farwele, and sayde: I must nede in ense wyse kepe this feast that commeth, at Ierusalem: but ye if God wyl, I wil returne agayne vnto you.

And he departed from Ephesus, and came to Cesarea, and wente vp, and saluted the congregation, and toke his iourney downe to Antioche, and taried there a certayne tyme, and departed, and walked thorow all the countre of Galatia and Phrigia by ordre, and strengthened all the disciples.

There came vnto Ephesus a certayne Iewe, named Apollo (borne at Alexādria) an eloquent man, and mightie in the scriptures: the same was informd in the waye of the LORDE, and spake fervently in the sprete, and taught diligently the thinges of the LORDE, and knewe but the baptyme of Ihon onely. The same beganne to speake boldly in the synagoge. Whan Aquila and Priscilla herde him, they toke him vnto thē, and expounded the waye of God vnto thē more perfectly. But whan he wolde go in to Achaia, the brethren wrote, and exorted the disciples to receaue him. And whan he was come thither, he helped them moch which beleued thorow grace. For he ouercame the Iewes mightely, and shewed openly by scripture, that Iesus was Christ.
The Actes of the Apostles.

Chap. rir.

BUT it fortune when Apollo was at Corinth, that Paul walked thorow the upper coasts, and came to Ephesus, and founde certayne discipes, vn to whom he sayde: Haue ye reconned ye holy goost, sence ye beleued? They sayde vnto hi: We haue not herde, whether there be an holy goost. He sayde vnto them: Where with then were ye baptysed? They sayde: With the baptyme of Ihon. Paul sayde: Ihon baptysed with the baptyme of repentance, and spake vnto ye people, that they shulde belene on him, which shulde come after him, that is, on Iesus, that the same is Christ. Whan they herde that, they were baptysed in the name of the LORDE Iesus. And whan Paul layed the hades on thè, the holy goost came vpon them, and they spake with tungen, and prophesied. And all the men were aboute twelue.

He wète in to § synagoge, and preached boldly thre monethes longe, teachinge, and geuyng them exortaciones of the kyngdome of God. But whan dyuerse waxed herde herted, and belened not, and spake euell of the waye of the LORDE before the multitude, he departed from them, and separated the discipes, and disputed daylye in the scole of one called Tyranus. And this was done two yeares longe, so that all they which dwelt in Asia, herde the worde of the LORDE Iesus, both Iewes § Grekes. And God wroghte no small miracles by the handes of Paul, so that from his body there were broughte napkyns or partlettes vnto the sicke, and the diseases departed from them, and the euell spretes wente out of them.

But certayne of the vagabonde Iewes which were conturiers, vnderiokte to name ye name of the LORDE Iesus, ouer those that had euell spretes, and sayde: We charge you by Iesus whom Paul preacheth. They were seuen sonnes of one Scena a Iewe the bye prest, which dyd so. The euell sprete anwered, and sayde: Iesus I knowe, and Paul I knowe, but who are ye? And the ma in whò the euell sprete was, ranne vpon them, and ouercame them, and cast them vnder him, so that they fled out of the same house naked and wounded. This was knowne vnto all the Iewes and Grekes which dwelt at Ephesus, and there fell a feare vpon them all. And ye name of the LORDE Iesus was magnified. Many of thò also that belened, came and cofuelled, and shewed their worke. But many of them that had vseyd curious craftes, broughte the bokes together, and burnt the them openly: and they counted the pryce of them, and founde it of money fiftie thousande pens. So mightely grewe ye worde of the LORDE, and preuayled.

Whan this was done, Paul purposèd in to sprete to take his journey thorow Macedonia and Achaia, and to go to Ierusale, and sayde: After that I haue bene there, I must se Rome also. And he sent in to Macedonia two that ministred vnto him, Timotheus and Erastus. Whan he selfe remayned in Asia for a season. At the same tyme there rose no little a doo aboute that waye. For a certayne man named Demetrius a goldsmith, which made syluer shrynes for Diana, and broughte them of the crafte no small vaunte. Them he gathered together, and the felowworkme of the same occupacion, and sayde: Syrs, ye knowe that by this crafte we haue vaunte, and ye se and heare, that not onely at Ephesus, but also thorow out all Asia, Paul turneth away moch people with his persuaynge, and sayeth: They be not goddes that are made with hondes. Howbeit it shal not onely brynge oure occupacion to this poynte to be set at naught, but also the temple of great Diana shal from hence forth be despyed, and hir maisteye also shalbe destroyed, whò neuertheles all Asia and the worlde worshippeth.

Whan they herde this, they were full of wrath, cried out, and sayde: Greate is Diana of the Ephesians. And all ye cite was on a roore, and they ruszed in with one assent in to the open place, and toke Gaius and Aristarchus of Macedonia, Pauls companions. Whan Paul wolde haue gone in amonge the people, the discipes suffred him not. Certayne also of ye chefe of Asia which were Pauls good frendes, sent vnto him, and despyed him, that he shulde not preasse in to the open place. Some cried one thinge, some another. And the congregacion was out of quyete, and the more parte kneue not wherfore they were come together. Some of the people drue forth Alexander, whan ye Iewes thrust

* Mat. 3. b. Mar. 1. a. Luc. 3. c. Joh. 1. c.

* Mat. 3. a. † Psal. 118. b.
him forward. Alexander beckened with the handle, and wold haue genn the people an
answere. But when they knewe that he was a Iewe, there arose a shoute of all, and cried
the space of two houres: Greate is Diana of the Ephesians.

When the towne clarkede had styled the people, he sayde: Ye men of Ephesus, what
man is it which knoweth not, that the cite of Ephesias is a worshippere of the greate
goddesse Diana, and of the heauenely ymage? Seinge now that this can not be sayde agaynst,
ye ought to be contente, and to do nothinge without aduysement. Ye haue broughte
hither these men, which are nether church-robbers ner blasphemers off youre goddessse.

But yf Demetrius and they that are craftesmen with hym, haue ought to saye vn
to eny man, the lawe is open, and there are
rulers, let them accuse one another. But yf
ye wil go aboute eny other thinge, it maye be
determined in a laulfull congregacion. For
we stonde in ioperdy to be accused of this
dayes vproure: and yet is there no man
gilte, of whom we mighte geue a rekenynge
of this vproure. And when he had sayde this,
he let the congregacion parte.

The xvi. Chapter.

NOW when the vproure was ceasede,
Paul called the disciples vnsto him, and
toke his leue of them, and departed *to go
in to Macedonia. And when he had gone
thorow those partes, and exhorted them with
many wordes, he came in to Grecelonde, and
there abode thre monethes. But when the Iewes
layede waye for him, as he was aboute to
sayle in to Syria, he purposed to turne
gayne thorow Macedonia. There accompanied
him in to Asia, Sopater of Berrea: and
of Thessalonica, Aristarchus and Secundus:
and Gaius of Derba, and Timotheus: but of
Asia, Tychicus and *Trophimus. These
gonne before, and taried for vs at Troada:
and they sayled after the Easter dayes from
Philippes, vnsto ¥ fifth daye, and came to
them vnsto Troada, and taried there seuen
dayes.

Vpon one of the Sabbathes, when the dis-
ciples came together to breake bred, Paul
preached vnsto them, wyllinge to departe on
the morow, and continued the preachinge
to mydnight. And there were many
lightes in the chamber, where they were
gathered together. There sat a yonge man
named Eutyches, in a wyndow, and fell in to
da depe spepe (whyle Paul was speakinge) and
was overcomen with spepe, and fell downe from
the thirde loft, and was taken vp deede. But
Paul wente downe, and fell on hym, and
embraced hym, and sayde: Make nothinge a
do, for his soule is in hi. Then wente he
vp, and brake the bred, and ate, and talked
moch with thë, ytt the daye brake, and so
departed. As for the yoge man, they broughte
him alyue, and were not a little conforted.

But we wente afoire in to the shippe, and
sayled towarde Asson, wyllinge there to
receau Paul. For so had he appoynted, and
wolde himselfe go on forte. Whan he was
come to vs vnsto Asson, we toke him in, and
came to Mitylenes, and sayled from thence,
and came on the nexte daye ouer agaynst
Chios, and on the daye folowingwe we arnyed
at Samos, and taried at Tragilion, and on the
nexte daye came we to Mileton: for Paul had
determined to sayle ouer by Ephesus, that he
nede not to spende the tyme in Asia: for he
haistede to be at Jerusalem vpô the Whitson-
daye, yf it were possible for him.

But from Mileton he sent vnsto Ephesus,
and called for the Elders of the congregacion.
Whan they were come to him, he sayde vnsto
them : Ye knowe sence the firste daye :that I
came in to Asia, after what maner I haue
bene with you at all tyme, and serued ¥
LORDE with all humblenesse of mynde,
and with many teares and tentaions, which
happened vnsto me by ¥ layenges of wayte of
the Iewes, how ¥ I haue keppe backe nothinge
¥ was profitable, but that I haue shewed you,
and taughte you openly, and privatlye from
house to house. And haue testifiede both
vnsto the Iewes ¥ to the Grekes the repenta-
unce towarde God, and faith towarde our
LORDE Iesus.

And now beholde, I go bounde in ¥ sprete
vnsto Ierusalem, not knowinge what shal happen
there vnsto me, but ¥ the holy goost ¥ witnes-
seth in euery cite, and sayeth, that bonds
and troubles abyde me there. But ¶ I re-
garde none of them, nether counte I my life
dearer then my selfe, that I maye fullyll my
course with ioye, and the office ¥ I haue
receaued of the LORDE Iesus, to testifie the Gospel of the grace of God.

And now beholde, I knowe that ye shal se my face nomore, all ye, thorow whom I haue gone, and preacheth the kyngdome of God. Wherfore I take you to recorde this daye, that I am pure from the bloude of all men: For I haue kepeth nothinge backe, but haue shewed you all the councll of God. Take hede therefore vnto youre selues, and to all the flocke, amongethe which the holy goost hath set you to be Bishoppes, to fede the congregation of God, which he hath purchaced thorow his owne bloude. For this I knowe, *that after my departinghe there shal enter in amongethe you gresous stones, which shal not spare the flocke. Yee euery from amongethe youre awne selues shal men arysse, speakynghe peruerse doctrine, to draue disciples after them. Therefore awake, and remembre, that by the space of three yeares I ceaseth not to warne euery one off you both nighte and daye with teares.

And now brethren I commende you vnto God, and to ye worde of his grace, which is mightie to edifye you, and to geue you the encheritance amoung all them that are sanctified. *I haue not desyesd syluer, golde or rayment off euery off you. For ye youre selues knowe, that euery handes haue mynistered vnto my necesseties, and them that were with me. I haue shewed you all thinges, how that so labouringe ye oughte to receaueth the weake, and to remembre the worde of the LORDE, how that he saide: It is more blessed to geue, then to receaueth.

And whan he had saide this, he kneled downe, and prayed with them all. But there was moch wepynghe amongethe them all, and they fell aboute Pauls necke, and kyssed him, and were sory, most of all because of the worde which he had saide, that they shulde se his face nomore. And they accompanied him vnto the shippe.

**The rii. Chaptr.**

NOW whan it fortuned that we had launched forth and were departed from them, we came with a straight course vnto Coon, and on the daye folowinge vnto the Rhodes, and from thence vnto Patara. And whan we founde a shippe ready to sayle vnto Phenices, we wente aborde and set forth.

But wha we came within the sighte of Cyperes, we lefte it on the lefte hande, and sayled vnto Syria, and came vnto Tyre: for there the shippe shulde laye forth the ware. And whan we had founde disciples, we taried there seuen dayes. And they tolde Paul thorow the spret, that he shulde not go vp to Jerusalem. And it fortuned wha we had fulfilled those dayes, we departed, and wente our wayes, and they all broughte vs on our waye with wyues and childre, tyll we were come out of y cite, and we kneeld downe vpo the shore, and prayed. And whan we had taken ourleue one off another, we toke shippe, but they turned agayne vnto theirs. As for vs we ended the course from Tyre, and came to Ptolomaida, and saluted the brethren, and abode with them one daye.

On the nexte daye we y were with Paul, departed, and came vnto Cesarea, and entred in to the house of *Philippe the Euangelist (which was one of the seue) and abode with him. The same had foure daughters, which were virgins, § and prophesied. And as we taried there mo dayes, there came downe from Iewry a prophet, named *Agabus. Wha he was come vnto vs, he tolde Pauls gerdell, and bounde his hâdes and feate, and sayde: Thus sayeth y holy goost: **The man whose gerdell this is, shall the Iews bynde thus at Jerusalem, and shall delyuer him in to the handes of the Heythene. Whan we herde this, both we and they that were of the same place, besoughte him, that he wolde not go vp to Jerusalem. Then answered Paul and sayde: What do ye, wepynghe, and breakynge my hert? For I am redye not onely to be bounde, but also to dye at Jerusalem for ye name of the LORDE Iesus. But wha he wolde not be persuaded, we ceassed, and sayde: **The will of the LORDE be fullfilled. And after those dayes we were ready, and wente vp to Jerusalem: There came with vs also certayne of the disciples off Cesarea, and broughte with them one of Cyperes, named Mnason, an olde disciple, with whom we shulde lodge. Now wha we came to Jerusalem, the brethren receaued vs gladly. But on the nexte daye Paul wente in with vs vnto Iannes, and all the Elders came together. And whan he had saluted them, he tolde by

* 1 Tim. 4. a. § Pet. 2. a. t Lob. 13. c. 1 Lob. 9. c.
* 2 Cor. 11. b. and 12. b. 1 Gen. 3. d. 1 Cor. 9. b.

† Act. 11. c. 2 Tess. 3. a. § Act. 6. a. and 8. a. || Joel 2. f.
order, what God had done amōge the Heythen.

E When they herde that, they prayed the LORDE, and sayde vnto him: Brother, thou seyst how many thousand Iewes there are which beleue, and are all Zelous ouer ÿ lawe. But they are enforcied against the, that thou teachest all the Iewes which are amōge the Heythen, to forsake Moses, and sayest that they oughte not to circumsyce their children, ner to walke after the same custome. What is it therfore? The multitude must nedes come together, for they shall hear that thou art come. Do this therfore that we saye vnto the: We haue four men, which haue a *vowe on them, take them vnto ÿ, and purifie thyselfe with them, and do the cost on them, that they maye shawe their heads: and they shall knowe, that it is nothinge, wherof they are enforcied against the, but that thou also walkest and kepest the lawe. For as touchinge them that beleue amōge the Heythen, † we haue wryten, and concluded, that they shulde obserue no soch, but onely to kepe them selues from the offeringes of Idols, from bloude, from stragled, and from whordome. *Then Paul toke the men vnto him, and was purifie with them on the nexte daye, and entred in to the temple, declaringe that he fulfilled the dayes of purificacion, tyll there was an offeringe offerd for every one of them. But when the seuen dayes were almost fulfilled, the Iewes of Asia sawe him in the temple, and moued all the people, layed handes vpon him, and cryed: Ye men of Israel, helpe, this is the man, that teacheth all men euery where agaynst oure people, the lawe, and this place. He hath broughte Grekes also in to the temple, and hath defyled this holy place. For they had sene † Trophimus the Ephesian with him in the cite, him they thoughte ÿ Paul had broughte in to the temple. And all the cite was moued, and the people ranne together. And they toke Paul, and drue him out of the temple, and forth with the dores were shut to.

But when they wete aboute to kyll him, tydings came to the chefe captayne of the company, that all Jerusalem was moued. Which immediately toke soudyers and captaynes vnto him, and ranne in amōge them. When they sawe the captayne and the soudyers, they lefte smytynge of Paul. * When the captayne came nye, he toke him, and commanded him to be bounde with two cheynes, and axed what he was, and what he had done. One cried this, another that amongst the people. But when he could not knowe the certente because of the rumoure, he commanded him to be caried in to the castell. And wha he came to the steppes, it fortuned that he was borne of ÿ soudyers because of the violence of the people. For the multitude off the people folowed after, and cryed: Awaye with him. When Paul was now to be caried in to the castell, he sayde vnto ÿ captayne: Maye I speake vnto the? He sayde: Canst thou Greke? Art not thou the Egipcian, which before these dayes maydest an vprooure, ÿ leddest out in to the wyldernesse foure thousande preuy murthurers? Paul sayde: I am a man which am a Iewe off † Tharisis, a citesyn of a famous cite in Celicia: I besoke the, suffre me to speake vnto the people. When he had geuen him lycence, Paul stode on the steppes, and beckened with the hande vnto the people. Now whan there was made a greate sylence, he speake vnto them in Hebrue, and sayde:

The 111. Chapter

YE men, brethren, and fathers, heare ÿ myne answere which I make vnto you. Whan they herde that he speake vnto them in the Hebrue, they kepede the more sylence. And he sayde: I am a man which am a Iewe, borne at Tharisis in Celicia, and broughte vp in this cite at the fete off ** Gamaliel, enforcied diligently in the lawe of the fathers, and was feruent mynded to God warde, as ye all are also this daye, †† and I persecuted this waye vnto the death. I bounde them and deluyered them vnto preson, both men and women, as ÿ hye prest also doth beare me wytnesse, and all ÿ Elders: of whom I receaued letters vnto the brethren, and wente towaerde Damascon, that I mighte bryng the which were there, bounde to Ierusalem, to be punyshed.

But it fortuned as I made my iourney, and came nye vnto Damascon, aboute noone, sodenly there shone a greate lighte aboute

me from heaven, and I fell to the earth, and here a voice which sayde vnto me: Saul, Saul, why persecuest thou me? I answered: Who art thou LORDE? And he sayde vnto me: I am Jesus of Nazareth whom thou persecust. As for them that were with me, they saye: What lighte and were afrayed, but they herde not the voice of him that spake with me. I sayde: LORDE, what shal I do? The LORDE sayde vnto me: Arise, and go in to Damascon, there shal it be tolde ¥ of all that is appoynted the to do. But when I sawe nothinge for the brightnesse of the lighte, I was led by the hande of them that were with me, and came to Damascon.

There was one Ananias, a deuoute man after the lawe,* which had a good reporte of all the Iewes that dwelt there, the same came, and stepte vnto me, and sayde: Brether Saul, loke vp. And I loked vp vpon him the same houre. He sayde: The God of oure fathers hath ordeyned the before, that thou shouldest knowe his will, and se the thinge ¥ is rightfull, and heare the voice out of his mouth: for thou shalt be his wytnesse vnto all men, of the thinges which thou hast sene and herde. And now why tarest thou? Aryse, and be baptysed, and wasze awaye thy synnes, and * call vpon the name of the LORDE.

But it fortunede, that when I was come agayne to Ierusalem, and prayed in the temple, I was in a trauence, and sawe him. Then sayde he vnto me: Make haist, t and get the soone out of Ierusalem, for they wyl not receaue the witnesse that thou bearest of me. And I sayde: LORDE, they the selues knowe that I put in preson and bett in euery synagoge them that beleued on the. And wha the bloude of Steuë thy witnesse was shed, I stode by also, æ consented vnto his death, and keppe the clothes of them that slewe him. And he sayde vnto me: Go thy waye, for § I wil sende the farre amonge the Heythen.

They gaue him audience vnto this worde, and lıt vp their voyage, æ sayde: Awaye with soch a felowe from the earth, for it is not reason that he shulde lyue. But as they cried, and cast of their clothes, æ thre dust in to the ayre, the captayne bad brynyge him in to the castell, and commanded him to be beaten with roddes and to be examyned, that he mighte knowe, for what cause they cried so vpon him. And when he bounde him with thonges, Paul sayde vnto the vndercaptayne that stode by: Is it lawfull for you to scourge a man that is a Romayne, and vncondemned? When the vndercaptayne herde that, he wete to the vpper captayne, and tolde him, and sayde? What wylt thou do? This man is a Romayne. Then came ¥ vpper captayne, and sayde vnto him: Tell me, art thou a Romayne? He sayde: Yee. And the vpper captayne answered: With a great summe optayned I this freedome. But Paul sayde: As for me, I am a Romayne borne. The straighte waye departed from him, they that shulde haue examyned him. And ¥ chefe captayne was afrayed, whan he knewe that he was a Romayne, and because he had bounde him. On the nexte daye wold he knowe the certentye wherfore he was accused of the Iewes, and he lowse from the bondes, and commaunded the hye prestes and all their councell to come together, and broughte Paul forth, and set him amonge them.

The iiiij. Chapter

PAUL behelde the councell, and sayde: A Ye men and brethren, I haue lyued with all good conscience before God vnto this daye: ¥ But the hye prest Ananias commaunded them that stode aboute him, to smyte hi on the mouth. Then sayde Paul vnto him: God shal smyte the thy paynted wall. ¥ Sytteste thou and judgeste me after the lawe, and commaundest me to be smytten contrary to ¥ lawe? And they that stode aboute hi, sayde: Reynlest thou Gods hye prest? And Paul sayde: Brethre, I wyster not that he was the hye prest. For it is wrytte:** The rulere of thy people shalt thou not curse.

But when Paul knewe that the one parte was Saduces, and the other parte Pharises, he cried out in ¥ councell: Ye men and brethren, I am a Pharise, and the sonne of a Pharise, †† Of hope and resurrection of the deed am I judged. And whan he had so sayde, there arose a dissencion betwene ¥ Pharises and the Saduces, and the multitude was deuyed: for the Saduces saye that there is no resurrection, nether angell, ner

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*a* Act. 9. b.  
*b* Ro. 10. b.  
† Mat. 10. b. Act. 9. d.  
*†* Act. 7. g.  
§ Act. 24. b.  
*§* Iere. 20. a.  
*††* Joh. 18. a.  
*‡‡* Deut. 17. a.  
** Exo. 22. d.  
*†††* Phil. 3. a.  
*‡‡‡* Act. 4. a. 26. a. 28. c.
Then the upper captain let the young man depart, and charged him to tell no man, that he had shewed him this. And he called unto him two undercaptaynes, and sayde: Make ready two hundred soudyers, that they maye go to Cesarea, and three score and ten horsmen, and two hundred speare men at the thirde houre of the nighte, and deluer the beasts, that they maye set Paul theron, and brynge him safe vnto Felix the debyte, and he wrote a letter on this maner:

Claudius Lysias, vnto the most mightie Debyte Felix, greyncge. The Iewes had taken this man, and wolde haue slayyne him, then came I with soudyers, and rescued him, and perceaued that he is a Romayne. And when I wolde haue knowne the cause, wherfore they accused hi, I broughte him in to their councell: then perceaued I, that he was accused aboute questions of their lawe. But there was no accusation worthy of death or of bonde. And when it was shewed me, that certayne Iewes layed wayte for him, I sent him straight wayte vnto the, and commanded the accusers also, that loke what they had agaynst him, they shulde tell the same before the. Fare well.

The soudyers (as it was commanded them) toke Paul, and broughte him to Antipatras. But on the nexte daye, they lefte 3 horse men to go with him, and turned agayne to the castell. When these came to Cesarea, they deluynered the letter vnto the Debyte, and presented Paul before him also. When the Debyte had red the letter, he axed off what countrie he was. And whi he vnderstode that he was of Celicia, he sayde: I wil heare the, when thine accusers are come also. And he commanded him to be kepe in Herodes judgment house.

The tymiij. Chapter.

AFTER fyue dayes the hye prest Ananias came downe with the Elders, and with the Oratour Tertullus, which appeared before the Debyte against Paul. Whan Paul was called forth, Tertullus begaine to accuse him, and sayde: Seynge that we lyne in grete peace by the meanes of 3, and that many good things are done for this people thorow thy prouyndence (most mightie Felix) that alowe we euer and in all places with all thankes. Notwithstandinge 3 I be nomore.
tedious vnto the, I praye the, that of thy curtesy thou woldest heare vs a few wordes.

We haue founde this man a pestilent felowe, and a sterer vp of sedicion amonge all the Iewes thorow out all the worlde, and a manteyner of the secte of the Nazaretes, * and hath taken in hande also to suspende the temple, whom we toke, and wolde haue judged him acordinge to oure lawe. But Lysias the hye captyaine came vp vs, and with greate violence deluyered him out of oure handes, and commanded his accusers to come vnto the: of whom (yf thou wilt enquire) thou mayest haue knowlege of all these things, wherof we accuse him. The Iewes likewise affirmed and sayde, that it was euen so.

But Paul (whan the debye had beckened vnto him, that he shulde speake) answered: Seynge I knowe that thou hast bene iudge now many yeares amonste this people, I wil not be afferayed to answere for my selfe, because that thou mayest knowe, that there are yet nomore but twelue dayes sence I came vp to Ierusalem for to worshippe, and that they nether founde me in the temple disputinge with eny man, or makynge eny vprore amonste the people, ner in ¥ synagoges, ner in the citte: nether can they proue the things, wherof they accuse me. But this I ** confesse vnto the, that after this waye which they call heresye, so worshippe I the God of my fathers, that I beleue all that is wrytten in the lawe and in the prophets, and haue hope towards God, that the same resurrection of the dead (which they them selves loke for also) shalbe, both of the iust and vniust. Therto fore studye I to haue allwaye a cleare conscience towarde God and towarde men.*

*But after many yeares I came and broughte allmesse vnto my people, and offeringe: ¥ wherupon they founde me purified in the temple without eny maner of rumoure or vnquyetnesse. Howbeit there were certayne Iewes out of Asia, which shulde be here presente before the, and accuse me, yf they had oughte agaynst me: or els lett these same here saye, yf they haue founde eny vnrighteousnesse in me, whyle I stonde here before ¥ councell: excepte it be for this one worde, that I cried stondinge amonste them: ¥ Of the resurrection off the dead am I judged of you this daye.


Whan Felix herde this, he dyferred the (for he knewe very well of that waye) and sayde: Whan Lysias the(vp)er captyaine commeth downe, I wyll knowe ¥ vtemost of youre matter. ‖ But he commanded the vndercaptayne to kepe Paul, and to let him haue rest, and that he shulde forbyde none of his acquantaunce to mynister vnto him, or to come vnto him.

But after certayne dayes came Felix with his wife Drusilla, which was a Iewesse, and called for Paul, and herde him of the faith in Christ. Howbeit whan Paul spake off righteounesse, and off chastite and off the judgment to come, Felix trembled, and answered: Go thy waye for this tyme. Whan I haue a conuenent tyme, I wil sende for the. He hoped also, that money shulde haue bene geuen him of Paul, therto fore he oft for him, and commened with him. But after two yeares came Portius Festus in to felix rowne. Yet Felix wyllinge to shewe the Iewes a pleasure, left Paul bounde.

The 170. Chapter.

NOW whan Festus was come in to the countrie, ouer thre dayes he wente vp from Cesarea to Ierusalem. Then appeared the hye prestes and the chefe of the Iewes before him agaynst Paul, and intreated him, and desyred fauoure agaynst him, that he wolde sende for him to Ierusalem, and layed wayte for him, that they might slaye him by the waye. Then answered Festus, that Paul shulde be kepe at Cesarea, but that he himselfe wolde shortly go thither agayne. Let them therefore (sayde he) which are able amonste you, come downe with vs to accuse the man, yf there be ought in him.

Whan he had taryed amonste them more then ten dayes, he wente downe to Cesarea. And on the nexte daye he sat downe on the judgment seate, and commanded Paul to be broughte. Whan he was come, ¥ Iewes which were come downe from Ierusalem, stode rounde aboute him, and broughte vp many and greevous quares agaynst Paul, which they could not proue, whyle he answered for himselfe: I haue nether offended ought agaynst the lawe of the Iewes, ner agaynst the têpe, ner agaynst the Emperoure.

But Festus wylinge to shewe the Iewes a pleasure, answered Paul, and sayde: Wilt thou go vp to Jerusalem, and there be judged of these things before me? But Paul sayde: I stonde at the Emperours judget seate, where I ought to be judged: to the Iewes hau I done no harme, as thou also knowest very well. Yf I have hurte any man, or committete any thing worthy of death, I refuse not to dye. But ye there are no soch thinges as they accuse me off, then maye no man deleyuer me vnto them. I appeale vnto the Emperoure. Then spake Festus with the Councell, and answered: Thou hast appealed vnto the Emperoure, to the Emperoure shalt thou go.

After certayne dayes came kyng Agrippa and Bernice to Cesarea to welcome Festus. And whan they had taried there many dayes, Festus rehearsed Pauls cause vnto the kyng, and sayde: There is a man lefte bounde of Felix, for whose cause the hye prestes and Elders of the Iewes appeared before me when I was at Jerusalem, and desyred a sentence agaynst hym. Vnto whom I answered: *It is not the maner of the Romaynes to deleyuer any man that he shulde perishe, before that he which is accused, haue his accusers presente, and receaue libertye to answere for hyme selfe to the accusacion. Wha they were come hither together, I made no delaye, but sat the nexte daye in jugdment, and commaunded the man to be broughte forth. Of whom, whan the accusers stode vp, they broughte no accusacion of soch thinges as I supposed: But had certayne questions agaynst hym of their awne supersticions, and of one Iesus deed, whom Paul affirmed to be alyne. Howbeit because I vnderstode not the question, I asxed hi, whethor he wolde go to Jerusalem, and there be judged of these matters. But wha Paul had appeale, that he might be kepte vnto the knowleghe of the Emperoure, I commaunded him to be kepte, tyll I myghte sende him to the Emperoure."

Agrippa sayde vnto Festus: I wolde fayne heare the man also. He sayde: Tomorrow shalt thou heare him. And on the nexte daye came Agrippa a Bernice with grete pompe, and wete in to the comon halfe with the captaynes chefe me of the cite. And at Festus commaundement, Paul was broughte forth. And Festus sayde: Kyng Agrippa, and all ye men which are here with vs, ye se

dt. 17. a. * Act. 23. a. Phil. 3. a. † Gen. 3. c.

this man, about whom all the multitude of the Iewes haue entreated me, both at Jerusalem and here also, and cried, that he ought not to lyue any longer. But when I perceived that he had done nothing worthy of death, and that he himselfe also had appealed vnto the Emperoure, I determyned to sende hym, of wha I haue no certayne thinges to wryte vnto my lorde. Theryfore haue I caused hi to be broughte forth before you, specially before the (O kyng Agrippa) that after examinacion had, I might haue somewhat to wryte. For me thynke it an unreasoneable thinge to sende a presoner, and not to shewe the causes which are layed agaynst hym.


A GRIPPA sayde vnto Paul: Thou hast a leue to speake for thy selfe. The Paul stretchede forth the hande, and answered for hymselue: I thinke my selfe happye (O kyng Agrippa) because I shal answere this daye before the, of all the thinges wherof I am accused of the Iewes: specially for so much as thou art experte in all customes and questions, which are amonge the Iewes. Wherfore I beseche the, to heare me paciently.

My lyuynge truly from youth vp (how it was led from the begynnynge amonge this people at Jerusalem) knowe all the Iewes which knewe me afore at the first, yf they wolde testifye, for after the most straie secte of our Iewysh lawe," I lyued a Phariese. And now stonde I, and am judged because of the hope of the promes, that was made of God vnto our fathers, vnto the which (promes) our twelue trybes hope to come, seruynge God instatly daye and nighte. For the which hope sake (O kyng Agrippa) I am accused of the Iewes. Wherfore is this judget amonge you not to be beleued, that God rayseth vp the deed?

I also verelie thoughte by my selfe, that I oughte to do many contrary thinges cleane agaynst the name off Iesus off Nazareth; which I dyd at Jerusalem, when I shut vp many saynetes in preson, wherypon I receaue dactorit of y hye prestes. And wha they shulde be put to death, I broughte the sentence. And thorow all the synagoges I punished them of, and compellte the to blaspheme, and was exceedinge mad vpon them, and persecuted them euyn vnto straunge


148
cities. Aboute which thinges as I wente towardes Damascon with autorite and lyence of the bye prestes, euem at myddaye (O kyng) I sawe in the waye, that a lighe from heauen (clearer then the brightnesse of the Sonne) shyned rounde aboute me, and them that journeyed with me.

But when we were all fallen downe to the earth, I herde a voyce speakeynge vnto me, and sayenge in Hebrue: Saul, Saul, why persecute thou me? It shalbe harde for the tokynke agaynst the prycke. But I sayde: LORDE, who art thou? He sayde: I am Iesus, whom thou persecutest. But ryse vp, and stonde vpon thy fete, for therfore haue I appeared vnto the, that I mighte ordyne the to be a mynister and witnessse of that thou hast sene, and that I wyll yet cause to appeare vnto the. And I wil delyuer the from the people, and from the Heythen, amonghe whome I wil now sende the, to opc their eyes, that they maye turne from the darknesse vnto the *lighe, and from the power of ye dewell vnto God, that they maye receaue forgenesesse of synnes, and the heritaunce with them that are sanctified by faith in me.

Wherfore (O kyng Agrippa) I was not faithlesse vnto ye heauncly vision, but shewed it first vnto them at Damascus, and at Ierusaleme, and in all the coastes of Iewry, and to the Heythen, that they shulde do peninne, and turne vnto God, and to do the righte works of peninne. For this cause the Iewes toke me in the temple, and wente aboute to kyll me. But thow the helpe of God lent vnto me, I stonde vnto this daye, and testifie both vnto small and greate, and saye no other thinge, the that ye prophets haue sayde (that it shulde come to passe) and Moses, that Christ shulde suffere, and be the first of the resureccion from the deed, and shew light vnto the people, and to the Heythen.

Whan he thus answered for himselfe, Festus sayde with a loude voyce: Paul, thou art besydes thy selfe, mouch lernynge maketh ye madd. But Paul sayde: I am not madd (most deare Festus) but speake the wordes of trueth and sobernesse: for ye kyng knoweth this well, vnto whom I speake frely. For I thinke that none of these thinges is hyd from him: for this was not done in a corner. Beloouest thou the prophets, O kyng Agrippa? I knowe that thou beleuest. Agrippa sayde vnto Paul: Thou persuadest me in a parte to become a Christen. Paul sayde: I wolde to God, that (not onely in a parte but all-together,) I mighte persuade not the onely, but all them that heare me this daye, to be soch I am, these bondes excepte. And whan he had spoken this, the kyng rose vp, and the Debyte, and Bernice, and they that sat with them, and wente asyde, and talked together, and sayde: This man hath done nothinge that is worthy of death or of bondes. But Agrippa sayde vnto Festus: This man mighte haue bene lowsed, ye he had not appeale vnto the Empeoure.

**The 197. Chapter.**

W HAN it was concluded that we shulde sayle in to Italy, they deluyere Paul and certayne other presoners to the vndercaptayne named Iulius, of the Empeours soudyers. And whan we were entred in to a shipp of Adriamium, to sayle by Asia, we lowsed from londe. And there was with vs one Aristarchus out of Macedonie off Thesalonica, and on the nexte daye we came vnto Sidon. And Iulius intreated Paul curteously, and gaue him liberty to go to his frendes, and to refresh himselfe. And from thence launched we, and sayled harde by Cypers (because the wyndes were agaynst vs) and sayled ouer the see of Celicia and Pamphilia, and came to Myra in Lycia.

And there the vndercaptayne founde a shipp of Alexadria, ready to sayle in to Italy, and put vs therin. And whan we had sayled slowly, and in many dayes were searely come ouer agaynst Gnydon (for the wynde with stode vs) we sayled by Candy nye vnto the cite off Salmo, and came searely beyonde it. Then came we to a place, which is called Goodhauen, nye where vnto was the cite Lasen. Now whan mouch tyme was spent, and saylinge was now ioperdous, because that they also had lasted ouerlonge, Paul exhorted them, and sayde vnto them: Syrs, I se that this saylinge wyl be with hurte and monch dammage, not onely of the ladynge and of the shipp, but also of oure lyues.

Neuertheles ye vndercaptayne beleued the gouernoure of the shipp and ye master, more then it that was spoken of Paul. And for so
moch as the hauë was not comodious to wynter in, the more parte off them toke counsell to de
parte thece, yt by eny meanes they might come to
Phenices to wynter there, which is an hauen
d of Candy, towarde the Southwest and North-
west wynde. Whan the South wynde blew, they
supposinge to haue had their purpose, lowed vnto Asson, and sayled past all Candy.
But not longe after, there rose against
their purpose a flawe of wynde, which is called
the Northeast. And when the shipp was
cought, and coulde not resist y wynde, we let
her go, and draue with the weeder. But we
came to an Ile named Claudia, where we
could scarce get a bote. Which they toke
vp, and vsed helpe, and bounde it vnder harde
to the shipp, fearinge lest they shulde haue
fallen in to the *Syrtes, and let downe the
vessell, and so were caired. And when we
had bydden a greate têpest, on the nexte daye
they made an outcastinge. And on the thirde
daye with oure awne handes we cast out the
tacklynge of the shipp. But whâ nether
Sonne ner starses appeared in many dayes,
and no small tempest laye vpon vs, all the
hope of oure life was taken awaye.

And after louge abstinence, Paul stode
forth in the myddes of thê, and sayde: Syrs,
ye shulde haue herkened vnto me, and not
to haue lowed from Candy, and not to haue
broughte vs this harme and losse. And now I
exhorte you to be of good cheare, for there shal
none of oure lyynes periste, but the shipp heone.

For this night stode by me the angell off
God (whose I am, & whó I serue) as saide:
Fare not Paul, thou must be broughte before
the Emperoure. And lo, God hath geuen
vn to the all thê that sayle with the. Wherfore
syrs be of good cheare: for I beleue
God, ý it shal come so to passe, as it was
told me. Howbeit we must be cast in to a
certayne yloude.

But whan the fourtene night came, as we
were caried in Adria aboute myndnight, ý
shipmen demed that there appeared some
countre vnto them, and they cast out the
leade, and founde it twêtey feddoms: and whâi
they were gone a little farther, they cast out
the leade agayne, and founde fyftene feddoms.
Then fearinge lest they shulde fall on some
rocke, they cast foure anckers out of the
sterne, and wysched for the daye. Whan the

* Syrtes, are perillous places i the see.
* Mat. 10. d.

shipmen were aboute to flye out of the shipp,
and let downe the bote in to the see, (vnder a
coloure as though they wolde cast anckers out
of the fore shipp) Paul sayde to ý vnder-
captayne and to the soudyers: Excepte these
byde in the shipp, ye can not be saued.
Then the soudyers cut of the rope from the
bote, and let it fall. And whan it beganne
to be daye, Paul exhorted them all to take
meate, and sayde: To daye is the fourtene
daye that ye haue taried and contynued
fastinge, and haue receaued nothinge: Wherfore
I praye you to take meate, for your
health: "for there shal not one heer fall from
the heade of eny of you. And whan he had
thus spoken, he toke bred, and gaue thankes
to God before them all, and brake it, and
begane to eate. Then were they all of good
cheare, and toke meate also. We were all
together in the shipp two hundreth thre
score and sixente soules. And whan they
had eaten ynoogh, they lightened the shipp,
and cast out the wheate in to the see.

Whan it was daye, they knewe not the
londe. But they spedy an hauen with a
banke, in to which they were mynyed (yt if
it were possible) to thrust in the shipp. And
whan they had takë vp the anckers, they
commytted them selues to the see, and lowed
the rudder bandes, and hoyssed vp the mayne
sayle to the wynde, and drue towarde londe.
And whan we chaunced on a place which had
the see on both the sydes, the shipp dasshed
vpon it. And the fore parte abode fast
nymed, but the hynder parte brake thorow
the violence of the wawes.

The soudyers counsell was to kyll ý pres-
oners, lest eny of them whan he had swynned
out, shulde flye awaye. But the vndercap-
tayne wyllinge to saue Paul, kepeth them from
their purpose, and commandeth that they
which coulde swynnde, shulde cast them
selues first in to the see, and escape vnto
londe: and the other, some on bordes, some
on broken peces of the shipp. And so it
came to passe, that all the soules came safe
vnto londe.

The rybiiij: Chapter.

AND whâi we were escaped, we knewe a
that the Ile was called Melite. As for
the people, they shewed vs no little kyndnesse:

for they kyndled a fyre, and receaue vs all because of the rayne that was come vpó vs, and because of the colde. Whan Paul hadde gathered a bondell of stickes, and layed them on the fyre, there came a vyper out of the heate, and leape on Pauls hande. Whan the people sawe the beest hange on his hande, they sayde amonge them selues: This man must nede be a murtherer, who vengeaunce suffreth not to lyue, though he haue escaped the see. But he shoke of the beest in to the fyre, * and felt no harme. Howbeit they wayted, wha he shulde haue swollen, or fallen downe deed sodenly. But whan they had loked a greate whyle, and sawe there happened no harme vnto hym, they chauenged their myndes, and sayde that he was a God.

In the same quarters the chefe man of the Ile whose name was Publius had a lordshipe: the same receaue vnd the, and lodged vs three dayes curteously. It fortuned wha Publius father laye sicke of the feuers and of a bloudy fluxe, Paul wente in vnto hym, and prayed, and layed the handes on him, and healed hym.

When this was done, other also which had diseases in the Ile, came, and were healed. And they dyd vs greate honoure. And when we departed, they laded vs with thinges necessary.

After thre monethes we sayled in a shipp of Alexandria, which had wyntryd in the Ile, and had a badge of Castor and Pollux. And whan we came to Syracusa, we taried there three dayes. And whan we had sayled aboute, we came to Rhegium: and after one daye whan the south wynde blew, we came to Putiulus, where we founde brethren and were desyred of threm to tarye there seuen dayes, and so came we to Rome. And from thence whan the brethren herte of vs, they came forth to mete vs to Apiforum and to the Thre taurerns. Whan Paul sawe them, he thanked God, and waxed bolde. But wha we came to Rome, the vnder captayne delyuered the presoners to chefe captayne. As for Paul, he had leue to byde alone with one soudyer that kepeth hym.

C After thre dayes it fortuned, * Paul calleth chefe of Iewes together. And wha they


were come, he sayde vnto the: Ye me brethren, I haue commytted nothinge agaynst our people, ner agaynst lawes of fathers, yet was I boode, delyuered out of Ierusaleme in to Romeynes haides: which wha they had examyned me, wolde haue let me goe, for so moch as there was no cause of death in me. But wha I Iewes spake couthary, I was castrayned to appeale vnto Emeroure: not as though I had ought to accuse my people. For this cause haue I called you, euene to se you, to speake with you: because for hope of Israel, I am bounde with this cheyne. They sayde vnto hi: We haue nether receaue letter out of Iewry cœcernynge the, nether came there eny of the brethren, shewed or spake eny harme of Iewes. But we wyl heare of Iewes, what thou thinkest: for we haue herde of this secte, that every where Iewes is spoken agaynst. And wha they had appoynted hi a daye, there came many vnto hi in to his lodgynge: vnto wha he expoued Iewes kyngdome of God, which they cast wente vnto the of Iesu, out of Iewes lawe and out of the prophete, euene from middaye, and some beleued. Iewes ye haue not, but some beleued not.

But wha they agreed not among the selues, they departed, wha Paul had spoken one worde: Full well haue the holy goost spake by the prophet Esay vnto oure fathers, ye sayde: Go vnto this people, and saye: With eares ye shall heare, ye not vnderstande: ye with eares shall ye see, ye not perceaueth. For ye hert of this people is waxed gasse, ye heare hardly with their eares: ye their eyes haue they closed, ye they shulde not once se with their eyes, ye heare with their eares, ye vnderstande the their hertes, and be converted, ye I mighte heale the. Be it knowne thercore vnto you, ye this saluation of God is sent vnto ye Heythene, and they shall heare it. And wha ye sayde, ye Iewes departed, ye had a greate disputacion amonge the selues. But Paul abode two whole yeares in his owne hyred dwellinge, ye receaue all the ye came in vnto hi, preachinge kyngdome of God, and teachinge those thinges which concerne the LORDE Iesu with all boldnesse, vforbidden.


The ende of the Actes of the Apostles, written by S. Luke, which was present at the doynges of them.
The Epistle of
the Apostle S. Paul to the Romaynes.

The Summe of this Epistle.

Chap. I. Paul declareth his loue towards the Romaynes, sheweth what the gospell is with the frute therof, and rebuketh the beestlynesse of the flesh.

Chap. II. He rebuketh the Iewes, which as touching synne are like the Heythē, yee worse then they.

Chap. III. He sheweth what preferment the Iewes haue, and that both the Iewes and Gētiles are vnder synne, and are justified only by the grace of God in Christ.

Chap. IIII. He declareth by the exāple of Abraha, that faith justifieth, and not the lawe, ner the workes therof.

Chap. V. The power of faith, hope, and loue: and how death raigned fro Adā vnto Christ, by whō only we haue forguenessse of synnes.

Chap. VI. For so moch as we be delyuered thorow christ from synne, we must fashionoure selues to lyue as the seruauntes of God, and not after oure owne lustes. The unlike rewarde of righteousnes and synne.

Chap. VII. Christ hath delyuered vs from the lawe and death. Paul sheweth what the flesh and outwarde man is, and calleth it the lawe of the membres.

Chap. VIII. The lawe of the sprete geneth life. The sprete of God maketh vs Gods children and heyres with Christ. The abundaunt loue of God can not be separated.

Chap. IX. Paul complayneth upon the hard hertes of the Iewes, that wolde not receaue Christ, and how the Heythē are chosen in their steade.

Chap. X. The unfaithfullnes of the Iewes. Two maner of righteousnesse.

Chap. XI. All the Iewes are not cast awaye, therefor Paul warneth the Gentiles that be called, not to be hye mynded, ner to despyse the Iewes, for the iudgmētes of God are depe and secrete.

Chap. XII. The swete conuersacion, loue, and worke of soch as beleue in Christ.

Chap. XIII. The obedience of men vnto their rulers. Loue fulfilleth the lawe. It is now no tyme to folowe the worke of darknesse.

Chap. XIIIII. The weake ought not to be despysed. No man shulde offende anothers conscience. Agayne, for outward thinges shulde no man condemne another.

Chap. XV. The infirmitie and fraylnesse of the weake ought to be borne with all loue and kyndnesse, after the ensample of Christ.

Chap. XVI. A chapter of salutacions. He warneth them to beware of mens doctryne, and commendeth vnto them certayne godly men, that were louers and brethren in the trueth.
The Epistle of the Apostle S. Paul to the Romaynes.

The first Chapter.

PAUL the seruante of Iesus Christ, called to be an Apostle, put aparte to preach the Gospell of God (which he promised afore by his prophetes in ¥ holy scriptures) off his sonne, which was begotte of ¥ sede of Dauid after the flesh: and mightely declared to be the sonne of God after the sprete which sanctifieth, sence the tyme that he rose agayne from the deed, namely, Iesus Christ our Lorde, by whom we haue receaued grace and Apostelshippe amonge all Heythen, to set vp the obedience of faith vnder his name, of whom ye are a parte also, which are called of Iesus Christ.

To all you that be at Rome, beloued of God, and saynutes by callynge Grace be with you and peace fro God our father, and the Lorde Iesus Christ.

First, I thanke my God thorow Iesus Christ for you all, that youre faith is spoken of thorow out all the worlde. For God is my winnesse (whom I serue in my sprete in the Gospell of his sonne) that without ceassynge I make mencion of you beseekinge allwayes in my prayers, that I mighte once haue a prosperous journey (by the will of God) to come vnto you. For I longe to se you, that I mighte bestowe vpon you some spiritual gift to strêgh you (that is) that I mighte be comforted with you, thorow youre faith a myne, which we haue together.

But I wolde ye shulde knowe (brethren) how that I haue often tymes purposd to come vnto you (but haue bene let hither to)

that I mighte do some good amonge you, like as amonge other Gentyles. I am detter both to the Grekes, and to the vngrekes, to the wyse and to the vnwyse. Wherfore (as much as i me is) I am ready to preach the Gospell vnto you at Rome also.

*For I am not ashamed of the Gospell of Christ: for it is the ¥ power of God, which saueth all that beleue theron, the Iewe first and also the Greke: for in it ¥ righteousnes that is of value before God, is opened, which cometh out of faith ¥ to faith. As it is wrytt:

"The just shall lyue by his faith. For ¥ wrath of God is declared from heauen vpon all vn-godlynes and vnrighteousnes of men, which withold the trueth of God in vnnatrueous: because that it, which maye be knowne of God, is manifest with the. For God hath shewed it vnto the, that the invisible things of God (that is, his everlastinge power and Godheade) mighte be sene whylle they are considered by theworkes from the creation of the worlde: so that they are without exccuse, in as much as they knewe, that there is a God, and haue not prayed him as God neer thanked him, but became vayne in their imaginacions, and ¥ their foolish hert was blyled. Whan they counted them selues wyse, they became fooles: and turned ¥ glory of the incorruptible God in to ¥ symilitude of ¥ ymage of a corruptible ma, ¥ of byrdes, ¥ of foure foted, ¥ of crepinge beestes ¥ ¥ Wherefore God likewise gaue them vp vnto their hertes lustes in to vnclennes, to defylke their awne bodiies in them selues, which turned the trueth of God vnto a lye, ¥ worshipped and


‡ Tim. 1. b. §§ 1 Cor. 1. c. § Abac. 2. a. Gal. 3. b. Hab. 10. d. Psal. 18. a. ¶¶ Daut. 28. c. *** Psal. 105. c. Tere. 2. d. †† Bel d. ††† 2 Re. 34. a. Eze. 34. a.
serued the creature more then the maker, which is blessed for ever. Amen.

Therefore God gave the vp vnto shamefull lustes. * For their womens chaunged the naturall vse in to the vnnatural: likewisely  they also lefte the naturall vse of the woman, and brent in their lustes one on another, and man with man wrought filthyines, and receauned in them selues the rewarde of their errore, as it was accordinge. ¶ And as they regarded not to know God, euen so  God gave the vp in to a lewde mynde, to do those thinges which were not comly, beynge full of all vnrighteousnes, whordome, wickednes, couetousnes, maliciousnes, full of enuy, murthur, strife, disseate, euell coidicioned whisperers, backbyters, despysers of God, doers of wronge, proude, boosters, bryngers vp of euell thinges, disobedient to their Elders, without vnderstanding, couenaunt breakers, vnloynge, stubborne, vnmercifull: which men, though they knowe the righteousnes of God (that they which do soch, are worthy of death) yet not onely do the same, but also haue pleasure in those that do the.

The 15. Chapter.

Therefore canst thou not excuse thy selfe (O man) who soeuer thou be that judgest:  for loke wherein thou judgest another, thou condemnest thy selfe, in so much as thou that judgest, doest euen the same. For we are sure that the judgment of God is (acordinge to the truth) ouer them that do soch. But thinkest thou this O thou man, that judgest them which do soch thinges, and doest euen the very same thy selfe, that thou shal escape  judgmet of God? Or despysest thou the riches of his goodnesse, patience, and lange suferinge? ¶ Knowest thou not, that  lounyng kyndnesse of God leadeth the to repentauce?

But thou after thine hardre and impenitent hert, heapest vnto thy selfe a treasure of wrath, agaynst the daye of wrath and of the openyng of the righteous judgment of God,  which shall rewarde euery man accordinge to his dedes: namely, praye  honoure, and vncorruption, vnto them that with patience in doinge good, seke euerylasting life: But vnto

them that are contencious * *  not obedient vnto the truth, but obeye vnrighteousnes, shal come indignacion and wrath, trouble and anguysh vpó all the soules of me that do euell, of the iewe first and also of the Greke: But vnto all thee that do good (shal come) prayse and honoure, and peace, vnto the iewe first, and also to the Greke.

¶  For there is no respecte of personnes before God: Who so euery haue synned without lawe, shal perish also without lawe: and whosoeuer haue synned in the lawe, shalbe judged by the lawe. ¶ For before God, they are not righteous, which heare  lawe: but they that do the lawe, shalbe justified. For yf the Gentyles which haue not the lawe, do of nature the things coneyned in the lawe, then they haunynge not the lawe, are a lawe vnto them selues, in that they shewe, that the worke of  lawe is wyrty in their hertes: whye their conscience beareth witnesse vnto the, and also the thoughtes which accuse or excuse them amongeth them selues, in the daye when God shal judge the secretes of men by Jesus Christ, acordinge to my Gospell.

But take heed,  thou art called a iewe, and trustest in the lawe,  makest thy boost of God, and knowest his will:  for so much as thou art enampped out of  lawe, thou prowest what is best to do, and presumest to be a leader of the bylde: a lighte of them  are in darcknes: an enformer of  vnwyse: a teacher of  symple: which hast the ensembly of knowlege  of the truth in the lawe.

Now teachest thou other, and teachest not thy selfe. Thou preachers that a man shulde not steale, and thou stealest. Thou sayest, that a man shulde not breake wedlocke, and thou breakest wedlocke. Thou abhorrest ymages, and robbest God of his honoure. Thou makest thy boost of the lawe, and thorow breakeynge of the lawe thou dishonorest God. For thorow you is the name of God euell spoken of amonge the Gentyles,  as it is wrytten.

The circuision verely avayleth, yf thou kepe the lawe: but yf thou brake the lawe, then is thy circuision become vncircuision. Therfore yf the vncircuision kepe


†† Mat. 7. c. Luc. 6. e. Isaco. 1. c. §§ Ioh. 8. c. |||| Esa. 52. a. Eze. 36. d.
the righte thinges conteyued in the lawe, shal not his vnccircumcision be counted for circumcision? And so it that of nature is circumcision, and fullfilleth the lawe shal judge the, which vnder the letter and circumcision trisgressest the lawe. For he is not a Jew which is a Jewe outwarde: nether is that circumcision which is done outwardly in y flesh: *But he is a Jewe, which is hydd within. And *the circumcision of y hert is the circumcision, which is done in the spryte and not in the letter: whose prayse is not of men, but of God.

The iii. Chapter.

WHAT furtherranee then haue the Jewes? Or what avantage thert circumcision? Surely very moch. First Vnto them was commytted what God spake. But where as some of then dyd not beleue theron, what then? shulde their vnebelee the promes of God of none effecte? God forbyd. Let it rather be thus, that *God is true, and all men lyers. As it is wrytten: That thou mayest be justified in thy sayenges, and shuldest overcomm, wha thou art judgged.

But yf it be so, that oure vnrighteous prayseth therto righteousness of God, what shal we saye? Is God then vnrighteous, that he is angrie therefor? (I speake thus after the maner off men) God forbyd. How mighte God the judge thereof? For yf the truth of God be thorow my lyfe the more excellent vnto his prayse, why shulde I therefore be judged yet as a souer?  or not rather to do thus (as we are euell spoken of, and as some reparte, that we shulde saye) Let vs do euell, y good maye come therof. Whose danacio is iust."
For thine sake showed me mercy, and for thine oueuer cir- 
cucision? We must nede graunte, y Abrahās faith was 
couited vnto hi for righteousnes. How was it 
the reke ned vnto him? In the cir cucision, or 
in the vn cireucision? Doubles not in the 
circucision, but in the vncircucision. As 
for the tokē of circucision he receaued it for 
a scale off the righteousnes off faith, which he 
had yet in v circucision, y he shulde be 
a father of all the y beleue, beinge in v 
vcircucisiō, y it might be couited vnto thē also 
for righteousnes: that he might be a father 
of circucision, not onely of the that are of 
v circucision, but of them also that walke 
in the fotesteppes of the faith, which 
were in the vncircucision of oure father Abraham.

For the promes (that he shulde be y heyre 
of the worlde) was not made vnto Abraham 
or to his sede thorow the lawe, but thorow 
the righteousnes of faith. For yf they which 
are of the lawe be heyres, the is faith 
wayne, and the promes of none efecete, for so much 
as the lawe caueth but wrath. For where 
the lawe is not, there is also no transgression. 
Therfore was the promes made thorow faythe, 
that it myght come off fauoure, whereby the 
promesse myght be made sure vnto all the 
sede: not onely vnto him which is off the 
lawe, but also vnto him that is of the faith of 
Abrahā which is the father of vs all. As 
it is wrytten: I haue made the a father of 
many Heythen before God, whom thou hast

belued: which quyckeneth the deed, and 
calleth it which is not, that it maye be.
And he beleued vpō hope, where nothing 
was to hope, that he shulde be a father of 
many Heythen. Acordinge as it was sayde 
vnto him: Euen so shal thy sede be. And 
he was not faynt in faith, nether cosiured 
his awne body, which was deed already, 
whyle he was almost an hundred yeare olde, 
nether the deed wombe of Sara. For he 
douted not in the promes of God thorow 
vnbeleue, but was strōge in faith, and gaue 
God the prayse: y was sure, that loke what 
God promyseth, he is able to make it good. 
And therfore was it reke ned vnto him for 
righteousnes. But this is not wryttē onely 
for his sake, y it was couted vnto him, but 
also for oure sakes: vnto whō it shalbe cou ted, 
yf we beleue on him, that rayseyd vp our 
LORDE Iesus from the deed. Which was 
geuen for oure synnes, and rayseyd vp for 
oure righteousnesse sake.

BECAUSE theryfore that we are justifi ed 

by faith, we haue peace with God thorow 
oure LORDE Iesus Christ, by whō also we 
haue an intramuce in faith vnto this grace, 
wherin we stonde, y 1 y rejoys in the hope of 
y glorie for to come, which God shal geue. Not 
onely y, but we rejoys also i troubles, for so much 
as we knowe, y ill troubls byngeth paciēce, paciēce bryngeth experieēce, experieēce 
byngeth hope: As for hope, is let tetth vs not 
come to confuison, because the loue of God 
is shed abreode in oure hertes, by the holy goost 
which is geuen vs. For whan we were 
yet weake acordinge to the tymne, 
Christ dyed for vs vnsgodly. Now dyeth there scarce 
eny man for the righteous sake: Peraduenture for 
a good man durst one dye. Ther fore doth 
God set forth his loue toward vs, in y Christ 
dyed for vs, whan we were yet synners: Moch 
more then shal we be saued from wrath by 
him seyngewe we are now made righteous 
thorow his bloude.

For yf we were recoucyed vnto God by y 

death of his sone, whā we were yet enemys: 
moch more shal we be saued by him, now y 
we are reconcyled. Not onely that, but we

and 2. b. || Ioh. 3. c. 1 Pet. 3. c. 1 Ioh. 4. b. 
Ieb. 9. c. d.
rejoys also in God thorow our LORDE Iesus Christ, by whom we haue now receaued the attonement.

Wherfore * as by one man synned entered in to the worlde, and death by * y* means of synne: euyn so wente death also over all men, in so moch as they all haue synned. For synne was in * y* worlde vnto the lawe: but where no lawe is, there is not synne regarded. Neuertheless death reigned from Adam vnto Moses, euyn over them also that synned not with like trangressio as dyd Adam, which is * y* ymage of him * y* was to come.

But it is not with the gifte as with the synne: for yf thorow the synne of one many be deeed, yet moch more plenteously came the grace and gifte of God vpon many + by the fauour that belonged vnto one man Iesus Christ.

And the gifte is not onely ouer one synne, as death came thorow one synne of one that synned. For the judgment came of one synne vnto condemnation, but the gifte to iustifye fro many synnes. For yf by * y* synne of one, death raigned by the means of one, moch more shal they which receaue the abundaunce of grace and of the gifte vnto righteousnes, raigne in life by * y* means of one Iesus Christ. Likewyse the * as by the synne of one, condemnation came on all men, euyn so also by the righteousnes of one, came the iustifenge off life vpon all men. For as by the disobedience of one, many became synners, euyn so by the obedience of one shal many be made righteous.

**But the lawe in the meane tyme entred, that synne shulde increase.** Neuertheless where abundaunce of synne was, there was yet more plenteousnes of grace: that, like as synne had reigned vnto death, euyn so might grace reigne also thorow righteousnes to euerylastinge life by the meanses of Iesus Christ.

**The bi. Chapter.**

WAT shal we saye then? Shal we continue in synne, that therfor maye be abundaunce of grace? God forbyd. How shal we lyue in synne, * y* are deeed from it? $ Knowe ye not, that all we which are baptysed in to Iesus Christ, are baptysed in to his death? Therfore are we buried with him by baptysme in to death, that, like as Christ was raysed vp from the deed by the glory of the father, etc euyn we also shulde walke in a new life. For yf we be grafted with him vnto like death, then shal we be like the resurrection also: For so moch as we knowe, that oure olde man is crucified with him, that the synfull body mighte cease, that hence forth we shulde serue synne nomore. * For he that is deeed, is made righteous fro synne.

But yf we be deeed with Christ, we beleue, that we shal lyue also with him, and are sure,** that Christ rayesed from the deede, dyeth nomore: Death shal haue nomore power over him. For as touchinge that he dyed, he dyed cocation synne once: but as touchinge that he lyueth, he lyueth vnto God. Likewyse ye also, counte youre selues to be euyn deed cocationynge synne, and to lyue vnto God thorow Iesus Christ our LORDE. Let not synne reigne therfore in youre mortall bodye, that ye shulde obeye vnto the lustes of it. Nether geue ye ouer youre membres vnto synne to be wapens of vnrighteousnes, but geue ouer youre selues vnto God, as they that off deede are become lyuynge, and youre membres vnto God to be wapens off rightuousnes. For synne shal not haue power ouer you, in so moch as ye are not vnder the lawe, but vnder grace.

How then? Shal we synne, because we are not vnder * y* lawe, but vnder grace? God forbyd. + Knowe ye not, that loke vnto wh* y* geue ouer youre selues as seruauntes to obeye, his seruauntes ye are to whom ye obey, whether it be of synne vnto death, or of disobedie vnto righteousnes? But God be thanked, that though ye haue bene the seruauntes of synne, ye are now yet obedient of herte to the ensample off the doctrine, whervnto ye are commytted. For now that ye are made fre from synne, ye are become the seruauntes of righteousnes.

I wil speake groously, because of the weaknes of youre flesh. Like as ye haue geuen ouer youre membres to the seruyce of vnclennesse, from one wickednesse to another: Euyn so now also geue ouer youre membres to the seruyce of rightuousnesse, that they maye be holy. For whan ye were the seruauntes of synne, ye were lowse from righteousnes. What frute
Chap. viij. The Epistle to the Romanes.

had ye at that tyme in those things, wherof ye are now ashamed? For the ende of such things is death. But now that ye be fre from synne, and are become the seruauntes of God, ye hane youre frute that ye shulde be holy: but the ende is everlastinge life. * For death is the rewarde of synne, but the gifte of God is everlastinge life.

The biij. Chapter.

K NOWE ye not brethren (for I speake vnto them that knowe the lawe) howe that y lawe hath power vpon a man as longe as he lyueth? * For the woman y is in subjection to the man, is bounde vnto the lawe whyle the man lyueth: but ye f the man dye, then is she loused from the lawe that concerneth the man. +Yf she be now with another man, whyle the man lyueth, she shall be called a wedlocke breaker. But yf the man be dead, then is she fre from the lawe, so that she is no wedlocke breaker, yf she be with another man.

Euen so my brethren, ye also are deed vnto the lawe by the body of Christ, that ye shulde be with another (namely with him which is raised vp from the dead) that we shulde brynge forth frute vnto God. For when we were in the flesh, the synfull lustes (which were stered vp by the lawe) were mightie in oure members to brynge forth frute vnto death. But now are we loused from the lawe, and deed vnto it, that helde vs captuye, so that we shulde serue in a newe conversacion of the sprete, and not in the olde conversacion of the letter.

What shal we saye then? Is the lawe synne? God forbyd: Neuertheles I knewe not synne, but by y lawe. For I had knowne nothing of lust, yf the lawe had not sayde: +Thou shalt not lust. But then toke synne occasion at the commandement, and stered vp in me all maner of lust. For without the lawe synne was deed. As for me, I lyued some tyme without lawe. Howbeit when the commandement came, synne reuyued, but I was deed. And the very same commandement that was gaven me vnto life, was founde to be vnto me on occasion of death. For synne toke occasion at the commaundement, and diseauned me, and slewe me by the same commaundement. $ The lawe in dede is holy, and the commaundement holy, iust and good. Is that then which

is good, become death vnto me? God forbyd. But synne, that it mighte appeare how it is synne, hath wrouhte me death thorow good: that synne mighte be out of measure synfull by the commaundement. For we knowe, that the lawe is spiritual, but I am carnall, ¶ solde vnder synne: because I knowe not what I do. For I do not y I will, but what I hate, y do I. Yf I do now that which I wil not, the graunte I, that the lawe is good.

So then it is not I that do it, but synne that dwelleth in me: for I knowe that in me (y is, in my *flesh) there dwelleth no good thinge. To wyll is present with me, but to perfourme y which is good, I fynde not. For y good that I wyll, do I not: but the euell which I wil not, that do I. Yf I do now that I wil not, then is it not I that do it, but synne that dwelleth in me.

Thus fynde I now by the lawe. y when I wyl do good, euell is present with me. For I delite in the lawe of God after the inwarde man: but I se another lawe in my members, which stryueth agaynst y lawe of my mynde, and taketh me presoner in y lawe of synne, which is in my members. O wretched man that I am, who shal delyuer me from the body of this death? I thanke God thorow Iesus Christ our LORDE. So then with the mynde I serue y lawe of God, but with the flesh the lawe of synne.

The biij. Chapter.

THEN is there now no damacion vnto A the that are in Christ Iesu, which walke not after the flesh, but after y sprete. For y lawe of y sprete (y bryngeth lie I Christ Iesu) hath made me **fre fro the lawe of synne y death. ††For what vnpossible was vnto y lawe (in as much as it was weake because of the flesh) y perfourmed God, †† sent his sonne in y similitude of synfull flesh, † by †† synne damed synne in y flesh: that the righteousnes requyred of the lawe, mighte be fulfilled in vs, which walke not after the flesh, but after the sprete. For they that are fleshly, are fleshly mynded: but they that are goostly, are goostly mynded. To be fleshly mynded, is death: but to be goostly mynded, is life and peace. For to be fleshly mynded is enemyte agaynst God, §§ synth it is not subdued vnto y lawe of God, for it can not also. As for the

* Gen. 2. c. Rom. 5. b.  † Cor. 7. d.  ‡ Mat. 5. d.  § Exo. 20. c. Deut. 5. c.  ¶ Isa. 48. d.  † Tim. 1. b.  ** Gen. 6. a.  †† Heb. 7. c.  †† Tim. 5. c.  §§ Isa. 55. c.
that are fleshlye, they can not please God. Howbeit ye are not fleshly, but goostly, yf so be that the sprete of God dwell in you. But who so hath not the sprete of Christ, the same is not his. Neuertheles yf Christ be in you, then is the body deed because of synne. But the sprete is life for righteousness sakes.

Wherfore yf the sprete of him, that rased vp Jesus from the dead, dwell in you, then shal euene he also that rased vp Christ from the dead, quycketh youre mortal bodies, because yf his sprete dwelleth in you. Therefore brethre we are now detters, not to the flesh, to lyne after the flesh: for yf ye lyne after yf fleshe, ye must dye: but yf ye mortyfye the dedes of the body thorow the sprete, ye shall lyue. For who so euer are led by the sprete of God, are Gods childre: for ye have not receauned the sprete of bondage to feare any more, but ye haue receauned yf sprete of adopcion, wherby we crye: Abba, deare father. The same sprete certifieth oure sprete, that we are the childre of God. Yf we be childre, then are we heyeys also, namely the heyes of God, and heyeys annexed with Christ, yf so be that we suffer together, that we maye be also glorified together.

For I suppose, that the affliccions off this tyme, †are not worthy of yf glorye, which shallbe shewed vpon vs. † For the ferenct loginge of yf creature loketh for the appeareninge of the children of God, because the creature is subdued vnto vanyte against hir will, but for his wyll that hath subdued her vpon hope. For the creature also shall be fre from the bondage of corrupcion, vnto the glorious libertye of the childre of God. For we knowe, that euery creature groenth, and † travauyleth with vs in paynte vpon the same tyme.

Not they only, but we oure selues also, which haue the first frutes of the sprete, groane within oure selues for the childshipp, and loke for yf delyuernaunce of oure bodye. For we are saued i dede, howbeit i hope: but yf hope that is sene, is no hope: for how can a man hope for that which he seyth? But yf we hope for that which we se not, the do we thorow pacience abyde for it.

Likewyse the sprete also helpeth oure weaknesse: for we knowe not what we shulde desyre as we oughte: † neuertheles yf sprete it selfe maketh intercession mightely for vs with vnoutspeakable gronynges. Howbeit he yf searcheth the hert, knoweth what the mynde of the sprete is: for he maketh intercession for the sayntes acordinge to the pleasure of God. But sure we are, that all things serue for the best vnto them that loue of God, which are called of purpose. For those whom he knewe before, hath he ordyned also before, † they shulde be like fashioned vnto yf shappe of his sonne, yf be mighte be the first begotté amõge many brethre. As for those whom he hath ordyned before, them hath he called also: and whom he hath called, the hath he also made righteous: and whom he hath made righteous, them hath he glorified also.

What shal we saye then vnto these thinges? †Yf God be on oure syde, who can be agaynst vs. Which spared not his owne sonne, but hath geuen him for vs all: how shall he be with him geue vs all thinges also? Who wyl laye eny thinge to yf charge of Gods chosen? Here is God that maketh righteous, who wil then condemne? Here is Christ that is deed, yee rather which is rased vp agaynse, which is also on yf richt hande of Christ, and maketh intercession for vs.

Who will separate vs from the loue of God? Trouble? or anguyshe? or persecucio? or honger? or nakondnesse? or parell? or swerde? As it is wryten: †For thy sake are we kylld all the daye longe, we are counted as shepe appoynted to be slayne. Neuerthelasse in all these thinges we overcome farre, for his sake that loued vs. For sure I am, that nether death ner life, nether angell, ner rule, nether power, nether thinges present, nether thinges to come, nether heyth, ner loweth, nether any other creature shalbe able to separate vs from the loue of God, which is in Christ Iesu our LORDE.

The ir. Chapter.

SAYE the truth in Christ, and lye in not (wherof my conscience beareth me witnesse in the holy goost) that I haue great heuynesse & continuall sorrowe in my hert. † I haue wysshed my selfe to be cursed from Christ for my brethren, that are my kynsmen after the flesh, which are off Israel: † vnto whom pertayneth the childshipp, and the glory, and the couenauntes and lawe, and the
seruice of God, and the promyses: whose are also the fathers, off whom (after the flesh) commeth Christ, *which is God ouer all, blessed for euer. Amē. But I speake not these things, as though the worde of God were of none effecte: *for they are not all Israelites, which are of Israel: †neither are they all children, because they are the sede of Abraham: †but in Isaac shal the sede be called vnto the, that is, They which are children after the flesh, are not the children of God, but the children of the promes are counted for the sede. For this is a worde of the promes, where he sayeth: ‡Aboute this tymne wyl I come, and Sara shal haue a sonne. Howbeit it is not so with this onely, but also whan Rebecca was with childe by one (namely by oure father Isaac) or euer the childe were borne, θ had done nether good nor bad (that the purpose of God might stode acordinge to the eleccion, not by the deseruynge of workes, but by the grace of the caller) it was sayde thus vnto her: The greater shal serue the lesse. As it is wrytten: §Iacob haue I loved, but Esau haue I hated. What shal we saye then? Is God then vnnrighteous? God forbyd. For he sayeth vnto Moses: †I shewe mercy, to whom I shewe mercy: and hate compassion, on whō I haue compassion. So lyeth it not then in eny mans wyll or runnynge, but in the mercy of God. For the scripture sayeth vnto Pharaoh: †For this cause haue I stered the vp, euyn to shewe my power on the, that my name mighte be declared in all lödes. Thus hath he mercy on whom he wyl: and whom he wyl, he hardeneth. Thou wilt saye then vnto me: Why blameth he vs yet? For who can resiste his will? O thou man, who art thou, that disputest with God? Sayeth the worke to his workman: Why hast thou made me on this fashion? ¶Hath not the potter power, out of one lompe of claye to make one vessell vnto honoure, and another vnto dishonoure? Therfore when God wolde shewe wrath, and to make his power knowne, he broughte forth with greate paciencie the vessels off wrath, which areordeyned to dannacion: that he might declare the riches off his glorye on †v vessels of mercy, which he hath prepared vnto glorye, whom he hath called (namely vs) not onely of the Iewes, but also of the Gentyles. As he sayeth also by Osee: ¶I wil call that my people, which is not my people: and my beloued, which is not ‡beloued. And it shal come to passe in ‡place, where it was sayde vnto them: Ye are not my people, there shal they be called the children of the lyuyng God. But Esay crieth ouer Israel: ¶Though the nombre of the children of Israel be as the sonde of the see, yet shal there but a remnaunt be saued. For there is the worde, that fynisheth and shorteneth in rightouenes: for a shorte worde shal God make vpon earth. And as Esay sayde before: ¶Excepte the Lorde of Sabaoth had lefte vs sede, we shulde haue bene as Sodoma, and like vnto Gomorrah. What shal we saye then? This wil we saye: The Heythen which followed not rightouenes, haue ouertaken rightouenes: but I speake of the rightouenes that commeth of faith. Agayne, Israel folowed the lawe of rightouenes, and attayned not vnto the lawe of rightouenes. Why so? Euen because they soughte it not out of faith, but as it were out of the deseruynge of workes. For they haue stumbled at the stomblinge stone. As it is wrytten: ¶Beholde, I laye in Sion a stone to stoble at, and a rocke to be offended at: and ¶who so euer beleueth on him, shal not be confounded.

The r. Chapter.

Brethren, my hertes desyre, a prayer vnto God for Israel is, that they might be saued. For I bare them recorde, that they are zelous for Gods cause, but not with vnderstondinge. For they knowe not the rightouenes which anayeth before God, and go aboute to manteyne their awne rightouenes: and thus they are not subdued vnto the rightouenes, that is off value before God. ¶For Christ is the ende of the lawe, vnto rightouenes for euery one ‡belueth. ¶Moses wryteth of ‡rightouenes which commeth of the lawe, that the man which doth ‡same, shal lyue therin. But ‡rightouenes which cōmeth of faith, speake on this wyse: ¶¶ Saye not in thine hert: Who wil go vp in to heauē?
(that is nothinge els then to fetch Christ downe) Or who wyl go downe in to \\ ye depe? (that is nothinge els thē to fetch vp Christ from the deed.) But what sayeth the scripture? The worde is nye the, euyn in thy mouth and in thine hert. This is ye worde of faith ye we preach.

For yf thou knowest Jesu with thy mouth, that he is the LORDE, and beleueth in thine hert, that God hath rayesed him vp from the deed, thou shalt be saued. For yf a man beleue from the hert, he shalbe made righteous: and ye a mà knowle ge with the mouth, he shall be saued. For the scripture sayeth: 'Who so euere beleueth on him, shal not be confounded.

Here is no difference, nether of the Iewes nor of the Gentyle. For one is LORDE of all, which is riche vnto all ye call vpô him. For who so euere shall call vpon the name of the LORDE, shalbe saued. But how shal they call vpô him, on whô they beleue not? How shal they beleue on him, of whô they haue not herde? How shal they heare without a preacher? But how shal they preach, excepte they be sent? As it is wryttē: 'How beutifully are the fete of thē ye preach peace, ye brynge good tidinges? But they are not all obedient vnto the Gospel. For Esaye sayeth: LORDE, who beleuethoure preachinge? So thē faith cometh by hearynge, but hearinge cometh by the worde of God.

But I saye: Haue they not herde? 'No doubt their sounde wête out in to all lendes, and their wordes in to the endes of the world. But I saye: Hath not Israel knowne? First, Moses sayeth: 'I wil prouoke you to enuye, by them that are not my people: ye by a foolish nacion wyl I anger you. Esaye after him is bolde, and sayeth: 'I am founde of them, that sought me not: ye haue appeared vnto them, that axed not after me. But vnto Israel he sayeth: 'All the daye lôge haue I stretched forth my handes vnto a people ye beleueth not, but speaketh agaynst me.

The ri. Chapter.

I SAYE then: Hath God thrust out his people? God forbyd: 'for I also am an Israelite, of the sede of Abraham out of the trybe of Ben Iamin. God hath not thrust out his people, whom he knewe before. Or wote ye not what the scripture sayeth of Elias, how he maketh intercession vnto God against Israel, and sayeth: 'LORDE, they haue slayne thy prophets, ye dydged downe thine altes, and I am lefte ouer onely, and they seke my life? But what sayeth the answere of God vnto him? 'I haue reserved vnto me seuen thousande men, which haue not bowed their knee before Baal. Eue so goeth it now at this tyme also with this remnaunt after ye election of grace. 'Yf it be done of grace, thē is it not of deservynge: els were grace no grace. But yf it be of deservynge, then is grace nothinge: els were deservynge no deservynge.

What thē? Israel hath not optayned yf which he soughte, but the election hath optayned it. As for ye other, they are blynded. As it is wryttē: God hath geuen them the sprete of vnquyetnesse, ye eyes that they shulde not se, and eares that they shulde not heare, euë vnto this daye. And David sayeth: Let their table be made a snare to take thē with all, ye an occasion to fall, ye a rewarde vnto thē. Let their eyes be blynded that they se not, and euyn bowe downe their backes.

I saye then: Haue they therefore stumbled, ye they shulde cleane fall to naughte? God forbyd: but thorow their fall is saluation happened vnto ye Heythen, that he mighte prouoke them to be zelous after them. For yf their fall be the riches of the worlde, and the mynishinge of thē the riches of the Heythen: how much more shulde it be so, yf their fulnesse were there? I speake vnto you Heythen: for in as moch as: I am ye Apostle of the Heythen, I wil praye myne office, yf I mighte prouoke them vnto zele, which are my fleshe, and saue some of them. For yf the losse of them by the recoucylinge of the worlde, what were that els, then as ye life were taken of the deed? Yf the begynnynge be holy, then is all ye dowre holy: § and ye rote be holy, then are the branchnes holy also.

But though some of ye branchnes now be brokë, and thou, whâ thou wast a wydde oluyre tre, art graffe in amonge them, and made partaker of the rote and sappe of the oluyre tre, boost not thy selfe agaynst the branchnes.

* Es. 28. c.  " Es. 52. b.  Some reade: By preachinge.  § Psal. 16. a.  # Deut. 32. c.  * Es. 52. e. and 65. a.  / Es. 65. a.  * Iere. 31. f.  + 3 Re. 19. c.  + 3 Re. 19. d.  § Deut. 9. a.  * Es. 6. b.  § Psal. 68. d.  § Rom. 1. a.  1 Tim. 2. b.  2 Tim. 1. b.  * Es. 65. b.  || Iere. 11. c.
Recompenced agayne? For of him, and thorow him, and in him are all things. To him be prayse for ever, Amen.

The 114. Chapter.

BESEEKE ye brethren by the mercyfulnesse of God, that ye geue ouer youre bodies for a sacrifice, ye is queyeke holy, and acceptable vnto God, which is youre reasonable seruyenge off God. And fashion not youre selues like vnto this worlde, but be chaunged thorow the renewyng off youre mynde, ye ye maye proue, what thinke that good, ye acceptable, a perfect wil of God is. For I saye thorow the grace ye is geue me, vnto euery man amoung ye: ¶ that no man esteme off hym selfe more, then it becommeth hym to esteme: but that he discretly judge of hym selfe, acordinge as God hath deale vnto euery man the measure of faith. ¶ For like as we haue many members in one body, but all the members haue not one maner of operacion: Euen so we beyne many are one body in Christ. But amoung oure selues euery one is the membre of another, and haue dyuers giftes, acordinge to the grace that is geuen vnto vs. ** Ye man haue the giftes of propheteinge, let it be acordinge to the faith.

Let him that hath an office, wayte ypô the office: let him that teacheth, take hede to the doctrine: Let him that exhorteth, gene attedance to the exhortacion. Ye man haue gueueth, let he geue with synglenesse. Let him that ruleth, be diligent. ¶ Ye man shewe mercy, let him do it with chearfulness. Let loue be without dissimmulation. Hate that which is euell: Clene vnto that which is good. Be kynde one to another with brotherly loue. In geuynge honour go one before another. ¶ Be not slouthefull in the busynesse that ye haue in hande. Be feruent in the sprete. Applye youre selues vnto the tyme. Reioyse in hope, be pacient in trouble. Continue in prayer. Distribute vnto the necessitie of the syntes. ¶ Be glad to harbarow. Blesse the that persecute you. Blesse, a curse not. Be mery with them that are mery and wepe with them that wepe.

Be of one mynde amoung ye soules. Be not proude in youre awne consaytes, but
The Epistle to the Romanes.

Chap. riiij.

Let every soule submytte him selue to the auctorite off the hyer powers. For there is no power but of God. The powers that be, are ordeyned of God: so that who so ever resisteth the power, resisteth the ordinaunce of God. And they that resist, shall receaue to them selues danacion. For rulers are not to be feared for good workes, but for euell. Yf thou wilt be without feare off the power, do well then, and thou shalt haue praye of the same: for he is the minister off God for thy wealth. But yf thou do euell, then feare, for he beareth not the swerde for naughte. For he is the minyster of God, a taker of vengeance, to punyse him that doth euell. Wherfore ye must nedes obeye, not onely for punyshme, but also because of conscience. For this cause must ye geue trybutse also. For they are Gods minysters, which matelye ye same defence.

Geue to every man therfore his dutye: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honoure, to whom honoure pertayneth. Owe nothinge to eny man, but to loue one another. For he that loueth another, hath fulfyllde the lawe. For where it is syaye: († Thou shalt not breake wedlocke: thou shalt not kyll: thou shalt not steale: thou shalt not bear false wittnesse: thou shalt not lust) and yf there be eny other commandement, it is comprehended in this word: ¶ Thou shalt loue thy neibour as thy selue. Loue doth his neibour no euell. Therfore is loue fulfyllde of the lawe.

And for so much as we know this, namely the tyme that the houre is now for vs to ryse from slepe. (For now is oure saluacion nearer, then when we beleued: the nighte is past, but the daye is come nye.) Let vs therefor cast awaye † ry * workes of darkness, and put on the armoure of lighte. Let vs walke honestly as in the daye, * not in excess off eatinge and in drokennesse, not in chamburyne and wantonnesse, not in stryfe and enuyenge: but put ye on the LORDE Iesus Christ. **and make not prouysion for ry flesh, to fulfille the lustes of it.
The Epistle to the Romaynes.

The vb. Chapter.

We that are stronge ought to beare v yet fraysenes of them which are weake, and to stonde in oure awne consaytes. Let euery one of vs orde his selve so, that he please his neigbour vn to his welth, and ediuenge: For Christ pleased not himselfe, but as it is wrytten:  'The rebukes of them which rebuked the, are fallen vpon me. What so euuer things are wrytten a fore tyme, are wrytten for oure learynge, that we thorow pacience and comforte off the scriptures, might haue hope. The God of pacience and consolation graunte you to be like mynded one twardene another, acordinge vnto Jesu Christ, that ye beynge of one mynde, maye with one mouth prayse God the father of oure LORDE Jesu Christ.

Wherfore receaue ye one another, as Christ hath receaue you to the prayse off God. But I saye that Christ Jesus was a minystre of the circumcission for the trueht of God, to cofirme the promyses made vnto the fathers, and that the Heythen mighte praysse God because of mercy, as it is wrytten:  'For this cause wyl I praysse the amoge the Gentes, and syngne vnto thy name. And agayne he sayeth:  'Reioyse ye Heythen with his people. And agayne:  'Prayse the LORDE all ye Gentiles, and laude him all ye naciouis. And agayne Esay sayeth: There shalbe the rote of Iesse, and he that shalryse to rule the Gentiles, in him shal the Gentes lyse. The God off hope fyll you with all ioye and peace in beleuynge, y ye maye be plenteous in hope thorow  were power of the holy goost.

I my selue am full certified of you (my brethren) that ye youre selues are full of goodnes, fylled with all knowlege, so that ye are able to exhorte one another. Neuertheles (brethren) I haue somwhat more boldly wrytten vnto you, as one that putteth you in remembreance, for the grace that is geuene of God, that I shulde be a minystre of Jesu Christ amonge the Heythen, to declare the gospell of God, that the Heythen mighte be an acceptable offeryng vnto God, sanctified by the holy goost. Therfore maye I boost myselfe thorow Jesu Christ, that I medle with thinges pertyninge vnto God. For I durst not speake ought, excepte Christ had wroughte the same by me, to make the Heythen obedieth thorow wordes and dede, thorow the power of tokens and wonders, and thorow the power of the sprete of God, so that from Ierusale, and roude aboute vnto Illyricon, I haue fylled all with the Gospell of Christ. So hane I enforced my selue to preach  Gospell, not where Cristes name was knowne, lest I shulde buyde on another mans foundacion, but as it is wrytten: To whom he was not spoken of, they shal se:  'and they that haue not herde, shal vnderstonde. This is also the cause, wherfore I haue bene oft tymes let to come vnto you. But now synth I haue nomore place in these countrees, haunyge yet a desyre many yeares sence to come vnto you,
I will come to you: for I trust that I shall passe by waye and se you, and to be brouthe on my waye thitherwarde by you: but so, that I first refresh my selfe a little with you.

But now go I to Jerusalem, to mynister vnto the sayntes. For they of Macedonie and Achaia haue wyllingly prepared a common collection together, for the poore sayntes at Jerusalem. They haue done it wylfully, and their detters are they. * For ye Heythen be made partakers off their spiritual things, their dutie is to mynister vnto the in bodely things. Now when I haue performed this, and haue broughte the this frute sealed, I will take my journey by you in Spayne. But I am sure when I come vnto you, that I shall come with full blessynge of the Gospel of Christ.

I beseeke you brethen thorow oure LORDE Iesu Christ, and thorow the loue of the sprete, ye ye helpe me in my busynes with youre prayers vnto God for me, that I maye be deluyered from the vnbeleuers in Iewrye and that this my seruice which I do to Jerusalem, maye be accepted of the sayntes, ye I maye come vnto you with ioye by wyll of God, and refreshe my selfe with you. The God of peace be with you all. Amen.

COMMENDE vnto you Phebe our sister, which is a mynister of the congregacion of Cenchrea, that ye receaue her in the LORDE, as it be cometh the sayntes, and that ye helpe her in what soever busynesse she hath neade off you. For she hath succoured many, and myne awne selfe also.

Grete Prisca and Aquila my helpers in Christ Iesu, which for my life haue layed downe their awne neckes: vnto whom not I onely geue thankes, but all the congregacions of the Heythen. Grete the congregacion also in their house. Salute Epenetos my beloved, which is first frute amoge the of Achaia i Christ. Grete Mary, which hath bestowed much laboure on vs. Salute Andronicus i Junia my cosens, felowe presoners, which are awnecient Apostles, were before me in Christ. Grete Amplias my beloved in LORDE. Salute Vrban ourse helper in Christ, i Stachis my beloved. Salute Apelles approved in Christ. Salute them which are of Aristobulus housholde. Salute Herodion my kynszman. Grete the which are of Narcissus housholde in the LORDE. Salute Tryphena i Tryphosa, which haue laboured in LORDE. Salute my beloved Persida, which hath laboured moch i LORDE. Salute Rufus i chosen in LORDE: i his mother i myne. Grete Asyncritus, Phlego, Herman, Patrobas, Herman, i brethre with the. Salute Philologus i Iulia, Nerius i his sister, i Olympia, all the sayntes with the. Salute one another with an holy kyse. The cœgregation of Christ salute you.

I beseeke you brethen, marke them which cause deuysion geue occasions of euell, contrary to doctrine which ye haue learned, avoyde them. For they are soch, seare not the LORDE Iesu Christ, but their awne belly: thorow swete preachinges flateringe wordes, they diseaue hertes of innocentes. For youre obedience is published amonge all men, therfore am I glad of you.

But yet I wolde haue you wyse in that which is good, a symple in euell. 'The God of peace treate Sathan vnder youre fete shortly. The grace of oure LORDE Iesu Christ be with you. § Timotheus my helper, L Lucius, Jason, Sopater my kynsmê salute you. § Tertius which haue wrtte this epistle in LORDE, salute you. Gaius myne ooste oost oost of whole cœgregation saluteth you. Erastus ye chaberlain of cite saluteth you Quartus a brother saluteth you. The grace of oure LORDE Iesu Christ be with you all Amê.

To him i is of power to stablyshe you, according to my Gospell preachinge of Iesu Christ, wherby is vtted mystery which hath bene kepe secrete, sence worde begane, but now is opened, shewed by the scriptures of prophetes, at the comauudement of the everlasting God, to set vp i obedientie of the faith amonge all Heythen: to the same God, which alone is wyse, be praye thorow Iesu Christ for euers, Amen.

To the Romaynes.

Sent from Corinthum, by Phebe, which was a mynister of the congregacion at Cenchrea.
The first Epistle
of the Apostle S. Paul, to the Corinthians.

The summe of this Epistle.

<table>
<thead>
<tr>
<th>Chap. I.</th>
<th>Chap. IX.</th>
</tr>
</thead>
<tbody>
<tr>
<td>He commendeth the Corinthians, exhorteth the to be of one mynde, &amp; rebuketh the diuision that was amongeth them. Wordly wysdome is foolishnes before God, yee there is no wysdome but in the despysed crosse of Christ.</td>
<td>Loue forbeareth the thinge that she maye do by the lawe. He exorteth them to runne on forth in the course that they haue beganne.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chap. II.</th>
<th>Chap. X.</th>
</tr>
</thead>
<tbody>
<tr>
<td>It is not eloquence and glorious paynted wordes of wordly wysdome, that can edifie and conuerce soules vnto Christ: but the playne wordes of the scripture, for, they make mention of him and his crosse.</td>
<td>He feareth them with the ensamples of the olde Testament, and exorteth them to a godly conversacion.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chap. III.</th>
<th>Chap. XI.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paul rebuketh the sectes and authores therof. Christ is the foudaciō of his church. No man ought to rejoyce in men, but in God.</td>
<td>He rebuketh the for the abuse and misordre that they had aboute the Sacramēt of the body and bloude of Christ, and bringeth them agayne to the first institucion.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chap. III.</th>
<th>Chap. XII.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The preachers are but ministers. Judgment belongeth onely vnto God.</td>
<td>The diuersite of the gifts of the holy goost, geuen to the coforte and edifienge of one another, as the membres of a mans body serve one another.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chap. V.</th>
<th>Chap. XIII.</th>
</tr>
</thead>
<tbody>
<tr>
<td>After what maner Paul curseth the man, that had committed fornicacion with his mother in lawe.</td>
<td>The nature and condicions of loue.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chap. VI.</th>
<th>Chap. XIII.</th>
</tr>
</thead>
<tbody>
<tr>
<td>He rebuketh the for goinge to lawe together before the Heithen, and reproueth vncleness.</td>
<td>Paul sheweth that the gift of prophecie, interpretinge, or preachinge, excelleth the gift of tunges, and how they ought both to be vsed.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chap. VII.</th>
<th>Chap. XV.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Of mariage, virginite and wydowheade.</td>
<td>The resurreccion of the deed.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chap. VIII.</th>
<th>Chap. XVI.</th>
</tr>
</thead>
<tbody>
<tr>
<td>He rebuketh the that vse their lybertye to the slander of other, &amp; sheweth how men ought to behauhe the towarde soch as be weake.</td>
<td>He putteth the in remembraunce of the gadder-ygne for the poore christe at Ierusale, and concluseth his epistle with the salutacions of certayne lounyge brethren.</td>
</tr>
</tbody>
</table>
The first Epistle
of the Apostle S. Paul, to the Corinthians.

The first Chapter.

PAUL, called to be an Apostle of Jesus Christ thorow ý will of God, and brother * Sosthenes, vnto the congregation of God which is at Corinthum, to them that are sanctified in Christ Iesus, sayntes by callinge, with all them that call vpon the name of oure LORDE Jesus Christ, in euery place both off theirs and oures. † Grace be with you and peace from God oure father, and from the LORDE Jesus Christ.

I thake my God allwayes on youre behalfe, for the fauoure of God which is geuè you in Jesus Christ, that in all poynte ye are made ryche by him, in euery worde, and in all maner of knowlege (euè as ý preachinge of Christ is confirmed in you) so that ye wante nothinge in euery gifte, and wayte but for the appeareinge of oure LORDE Jesus Christ: which shal strength you also vnto ý ende, that ye maye be blamelesse in the daye of oure LORDE Jesus Christ. ‡ For God is faithful, by whó ye are called vnto the fellishhippe of his sonne Jesus Christ oure LORDE.

But I beseeke you brethre thorow the name of oure LORDE Jesus Christ, that ye all speake one thinge, and let there be no discension amonge you, but that ye be perfecte in one meanyng. For it is shewed me (my brethren) of you, by them which are of ý housholde of Cłoes, that there is stryfe amonge you. I speake of that, which euery one of you sayeth: I holde of Paul. Another, I holde of † Apostle. The thirde, I holde of Cephas. The fourth, I holde off Christ. Is Christ then deuyed in partes? Was Paul crucified for you? Or were ye baptysed in ý name of Paul? I thanke God that I haue baptysed none of you, but Crispus and Gaius: lest euery shulde saye, ý I in myne awne name had baptised. I baptysed also ý housholde of Stepbana. Farthermore knowe I not, whether I baptysed euery other. For Christ sent me not to baptysye, but to preach the Gospell, not with wyszdome of wordes, lest ý crosse of Christ shulde haue bene made of none effecte.

For the worde of ý crosse is foolishnesse to the that perishe † but vnto vs which are saued, it is the power of God. For it is wryttë: ** I wyl destoye the wyszdome of the wyse, æ wil cast away the vnderstandinge of ý prudêt. Where are the wyse? Where are ý scrybes? where are ý disputers of this worlde? Hath not God made the wyszdome of this worlde foolishnesse? For in so moch as the worlde by the wyszdome thereof knewe not God in his wyszdome, it pleased God thorow foolish preachinge to saue them ý beleue. For †† the Iewes reuyere tokens, and the Grekes axe after wyszdome. But we preach Christ the crucified: to the Iewes an occassion off fallinge, and vnto the Grekes foolishnes. But vnto them that are called (both Iewes and Grekes) we preach Christ the power of God and †† the wyszdome off God.

For the foolishnes of God is wyser then men: and the weake of God is streyger the men. Brethren loke on youre callinge, how that †† not many wyseme after the flesh, not many mightie, not many of hye degre are called: but that foolish is before the worlde, hath God chosen, that he mighte cofounde the wyse: And that weake is before ý worlde,
hath God chosen, ye he mighte confounde the mightye. And the vyle and despysed before the worlde hath God chosen, yee and that which is nothinge, that he mighte destroye that which is oughte, that no flesh shulde reioyse in his presence. Of the same are ye also in Christ Iesu, which of God is made vnto vs wyszdome and *righteousnes, and + sancti- fienghe and redempcon, that, accordinge as it is wrytten: He that reioyseth, shulde reioyse in the LORDE.

A ND I brethre, whi I came vnto you came not with hye worde or hye wyszdome, to shewe vnto you the preachinge of Christ. For I shewed not forth my selfe amonge you that I knewe any thinge, saue onely Jesus Christ, euen the same that was crucified. And I was amonge you in weaknes, and in feare, and in moch tremblinge: and my worde and my preachinge was not with entysinge worde of mans wyszdome, but in shewinge of the spryte and of power: that youre faith shulde not stonde in the wyszdome of men, but in the power of God.

That we speake of, is wyszdome amonge the ye are perfecte: not ye wyszdome of this worlde, nether of the rulers of this worlde which go to naughte: but we speake of the wyszdome of God, which is in secrete and lyeth hyd: which God ordeyned before the worlde vnto our glorye: which none of ye rulers of this worlde knowe. For ye they had knowe it, they had nat crucifie the LORDE of glorye, but as it is wrytten: the eye hath not seene, and the eare hath not herde, nether hath it entred in to the hert of man that God hath prepared for them that love him.

But God hath opened it vnto vs by his sprete. **For the sprete searcheth out all thinges, yee euen the deepenes of the God-heade. For what ma knoweth what is in man, saue the sprete of ma which is in him? Euen so no man knoweth what is in God, saue ye sprete of God. As for vs, we haue not receaueu the sprete of this worlde, but the sprete which cometh of God, so that we ca knowe what is good vs God: which we also speake, not with connynge worde of ma wrytten: but with the connyng worde of the holy goost, and judge spiritual matters spiritually. Howbeit the natural man per- ceueth nothinge of ye sprete of God. It is foolishnes vnto him, and he can not perceuie it: for it must be spiritually discerned. But he that is spiritually, discusseth all thinges, and he is judged of noman. **For who hath knowne ye mynde of the LORDE? Or who shal enforme him? But we haue the mynde of Christ.

A ND I brethren, could not speake vnto you as vnto spiritual, but as vnto carnall, euen as vnto babes in Christ. §§ I gaue you mylke to drynke, and not meate, for ye mighte not then awaye withall, nether maye ye yet euen now, in so muche as ye are yet fleshly. For seyeinge there is enuyenge, stryfe, and discencion amonge you, ye are not fleshly, a walke after ye maner of men? For whan one sayeth: I holde of Paul: another, I holde of Apollo, are ye not the fleshly? What is Paul? What is Apollo? Euec mynisters are they, by whom ye are come to the beleue, and the same, accor- dinge as the LORDE hath geuen vnto every man. I haue planted, Apollo hath watred, but God hath geuen the increace. So then nether is he that planteth, eny thinge, nether he that watret, but God which gecueth the increace. As for him that planteth, and he that watret, ye one is as the other: but yet shal euerie one receaue his rewarde accor- dinge to his laboure. For we are Gods labourers, ye are Gods husbandry, ye are Gods buyldeinge.

Acordinge to the grace of God which is geuen vnto me, as a wyse buylder have I layed the foundacion, but another buyldeeth theron. Yet let euerie man take hede howe he buyldeith theron. ***For other foidacion can no man laye, then that which is layed, the which is Iesus Christ. But ye euy eny man buylde vpon this foundacion, gold, syluer, precious stones, tymber, haye, stobble, euerie ma worke shal be shewed. **For the daye of the LORDE shal declare it, which shal be shewed with fyre: and the ***fyre shal trye

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* Iere. 23. b. lobs. 17. c. † Ess. 65. c. ‡ Iere. 9. d. 1 Cor. 11. a. § 1 Tes. 1. a. ‖ Mat. 11. c. §‡ Ess. 64. a. ** Rom. 8. b. ‡ Pro. 29. a. ‡§ Sap. 9. b. Ess. 40. b.*

Rom. 11. d. §§ Heb. 5. c. §§ Gal. 5. c. a 1 Cor. 1. a. §§ lob. 6. g. Act. 2. c. §§ Mat. 16. c. ‡‡ Ess. 28. c. ‡‡‡ 1 Pet. 1. b. and 4. b.
every man worke what it is. Yf eny mans worke that he hath buyld be thron, abyde, he shal receane a rwarde: Yf eny mans worke burne, he shal suffre losse: but he shal be saued himselfe, neuertheles as thorow fyre.

* Knowe ye not that ye are the temple of God, and that the sprete of God dwelleth in you? Yf eny man defyle the telle of God, him shal God destroye. For the temple of God is holy, which ye are. Let no ma disceane himselfe. Yf eny man thinke himselfe wyse amoyge you, let him become a fool in this worlde, that he maye be wyse. For the wyszdome off this worlde is foolishnes with God. For it is wrytten: † He compaseth the wyse in their craftynesse. And agayne: § The LORDE knoweth the thoughtes of the wyse, that they areayne. Therfore let no man reioye in men. For all is youres, whether it be Paul or Apollo, whether it be Cephas or the worlde, whether it be life or death, whether it be presente or for to come. All is youres, but ye are Chrestes, and Christ is Gods.

The iii. Chapter.

L ET euerie man this wyse esteme vs, enen for the mynisters of Christ,* and stewardes of the secretes of God. Now is there no more requyred of the stewardes, then, that they be founde faithfull. † It is but a small thinge vnto me, that I shulde be indged of you, or of mans daye, nether judge I myne awne selfe. I knowe oughte by my selfe, **yet am I not therby justified. †† It is the LORDE that judgeth me. Therfor judge ye nothinge before y tyme, vntyll the LORDE come, whiche shalrynge it to lighte that is byd in darknesse, and opene the counsels of y hertes, and the shal euerie one haue praye of God.

These thinges brethren haue I described in myne awne preson in Apollos for youre sakes, that ye myghte lerne by vs, that noman compete hygher of hym selfe, then aboue is wrytten, that one be not puf vp against another for eny mans cause. For who preferreth the? †† What hast thou that thou hast not receaued? ‡ Yf thou hast receaued it, why makest thou the thy boost, as through thou haddest not receaued it? Now ye are full, now ye are made riche, ye raigne without vs, and wolde God ye dyd raigne, that we might raigne with you.

Me thynketh that God hath set forth vs Apostles for the lowest off all, ‡‡euen as those that are appoynted vnto death. For we are a gaundryge stocke vnto ††y worlde and to the angels, and vnto men. We are fooles for Chrestes sake, but ye are wyse in Christ: We weake, but ye strenge: Ye honorable, but we despyed. ††Euen vnto this daye we hoger and thyrst, and are naked, and are boffetted with fystes, and haue no certayne dwellinge place, ‡§ and laboure and worke with oure awne handes. We are reuelyd, ‡‡and yet we blesse: we are persecuted, and suffre it: We are euell spoken of, and we praye: We are become as it were the very outswepinges of ††y worlde, yee the of scowringlye of all men vnto this tyme.

I wryte not this to shame you, but as my derae childre I warne you. For though ye haue ten thousande instructours in Christ yet haue ye not many fathers. For I haue ‡‡‡ boogotten you in Christ Iesu thorow ††y Gospell? Wherfore I exhorte you, ‡‡‡‡ be ye my folowers. For this cause haue I sent vnto you Timotheus (which is my derae sonne, and faithfull in the LORDE) that he maye put you in remembrance of my wayes, which are in Christ, euell as I teach euerie where in all congregacions. Some are puf vp, as though I wolde come nonore at you. But I wil come to you shortly (†††† y the LORDE wyl) and wyl knowe, not the wordes of the that are puf vp, but †† power. For the kyngdome of God is not † wordes, but in power. What wil ye? Shal I come vnto you with the rodd, or wil I haue and the sprete of mekenesse?

The v. Chapter.

THERE goeth a commen reporte, that there is whordom amoyge you, and soch whordome, as is not ony named amoyge the Heythen, ‡‡that one shulde haue his fathers wife. And ye are puf vp, and haue not rather sorowed, that he which hath done this dede, mighte be put fro amoyge you. For I verely as absent in body, but present in sprete,
haue determyned allready as though I were present (oecernynge him that hath done this dede) in \( \frac{v}{i} \) name of oure LORDE Jesus Christ, wha ye are gathered together with my sprete, and with the power of oure LORDE Jesus Christ, * to deluyer him vnto Sathan for the destruction of the flesh, that the sprete maye be saued in the daye of the LORDE Jesus.

Youre reioysinge is not good. * Knowe ye not that a little leuen sowereth the whole lompe of dowe? Pourege out therefore the olde leuen, that ye maye be new dowe, like as ye are sweete bred. For we also haue an \( \frac{v}{i} \) Easter lambe, which is Christ, that is offerd for vs. Wherfore let vs \( \frac{v}{i} \) kepe Easter, not in \( \frac{v}{i} \) olde leuen, ner in the leuen of maliciousnes, and wickednes, but in the sweete bred of purenesse and of the trueth.

I wrote vnto you in the Epistle, that ye shulde haue nothinge to do with whoremogers, * that meant I not at all of the whoremongers of this worlde, ether of the couetous, or of extorcioners, or of the that worshippe ymages, for then must ye nedes haue gone out of the worlde. ** But now haue I wrytte vnto you, \( \frac{v}{i} \) ye shulde haue nothinge to do with them: (Namely,) \( \frac{v}{i} \) there bë eny man that is called a brother, and is an whoremonger, or couetous, or a worshippere of ymages, ether a raylar, or a drôkard, or an extorcioner, * with soch shal ye not eate. For what haue I to do to judge them that are without? Do ye not judge the that are within? As for them that are without, God shal judge them. ** Put awaye fro you him that is euell.

The bi. Chapter.

HOW dare one off you haunynge busynes with another, go to lawe before the vnrighteous, and not before the sayntes?

* Do ye not knowe that the sayntes shal judge the worlde? \( \frac{v}{i} \) the worlde then shalbe judged off you, are ye not good enough to Judge smal matters? Knowe ye not that we shal judge the angels? how much more things that pertaine to the temporall life? Therfore \( \frac{v}{i} \) ye haue judgemenet of temporall matters, take them that are despyed in the congrega-

* Mat. 18. b. 1 Tim. 1. c. * Gal. 5. a. * Isa. 53. b. 1ob. 1. c. § Exo. 12. a. § 2 Tes. 3. a. 1ere. 16. a. * Deut. 13. a. ½ Mat. 12. d. and 19. d. ½ Mat. 5. e.
The first Epistle to the Corinthians.

Chapter 3

A S concernyng the things wherof ye wrote vnto me, I answere: It is good for a man not to touche a woman. Neuertheles to avoyde whordome, let every man haue his awne wife, and let euery woman haue hir awne huszbande. Let the mæ geue vnto the wife due beneuolence: likewyse also the wife vnto ſ man. The wife hath not power ouer hir awne body, but the huszbande; ſ likewise the man hath not power ouer hir awne body, but the wife. *Withdrowe not youre selues one fro another, excepte it be with the consent of both for a tyme, that ye maye geue youre selues vnto fastinge and prayer, and thē come together agayne, lest Sathan tempte you for youre incontynèce. But this I saye of fanour, and not of commandemēt. Howbeit I wolde rather ſ all mē were as I am. Neuertheles euery one hath his proper gift of God: one thus, another so. To them verely ſ are vnmaried and to wedowes I saye: It is good for thē that they abyde also as I do. +But if ye can not absteyne, let them mary. For it is better to mary, then to burne.

But vnto them that are maried, commande not I, but the LORDE; ſ that the wife separate not hir selfe from the huszbande: but if ye separate her selfe, ſ she remayne vnmaried, or be reconciled to hir huszbande: and let not the huszbande put awaye his wife from hym.

As for the other, vnto thē saye I, not ſ LORDE: Yf eny brother haue an vnbeleuynge wife, and she is content to dwell with hym, let him not put hir awaye. And yf a woman haue an vnbeleuynge huszbande, and he is content to dwell with her, let her not put him awaye. For the vnbeleuynge huszbande is sanctified by the wife, and the vnbeleuynge wife is sanctified by the huszbande: or els were youre children vnclene, but now are they holy. But yf the vnbeleuynge departe, let hym departe. A brother or a sister is not boûde in soche cases, but God hath called vs in peace. ſ For what knowest thou O womā, whether thou shalt saue ſ mā? Or what knowest thou O man, whether thou shalt saue the woman? But euyn as God hath distributed vnto euery one ſ and as the LORDE hath called euery man, so let hym walke: and so ordene I in all congregacions.

Yf eny man be called beynge circumeysed let hym take no Heythenshippe ypon hym. Yf eny man be called in the Heythenshippe, let hym not be circumeysed. Circumeision is nothinge, and vncircumeision is nothinge, but the kepyng of the commandementes of God. Let euery one abyde in the callynge wherin he is called. +Art thou called a seruaunt, care not for it: neuertheles ſ thou mayest be fre, vse it rather. For he that is called in the LORDE beynge a seruaunt, is a fre man of the LORDE. Likewyse he that is called beynge fre, is a seruaunt of Christ. **Ye are dearly boughte, be not ye the seruantes of men. Brethren let euery one wherein he is called, therin abythe with God.

As concernyng virgins, I haue no commandement of the LORDE, neuertheles I saye my goodmeanynge, as I haue optayned mercē of the LORDE to be faithfull. I suppose it is good for ſ present necessite: for it is good for a man so to be. Art thou bounde vnto a wife, seke not to be lowed: Art thou lowed frō a wife, seke not a wife. But if ye take a wife, thou synnest not. And yf a virgin mary, she synneth not. Neuertheles soch shal haue trouble in the fleshe. But I fauoure you.

Howbeit this I saye brethren: +ʼthe tyme is shorte. Furthermore this is the meynyng, ſ they which haue wyues, be as though they had none: and they that wepe, be as though they wepte not: and they that reioyse, be as though they reioysed not: ſ they that bye, be as though they possessed not: ſ they that vse this worlde, be as though they vsed it not. For the fashion off this worlde passeth awaye. †But I wolde that ye shuld be without care. titHe that is syngle, careth for the thinges of the LORDE, how he maye please the LORDE. But he that is maried, careth for the thinges of the worlde, how he maye please his wyfe, and is deuyded. A woman and a virgin that is syngle, careth for the thinges of the LORDE, that she maye be holy both in body ſ also in sprit. But she that is maried, careth for ſ thinges of the worlde, how she maye please hir huszbande.

* Tob. 6. d. and 8. a.  Joel 2. c.  † 1 Tim. 3. b.  § Mat. 5. d.  1 Pet. 3. a.  Ephe. 4. a.  1 Tim. 4. a.  6. a.  ** 1 Cor. 6. c.  1 Pet. 1. c.  †† Psal. 89. a.  || 2 Pet. 3. b.  * Mat. 6. a.  Luc. 12. c.  ‡ 1 Tim. 5. a.
This I saye for youre profit, not that I wil tangle you in a snaare, but for that which is honest and comly vnto you, that ye maye cōtynuallie cleue vnto the LORDE without hynderaunce. But ye fonie man thinke that it is vncomly for his virgin ye she passe the tyme of marriage, and ye nede so require, let him do what he lyseth, he synneth not, let the be coupled in marriage. Neuertheles he that purposeth surely in his hert, haueynge no nede, but hath power of his awne will, and determineth so in his hert to kepe his virgin, doth well. Fynally, he that ioyneth his virgin in marriage, doth well; but he that ioyneth not his virgin in marriage, doth better. *The wife is bounde to the lawe, as longe as his huszbande lyueth. But ye his huszbande slepe, she is at liberty to marry vnto whom she will, onely that it be done in the LORDE. But she is happier ye she so abyde after my judgment. I thinke verely that I also haue the sprete of God.

The viii. Chapter.

As touchinge thinges offred vnto Idols we are sure ye we all haue knowledge. Knowledge puffeth a man vp, but loue edifieth. Neuertheles ye eny man thinke ye he knoweth eny thinge, he knoweth not yet how he oughte to knowe. But ye eny man loue God, the same is knowne of him.

So are we sure now cōcernyng the meates offred vnto Idols, that an Idol is nothinge in the worlde, and that there is none other God but one. And though there be that are called goddes, whether in heauen or in earth (as there be goddes many and lordes many) yet haue we but one God, euene the father, of who are all thinges, and we in him: a one LORDE Iesus Christ, by who are all thinges, and we by him.

But every man hath not knowledge: for some make yet conscience ouer the Idol, and eate it as a thinge offred vnto Idols: and so their conscience beyng weake, is defyled. Neuertheles meate furthure not vse vnto God. Yf we eate, we shall not therfore be the better: ye we eate not, we shall not therfore be the lesse. But take heed that this youre liberty be not an occasion of fallynge vnto ye weake. For ye eny man se the (which hast knowledge) syt at the table in the Idols house, shal not his conscience whyle it is weake, be occasioned to eate of the Idol-offerings? And so thorow thy knowledge shal the weake brother perisethe, for who Christ dyed. But whan ye synne so against the brethren, and wouncle their weake conscience, ye synne agaynst Christ. Wherfore ye meate offende my brother, I wyl neuer eate flesh, lest I offende my brother.

The ix. Chapter.

A M I not an Apostle? Am I not fre? Haue I not sene Iesus Christ oure LORDE? Are not ye my worke in the LORDE? Yf I be not an Apostle vnto other, yet am I youre Apostle: for the seale of myne Apostelshippe are ye in the LORDE. Myne answere vnto them that axe me, is this: Haue we not power to cate and drynke? Haue we not power also to leade aboute a sister to wife, as well as other Apostles, and as the brethren of the LORDE, and Cephas? Or haue onely I and Barnabas not power this to do? Who goeth a warfare at eny tyme vpon his awne wages? Who planteth a ynyarde, and eate not of the frute thereof? Who fedeth a flocke, and eate not of the mylke of the flocke?

Saye I these thinges after the maner of men? Sayeth not the lawe the same also? For it is wrytten in the lawe off Moses: Thou shalt not mosell the mouth of the ox that tredeth out the corne. Doth God take thought for the oxen? Or sayeth he it not altogether for oure sakes? For no doute it is wrytten for oure sakes. For he that eareth, shulde eare vpon hope: and he throszeth, shulde troszhe vpon hope, ye he mighte be partaker of his hope. Yf we haue sowne vnto you spiritual thinges, is it a greate thighe ye we reape youre bodely thinges? But ye other be partakers of this power on you, wherfore are we not rather? Neuertheles we haue not vse of this power, but sufere all thinges, lest we shulde hynder the Gospell off Christ. Knowe ye not that they which laboure in the temple, haue their lyuynge of ye temple:

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LORDE

* Euen thus also hath
altare?
ordeyned, that they which preach the Gospell,
t But I haue vsed
shulde lyue of f Gospell.

none of these tninges.
Nether wryte I therof, that it shulde be
done so vnto me for I had rather dye, the
that eny man shulde brynge my reioysinge to
naughte.
For in that I preach the Gospell,
I neade not boost my selfe, for I must nedes
do it. And wo vnto me, yff I preach not
Yf I do it with a good wyll,
the Gospell.
I shal haue my rewarde: but yff I do it
:

agaynst my wyll, yet is the office commytted
Wherfore the shal I be rewarded ?
vnto me.
(Namely therfore) that I preach the Gospell,
and do the same frely for naughte, that I
For
abuse not my libertye in f Gospell.
though I am fre from all men, yet haue I
made my selfe euery mans seruaunt, y I
mighte wynne f moo. } Vnto the lewes I am
become as a lewe, to wynne f lewes. To
them that are vnder the lawe, I am become
as though I were vnder the lawe, to wynne
them which are vnder the lawe.
Vnto them that are without lawe, I am
become as though I were without lawe (where
as yet I am not without the lawe of God, but
am in y lawe of Christ) to ^vynne the that are
without lawe.
To the weake, am I become
as weake, to wynne the weake.
^ I am become of all faszhions vnto euery man, to saue
some at f leest. But this I do for the Gospels sake, that I mighte be partaker therof.
Knowe ye not, that they which runne in a
course, runne all, yet but one receaueth the
rewarde ? Runne ye so, that ye maye optayne.
Euery one that proueth mastrye, absteyneth
from all thinges, and they do it, that they
maye optayne a corruptible crowne, but we
to optayne an
I
vncorruptible crowne.
therfore so runne, not as at an vncertayne
thinge
So fighte I, not as one y beateth f
ayre but I tame my body, and brynge it in
to subieccion, lest whan I preach vn to other:
I my selfe be a cast awaye.
II

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B RETHREN,

I

be ignoraunt of

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Mat.

10. a.

1 Co. 10. (i.
•• Exo. 14. c.

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20. a.

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Act. 20. e. 2 Tess. 3.
1 Pet. 5. a.
tt Exo. 16. c.

a.

II

Mat. 16.

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Num.

14. c.

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Act. 16.

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a.

13. d.

Exo. 17. b.
f IT Exo.

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II II

All these thinges happened vnto the for
ensamples, but they are wrytte to warne vs,
vpon whom the ende of y worlde is come.
Therfore let him that thinketh he stondeth,
take hede, lest he fall.
There hath yet no
teptacion ouertaken you, but soch as foloweth
the nature of man.
Neuertheles §§^ God is
faithfull,
which shal not suffre you to be
tempted aboue youre strength, but shal in the
myddes of f temptacion make a waye to
come out, that ye maye beare it. Wherfore
my dearly beloued, fie from worshippinge of
Idols.
I speake vnto them which haue discrecio, iudge ye what I saye.
The cuppe of
thakesgeuynge wherwith we geue thankes, is
it not the partakinge of the bloude of Christ ?
The bred that we breake, is it not y partakinge of y body of Christ ?
For we many,
are one bred 5 one body, in as moch as we
lilill

all

are partakers of one bred.

Beholde

They y

Israel after the fleszhe.

C

eate the sacrifices, are they not partakers of
the altare ?
What shal I now saye then ? f f H

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wolde not that ye shulde
this, H that oure fathers

Cftap.

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Cortntfti'ansi.

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were all vnder the cloude,** and all passed
thorow the see, 5 were all baptised vnder
Moses in the cloude and in the see, ttand dyd
all eate of one spirituall meate, and tt dyd all
drynke of one spirituall drynke
but they
dronke of the spirituall §§rocke that folowed
the, which rocke was Christ.
Neuertheles in
many of them had God no delyte, for they
were smytten downe in the v\'yldemesse.
These are ensamples vnto vs, y we shulde
not lust after euell thinges, as they lusted.
Nether be ye worshippers off ymages, as were
some of them. Acordinge as it is wrytte
nil The people sat downe to eate and drynke,
and rose vp to playe. Nether let vs commytte
whordome, *** as some of them comytted
whordome, and fell in one daye thre j twenty
thousande. Nether let vs tempte Christ, tttas
some of them tempted him, and were destroyed of serpetes. Nether murmur ye, ttt as
some of them murmured, and were destroyed
thorow the destroyer.

is eny thinge ? Or
which is offred vnto the Idoll is eny
Nay. But this I saye, that loke

saye that the Idoll
?

what the Heythen oSre, that offre they \'nto
deuels, and not vnto God.
Now wolde I not

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lUNum. U.g.

32. b.

lilill

2 Pe. 2. b.

Psal. 105.d.

1.25. a.

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21. a.

Thes.

2. c.

8. a.

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that ye shulde be in the fellishippe of deuels. Ye can not drynke of the cuppe of the LORDE and of the cuppe of the deuels. Ye can not be partakers of the LORDES table, and of the table of deuels. Or wyly we pro-

**COMMENDE you brethren, that ye re-

membre me in all poyntes, and kepe the ordinannces, eué as I deluered them vnto you. But I certifie you, that Christ is the head of euery man. "As for ye man, he is the head of ye woman, but God is Christes heade. Euery man that prayeth or prophecieth, and hath eny thinge on his heade, shameth his heade. But euery woman that prayeth or prophecieth with vncovered heade, dishonest-

eth hir heade. For it is euern a lyke moch as yf she were shauen. Yf the womaé be not

couvered, let hir heer also be cut of. But yf
it be vncomely for a woman to have hir heer
cut of or to be shauen, then let hir couer hir

heade. Neuertheles the man oughte not to
couer his heade, ‡‡ for so muche as he is the
ymage and glory of God: but the woma is
the glory of the man. §§ For the man is not
of the woman, but the woman of the man.
Nether was the man created for the womans
sake, but the woma for the mans sake.

Therefore ought the woman to have a power
upon hir heade, for the angels sakes. Neuer-
theles nether is the man without y woman,
nether the woman without the ma in the
LORDE. For as the woman is of the man,
euen so commeth the man also by the woman,
but all of God. Judge ye by youre selues,
whether it be comly, y a woma praye before
God bare headed? Or doth not nature teach
you, y it is a shame for a man yf he were
loge heer, a prayse to y woma, yf she were
loge heer? For hir heer is geué heer to
couer her withall. But yf there be eny man
amóge you that hath lust to stryne, let him
knowe, that we have no soch custome, nether
the congreagaciones of God. But this must I
warne you of: I commende it not, that ye
come together not after a better maner but
after a worse. First, whan ye come together
in the congreagation, I heare, that there are
discensions amonoge you, and I partly beleue
it. §§ For there must be sectes amonoge you,
that they which are perfecte amonoge you,
mighte be knowne.

Now whan ye come together, the LORDES
supper can not be kepte. For whan it shulde
be kepte, euery ma takeh his awne supper
 afore. And one is högrie, another is dronke.
Haue ye not houses to eate and drynke in?
Or despysye ye y congreagation of God, and
shame them that have not? What shal I
saye vnto you? Shall I prayse you? in this
prayse I you not. That which I delueryed
unto you, receaued I of the LORDE. §§ For
the LORDE Iesus the same nighte in the
which he was betrayed, toke the bred, a gau
thankes, and brake it, and sayde: Take ye, a
eate ye, this is my body, which is broken for
you. This do in the remembrance of me.
After the same maner also he toke y cuppe

* 1 Cor. 6. c. Eccli. 37. d. † Psal. 23. b. ‡ 1 Cor.
8. h. § 1 Tim. 4. b. || Col. 3. b. ¶ 1 Cor. 9. d.
** 1 Cor. 4. c. ‡‡ Ephe. 5. c. §§ Ephe. 4. c.

§§ Gen. 2. d. |||| Mat. 18. a. 1 Thb. 2. c. ¶¶ Mat.
when supper was done, and sayde: This cuppe is the new Testament in my bloude, this do (as oft as ye drynke it) in the remembrance of me. For as oft as ye shal eate of this bred, α drynke of this cuppe, ye shal shewe the LORDE's death, vntyll he come.

Wherefore who soever shall eate off this bred, and drynke off this cuppe of the LORDE vnworthely, shalbe giltye of the body and bloud of the LORDE. But let a man examine himselfe, and so let him eate of this bred, and drynke of this cuppe. For he that eateh and drynketh vnworthely, eateth α drynketh his awne damnacion, because he maketh no difference of the LORDES body. Therfore are there so many weake and sicke amōge you, and many slepe. For if we judged oure selues, we shulde not be judged. But when we are judged, we are chastenened of the LORDE, that we shulde not be daned with the world. Therfore my brethren, whan ye come together to eate, tary one for another. But ye eny man honger, let him eate at home, that ye come not together vnto codempaciac. As for other things, I wil set them in order when I come.

The rii. Chapter.

A S concernyng spirituall giftes (brethren) I wolde not that ye were ignoraunt. Ye knowe that ye were Heythē and wente youre wayes vnto domé Idols, euē as ye were led. Wherefore I declare vnto you, ἃ that no man speakynge thorow the sprete of God, defyeth Iesu. And no man can saye that Iesus is the LORDE, but by the holy goost.

There are dyuerse giftes, yet but one sprete: and there are dyuerse offices, yet but one LORDE: and there are dyuerse operations. Yet is there but one God, which worketh all in all. The giftes of the sprete are geuen vnto euery man to profit the congregacion. To one is geuen thorow the sprete the viturance of wisdome: to another is geuen the viturance of knowledge according to the same sprete: to another, faith in the same sprete: to another, the giftes of healinge in the same sprete: to another, power to do miracles: to another, prophesieinge: to another, judgment to discrene spretes: to another, dyuerse tungs: to another, the interpretacion of tungs. These all doth ἃ same onely sprete worke, and distributeth vnto euery man, acordinge as he will.

For as the body is one, and hath yet many members, therefore all the members of the body though they be many, are yet but one body: euēn so Christ also. For we are all baptysed in one sprete to be one body, whether we be Iewes or Gentyles, whether we be bonde or fre, and have all ⦁ dronke of one sprete. For the body also is not one membre, but many. Yf the fote saye: I am not ἃ hande, therfore I am not a membre of the body, is he therfore not a membre of ἃ body? And yf the eare saye: I am not the eye, therfore am I not a membre of the body, is he therfore not a membre of the body? Yf all the body were an eye, where were then the hearinge? Yf all were hearinge, where then the smellinge? But now hath God set the members, euery one severally in the body, as it hath pleased him. Neuertheles yf all the members were one membre, where were then the body? But now are the members many, yet is the body but one.

The eye can not saye vnto the hande: I haue no nede of the: or agayne the heade vnto the fete, I haue no nede of you: but rather a greate deale the members of the body which seme to be most feble, are most necessary: and vpon those members of the body which we thinke least honest, put we most honestie on: and oure vncomly partes haue most beute on. For oure honest members neede it not. But God hath so measured ἃ body, and geuen most honoure vnto that membre which had nede, that there shulde be no stryfe in the body, but that the members shulde indifferently care one for another. And yf one membre suffer, all the membres suffer with him: and yf one membre be had in honoure, all the members are glad with him also. But ye are the body of Christ, and members, euery one of another.

And God hath ordeyned in the congregacion, first the ἡ Apostles, secoūly prophets, thirdly ἡ teachers, then doers of miracles, after that the giftes of healinge, helpers, gouerners, dyuerse tungs. Are they all Apostles? Are they all prophets? Are they all teachers? Are they all doers of miracles? Haue they
all the gifts of healinge? Speake they all with tongue? Can they all interpret? But covet ye the best gifts. And yet shewe I you a more excellent waye.

The rii. Chapter.

THOUGH I spake with the tongue of men and angels, and yet had not loue, I were euene as soundinge brasse, or as a tynklinge Cymball. *And though I coude prophecy, τ vnderstode all secretes, and all knowlege, and had all faith, so t that I coude moue mouiaynes out of their places, and yet had not loue, I were nothinge. And though I bestowe all my goodes to fede ἡ poore, and though I gaue my body euene that I burned, and yet haue not loue, it profieth me nothinge.

Loure is pacient τ curteous, loue enuyeth not, loue doth not frowardly, is not pufte vp, dealeth not dishonestly, ἦ seeketh not hir awne, is not prouoked vnto anger, thynketh not euell, reioyseth not ouer inquyte, but reioyseth in the treuch, beareth all thinges, beleueth all thinges, hopeth all thinges, suffr eth all thinges.

Though prophecienyes fayle, or tongue ceasse, or knowlege perishe, yet loue fallemente neuer awayye. For oure knowlege is vnparfeete, and oure prophecienge is vnparfecte. But wha that which is perfecte, commeth, then shal the vnparfecte be done awayye. When I was a childe, I spake as a childe, I vnderstode as a childe, I ymagned as a childe. But as soone as I was a man, I put awayye chylkynge. Now we se thorow a glasse in a darke speakynge, but thē shal we se face to face. Now I knowe vnperfectly: but thē shal I knowe euē as I am knowe. Now abyldeth faith, hope, loue, these thre: but the greatest of these is loue.

The rii. Chapter.

LABORE for loue. Covet spirituall gifts, but specially that ye maye, prophecy. For he ἦ spake with tongues, spake not vnto men, but vnto God: for no man heareth him. Howbeit in ἦ sprete he spakeh misteries. But he that prophecyth, spakeh vnto men to edifienge, τ to exhortation, and to coforte. He that spakeh with tongues, edifieth himselfe: but he that prophecyth, edifieth the congregacion. I wolde that ye all spake with tongue, but rather that ye prophesie. For greater is he that prophesieth, then he that spakeh with τūges: excepte he also expounde it, that the congregacion maye haue edifienge. But now bretheren yf! I come vnto you, and spake with tongue, what shal I profet you, excepte I spake vnto you ether by reuelacion or by knowlege, or by prophecienge, or by doctryne?

Likewise is it also in ἦ thinges that geue sounde, and yet lyue not: whether it be a pype or an harpe, excepte they geue distyncte soundes from them, how shal it be knowne what is pyped or harped? And yf the trōpe geue an uncertayne sounde, who wil prepare him selfe to the battayll? Euen so ye like wyse, whan ye spake with tongue, except ye spake playne wordes, how shal it be knowne what is spokē? for ye shal but speake in ἦ ayre. So many kyndes of voyces are in the worlde, and none of them is without signification. Yf I knowe not now what ἦ voyce meaneth, I shalbe an aleaunte vnto him that spakeh: ἦ he that spakeh, shalbe an aleaunt vnto me. Euē so ye (for so much as ye couet spirituall gifts) seke ἦ voyce hauing plenty to the edifienge of the congregacion. Wherefore let him that spakeh with tongue, praye, that he maye interpretę also. Yf I praye with tongues, my sprete prayeth, but my vnparfecte bryngeth no man frute. How shal it be then? Namely thus: I wil praye with ἦ sprete, and wil praye with the vnparfecte also: I wil synge psalms in the sprete, and wil synge psalms with ἦ vnparfectinge also.

But when thou geuest thankes with ἦ sprete, how shal he that occupieth the rowme of the vnlearned, saye ἄμε at thy geuynge of thankes, seyne he knoweth not what thou sayest? Thou geuest well thankes, but the other is not edified. I thanke my God, that I spake with tongues more then ye all. Yet had I leuer in the cōgregacion to speake fuye wordes with my vnparfectinge ἦ I maye enfourme other also, rather then ten thousande wordes with tongue. § Brethren be not children in vnparfectinge, howbeit as concerninge maliciousnes be chilidre, but in vnparfectinge be perfecte. In the lawe it is wrytten: With other tongue with and with other lippes wyf I spake vnto this people, and yet shal they not so heare me, sayeth the LORDE. § Therfore are tongues for a token, not to thē that beleue,
but to them that beleue not. Contrary wyse, prophecieng, not to them that beleue not, but to them which beleue.

If the whole congregacion now came together in to one place, spake all with tungen, and there came in they that are vnlearned, or they which beleue not, shulde they not saye, that ye were out of youre wyttes? But yf all prophecieng, and there came in one y beleueth not, or one vnlearned, he shulde be rebuked of them all, and judged of all, and so shulde the secrete of his hert be opened, and so shulde he fall dounw vpou his face, worshipping God, and knowleginge, that of a trueth God is in you. How is it then brethren? Whan ye come together, euery one hath a psalme, hath doctrine, hath a tunge, hath a reuelacion, hath an interpretacon. Let all be done to edifyenge. Yf eny man speake with tungen, let him do it him selfe beyng the seconde, or at the most him selfe beyng y thirde, and one after another, and let one interprete it. But yf there be not an interpreter, then let him kepe sylence in the congregacion, howbeit let him speake to himselfe and to God. As for the prophets, let two or thrse speake *and let the other judge. But yf eny reuelacion be made vnto another that sytteth, then let the first holde his peace.

Ye maye all prophecieng one after another that they all maye lerne, and that all maye haue comforte. And the spretes of the prophetes are subiecte vnto the prophetes. For God is not a God off discension, but off peace, like as in all congregacions off the sayentes. Let your wyues kepe sylence in the congregacion, for it shal not be permytted vnto the to speake, but to be vnder obedience, as lawe sayeth also. But yf they wyll lerne eny thinge, let them axe their husbtides at home. For it becommeth not wemè to speake in the congregacion. Or sponghe the worde of God from amonge you? Or is it come vnto you onely? Yf eny man thynke himselfe to be a prophet, or spiriutall, let him knowe what I wytte vnto you, for they are the commandementes of the LORDE. But yf eny man be ignoraunt, let him be ignoraunt. Wherfore brethren, couet to propheciye, and forbyd not to speake with tungen. Let all thinges be done honestly and in order.

* 1 Joh. 4. a.  † Rom. 15. d.  ‡ 1 Cor. 11. a.  § 1 Tim. 2. b.  ¶ Gen. 3. c.

The 2d. Chapter. 

DECLARE vnto you brethern, the Gospell that I haue preached vnto you (which ye haue also accepted, and in the which ye stode, by the which also ye are saved) after what maner I preached it vnto you, yf ye haue kepte it, excepte ye haue beleued in vayne. For first of all I delynered vnto you that which I also receaued, how that Christ dyed foroure synnes acordinge to the scriptures, and that he was buried, and that he rose agayne y thirde daye acordinge to the scriptures, and that he was sene of Cephas, then of the twelue: after that was he sene of mo then fyne hundrthed brethern at once, wherof there are yet many alyne, but some are fallen aslepe. Afterwarde was he sene of Iames, then of all the Apostles. Last of all was he sene of me also, as of one borne out of due tyme. *For I am y lest of the Apostles, which am not worthy to be called an Apostле, *because I persecuted the congregacion of God. But by the grace of God I am that I am. And his grace in me hath not bene vayne, but I haue laboured more then they all: howbeit not I but the grace of God which is with me. Now whether it be I or they, thus haue we preached, and thus haue ye beleued.

But yf Christ be preached, that he is rysen from the deed, how saye then some amõge you, that there is no resurreccion of the deed? Yf there be no resurreccio of the deed, then is Christ not rysen. Yf Christ be not rysen, then is our preachinge in vayne, and your faith is also in vayne: yee and we are founde false witnesses of God, because we haue testified agaynst God, that he hath raiyned vp Christ, whom he hath not raiyned vp, yf the deed rysen not agayne. For yf the deed rysen not agayne, thë is Christ also not rysen agayne. But yf Christ be not rysen agayne, then yse youre faith in vayne, and ye are yet in youre synnes: they also that are fallè a slepe in Christ, are perished. Yf in this life onely we hope on Christ, then are we of all men the most miserable.

But now is Christ rysen from the deed, and is become * first fruites of them that sleepe. For by one man commeth death, and by one

¶ Eph. 3. b.  ‡ Act. 8. a. and 9. a.  ** Col. 1. h.
man the resurrection of the deed. For as they all dye in Adam, so shall they all be made aliyue in Christ, but every one in his order. The first is Christ, then they that beloge vnto Christ, when he commeth. Then the ende, wha he shal deluyer vp the kyng-
dome vnto God the father, when he shal put downe all rule, and all superiorite, 
g power. * For he must raynge, till he haue put all his enemies vnder his fete. The last enemye that shal be destroyed, is death, for he hath put all thinges vnder his fete. But wha he sayeth, that all thinges are put vnder him, it is manifyst that he is exalted, which put all thinges vnder him. When all thinges shall be subdued vnto him, then shal the sonne himselfe also be subieete vnto him, which put all thinges vnder him, that God maye be all in all.

Or els what do they which are baptised ouer y deed, yf the deed ryse not at all? Why are they then baptysed ouer the deed? And why stonde we in ioperdy euery houre? By oure reioysinge which I haue in Christ Iesu oure LORDE, I dye daylie. That I have foughte with beestes at Epheus after y maner of men, what hehelpeth it me, yf the deed ryse not agayne? * Let vs eate and drynke, for tomorrow we shall dye. Be not ye disseaced. Euell speakinges corrupte good maners. Awake righte vp, and synne not: for some haue not y knowledge of God. This I saye to youre shame.

But some man mighte saye: How shall the deed aryse? And with what maner off body shal they come? Thou foole, yf which thou sowest is not quyckened, excepte it dye. And what sowest thou? thou sowest not y body that shalbe, but a bare corne, namely of wheate, or of some other. But God geueth it a body as he wil, and vnto euery one of y sedes his owne body.

All fleszhe is not one maner of fleszhe, but there is one maner fleszhe of men, another of beastes, another of fishedes, another of byrdes. And there are heauenly bodies, and there are earthly bodies: but the heauenly haue one glory, and y earthly another. The Some hath one clearnes, the Moone hath another clearnesse, and the starres haue another clearnesse, for one starre excelleth another in clearnesse: Euen so the resurrection of the deed. It is sowne in corruption, and shall ryse in vncorruption: It is sowne in dishonoure, y shall ryse in glory: It is sowne in weakesse, and shall ryse in power: It is sowne a naturall body, y shall ryse a spirittuall body.

Yf there be a naturall body, there is a spirittuall body also. As it is wrytten: § The first man Adam was made in to a naturall life, and the last Adâ in to a spirittuall life. Howbeit the spirittuall body is not the first, but y naturall, and then the spirittuall. The first man is of the earth, earthly: y seconde mâ is frô beaue, beauely. As the earthy is, soch are also that are earthye: and as y heauenely is, soch are they also y are heaneily. And as we haue borne the ymage of the earthy, so shal we beare the ymage of the heauenely also. This I saye brethern, that flesh y bloude can not inheret y kyngdome of God: nether shall corrupcion inheret vncorrupcion.

Beholde, I saye vnto you a mystery: I We shall not all slepe, but we shall all be changed, and that sodely and in the twinklyng of an eyie, at the tyme of the last trompe. For the trompe shall blowe, and the deed shall ryse vnccorruptible, and we shall changgd. For this corruptible must put on vnccorruptiion, and this mortall must put on immortalitie. But when this corruptible shall put on vnccorruptiion, and this mortall shall put on immortalitie, the shal the worde be fulfilled that is wrytte: Death is swalowed vp in victory. ** Death, where is thy stynge? Hell, where is thy victory? The stynge of death is synne: The strength of synne is the lawe. But thankes be vnto God,†† which hath gene vs the victory thowrourour LORDE Iesu Christ. Therfore my deare brethren, be ye stedfast, vmmouable, al wayre riche in the worke of the LORDE, for as much as ye knowe, that youre labour is not in vayne in the LORDE.

The pvi. Chapter.

CONCERNYNGE the †† gadderynge that a is made for the sayntes, as I haue or
deynd in the congregaciones of Galacia, euen so do ye also. Vpon some Sabbath daye let euerie one of you put aside by him selfe, and laye vp what so euer he thinketh mete, that

* Psalm. 109. a. Heb. 2. b. † Esai. 22. b. Ssp. 2. a. † Joh. 12. c. § Gen. 2. b.  || 1 Tesses. 4. c.  ℅ Phil. 3. c.

** Osie. 13. c. Heb. 2. b. †† 1 Joh. 5. a. †† Rom. 15. d.  
² Cor. 8. a. a. and 9. a.
the collection be not to gather when I come. When I am come, whom so ever ye shall allow by your letters, th' wyll I sende to bryng yeoure liberale vnto Jerusalem. Neuertheles ye it be mete that I go thither also, they shal go with me. *But I wil come vnto you, when I go thorow Macedonia: for thorow Macedonia wyll I take my journeie. With you peraduenture wil I abyde, or elys wynter, that ye maye bryng me on my waye, whither so euer I go.

I wyll not se you now in my passage, for I hope to abyde a whyle with you, ye the LORDE shal suffre me. *But I wil tary at Ephesus vntylly whitsontyde. For a greate and frutefull dore is opened vnto me, and there are many aduersaries. Yf Timotheus come, se that he be without feare with you, for he worketh ye worke of the LORDE, as I do. Let no man therfore despysse him, but conuaye him forth in peace, that he maye come vnto me, for I loke for him with the brethren.

As for brother Apollo, be ye sure, that I greatly desyred him to come vnto you with the brethren. And his mynde was not at all to come at this tyme, but he wyll come when he hath opportunyte. Watch ye, stonde fast in the faith, quyte you like men, and be stronge: let all your things be done in loue.

But brethren (ye knowe the house off Stephana, that they are the first frutes in Achaia, and that they haue appoynted the selues to mynister vnto the sayntes) I exhorte you to be obedient vnto soche, and to all that helpe and laboure. I am glad of the cõmyng of Stephana and Fortunatus, and Achaicus. For loke what was lackynge vnto me on youre parte, ye haue they supplie: they haue re-friszed my sprete and youres. Knowe them therfore that are socch.

The congregacions of Asia salute you. Aquila and Priscilla salute you mocch in the LORDE, and so doth the cõgregacion that is in their house. All the brethren salute you. "Salute ye one another with an holy kyssse. The salutacion of me Paul with myne awne hande. Yf eny má loue not the LORDE Iesus Christ, the same be Anathema Maharan Matha. The grace of the LORDE Iesus Christ be with you. My loue be with you all in Christ Iesu. Amen.

The first Epistle to the Corinthians sent out of Asia, by Stephana and Fortunatus, and Achaicus, and Timotheus.

* Act. 19. c. 2 Cor. i. c.  
† Act. 20. b. † 1 Cor. 1. b. § Rom. 16. b.
The seconde Epistle
of the Apostle S. Paul, to the Corinthians.

The summe of this Epistle.

Chap. I.
The consolacion of God in trouble. The loue of Paul towarde the Corinthians, and his excuse that he came not vnto them.

Chap. II.
He sheweth the cause of his absence and exhorteth the to forgive the man that was fallen and to receaue him agayne with loue.

Chap. III.
He prayseth the preachinge of the Gospell aboue the preachinge of the lawe.

Chap. IIII.
A true preacher is diligent, he corruppeth not the worde of God, he preacheth not himselfe, but seketh the honour of Christ, yee though it be with the parell of his life.

Chap. V.
The rewarde for suffringe trouble.

Chap. VI.
An exortacion to receaue the worde of God with thankfulnessse and amendment of life. The diligence of Paul in the gospell, and how he warneth them to eschue the company of the Heythen.

Chap. VII.
He exorteth the to receaue the promises of God thankfully. The Corinthi̧as are commended for their obedience and loue towarde Paul.

Chap. VIII. IX.
He putteth them in remembaunce to helpe the poore sayntes at Jerusalem acordinge as the Macedonians dyd.

Chap. X.
He toucheth the false apostles, and defendeth his auctorite and callynge.

Chap. XI.
Paul (vnder sufferaunce) comendeth himselfe, and defendeth his auctorite agaynst the false prophets.

Chap. XII.
Paul is takē vp in to the thirde heauen, and heareth wordes not to be spoken off.

Chap. XIII.
He promiseth to come vnto them, and exhorteth them so to ordre them selues that he maye fynde them parfecte, and of one mynde.
The second Epistle of the Apostle S. Paul, to the Corinthians.

The first Chapter.

PAUL an Apostle of Iesu Christ, by the will of God, and brother Timotheus. Vnto the congregacion of God which is at Corinth, with all the sayntes which are in all Achaia. * Grace be with you, and peace frō God oure father, and from the LORDE Iesu Christ.

Blessed be God the father of our LORDE Iesu Christ, the father of mercy and y God of all confort, which comforteth vs in all oure trouble: in so much y we are able to conforte them that are in eny maner of trouble, with the same confort wherwith we oure selues are conforted of God. For as the affliccioνs of Christ are plenteous in vs, euyn so is oure cósolacion plenteous by Christ. But whether we haue trouble or conforte, it is done for youre welth. Yf it be trouble, it is done for youre conforte and health, which health sheweth hir power, in that ye suffre the same affliccioνs which we suffre. Yf it be conforte, it is done also for youre conforte and health. Therfore is oure hope fast for you, in as moch as we knowe, that, like as ye are partakers of the affliccioνs, so shall ye be partakers also of the consolation.

Brethren we wolde not haue you ignoraunt of oure trouble, which happened vnto vs in Asia, for we were greued out off measure passyng strength, so that we euen dispaered of life, and had concluded in oure selues y we must nedes dye. But this was done, because we shulde not put oure trust in oure selues, but in God, which rayseth vp the deed to life agayne: which deluyereth vs from so
greate a death, and yet deluyereth daylie, On whom we trust, that he wil deluyer vs here after also, by the help of youre prayer for vs, that on oure behalfe many thankes maye be geuen by many personnes, for the gifte that is geuen vs.

For oure reioysinge is this, euyn the testimony of oure conscience, that in synqlenes a godly purenesse, not in fleshly wyszdome, but in the grace of God, we haue had oure conversacion in the worlde, but most of all with you. For we wryte nothinge els vnto you, then that ye rede and also knowe. Yee q I trust that ye schal fynde vs vnto the ende, euyn as ye haue founde vs partly.

For we are oure reioysinge, euν as ye also are oure δ reioysinge in δ daye of the LORDE Iesu. And in this confidence was I mynded the other tyme to come vnto you (that ye mighte haue yet another pleasure more) δ to passe by you in to Macedonia, δ to come againe out of Macedonia vnto you δ to be led forth to Iewrye ware of you.

When I thus wyse was mynded, dyd I vse lightnesse? Or are my thoughtes fleshly? Not so δ but with me yee is yee, and nay is naye. O faughtull God, that oure worde vnto you hath not bene yee and naye. For Gods some Iesu Christ, which was preached amonge you by vs (namely, by me and Siluanus and Timotheus) was not yee and naye, but in him it was yee. For all the promyses of God are yee in him, δ are Amē in him, to the prays of God by vs. But it is God which stablysheth vs with you in Christ, and hath anoynted us, δ and sealed us, and geuen the ernest of the sprete in oure hertes.

* Gal. 1. a. Ephe. 1. a. 1 Pet. 1. a. † Act. 19. c. § 2 Cor. 4. c. ¶ Phil. 2. b. 1 Tessa. 2. c. * 1 Co. 16. a. || Mat. 5. d. Iaco. 5. c. δ Ephe. 4. c.
The ii. Chapter.

BUT I call God to recorde vnto my soule, that to favoure you* withall I came not agayne vnto Corinth. Not that we are lords over youre faith, but we are helpers of your faith, ye stonde in faith. But I determyned this with my selfe, that I wolde not come agayne to you in heuynes. For yt I make you sory, who is it that shall make me glad, but the same which is made sory by me? And the same hau I wyritten vnto you, lest wha I come, I shulde take heuynes of them, of whom I oughte to relouye: for so much as I haue this confidence in you all, that my ioye is the ioye of you all. For in greate trouble and anguys of hert wrote I vnto you with many teares: not yt ye shulde be sory, but that ye mighte perceane the loue, which I haue most specially vnto you.

But ye eny man hau haue caused sorowe, the same hau not made me sory, but partly, lest I shulde greue you all. It is sufficient, that the same man is so rebuked of many, so that from hence forth ye oughte the more to forgue him and to comforte him, lest he be swathowed vp in ouer moch heuynesse. Wherefore I exhorte you, that ye shewe loue vpó him. For therfore dyd I wyrite vnto you also, that I mighte knowe the profe of you, whether ye were obedient in all things. But loke vnto wha ye forgue eny thinge, I forgue hi also. For I also, ye I forgue ought vnto eny mā, that forgue I for youre sakes in the rowsine of Christ, lest we shulde be prevented of Satan. For his thoughtes are not vnknowne vnto vs.

But wha I came to Troada to preach the Gospell of Christ (and a dore was opened vnto me in the LORDE) I had no rest in my sprete, because I founde not Titus my brother: but I toke my leue of them, and wente awaye in to Macedonia. Yet thankes be vnto God, which allwaye geueth vs the victory in Christ, and openeth the sauoure of his knowelege by vs in euery place. For we are vnto God the good sauoure of Christ, both amongeth the ye are sauned, a amongeth them ye perishe. To these, the sauoure of death vnto death: but vnto ye other, the sauoure of life vnto life. And who is mete theerto? For we are not as many are,

which choppe a chaunge with the worde of God, but ene out of purenesse, and out of God, in ye sighte of God, so speake we in Christ.

The ii. Chapter.

BEGYNNE we then agayne to praysye oure selnes? Or neade we (as some other) of pistles of commedacion vnto you or letters of commedacion from you? Ye are oure epistle wrytten in oure hertes: which is vnderstone and red of all me, in that ye are knouen, how that ye are the epistle of Christ, mynistrad by vs, and wrytte, not with ynke, but with the sprete of the lyuynge God: not in tables of stone,** but in fleshy tables of the hert. Soch trust haue we thorow Christ to God warde, not that we are sufficient of oure selnes to thynke eny thinge, as of oure selnes, but oure ablenesse commeth of God, which hath made vs able, to be mynisters of the new Testament: not of the letter, but of the sprete. For the letter kylleth, but the sprete geueth life.

But ye the mynistracion ye kylleth thorow the letter, and was figured in stones, was glorious, so that the childe of Israel mighte not beholde the face of Moses, for ye clearnesse of his countenance, (which glory neueretheles is done awaye) how shal not ye mynistracion of ye sprete be moch more glorious? For ye the office that preacheth damnacion be glorious, moch more doth the office that preacheth righteounesse euexde in glory. For ye other parte that was glorified is nothinge glorified in respecte of this excedinge glory. For ye that which is done awaye, be glorious, moch more shal ye which remayneth, be glorious.

Seynge then that we haue soch trust, we vse great boldnesse, and do not as Moses, which put a vayle before his face, so that ye children of Israel mighte not se the ende of it, that is done awaye. But their myydes are bynyed. ** For vnto this daye remayneth the same coueringe vntake awaye in the olde Testament, when they rede it, which in Christ is put awaye. But euyn vnto this daye whan moses is red, the vayle hangeth before their hertes: Neuertheles wha they turne to the LORDE, the vayle shalbe taken awaye. *** For the LORDE is a sprete: a where the

* Rom. 9. a. * 1 Pet. 5. a. † 1 Cor. 5. b. ‡ Act. 16. b. § Col. 1. c. || Luc. 2. c. ¶ Exo. 34. c. §§ 1. 5. e. †† Phil. 2. b. ‖ 1 Cor. 4. b. 2 Co. 6. a.

§§ Exo. 34. d. || Exo. 34. d. ¶¶ Rom. 10. a. *** Mat. 13. b. ***** Rom. 11. c. *** Joh. 4. c.
spare of the LORDE is, there is liberty. But now the glory of \textsuperscript{v} LORDE appeareth in vs all with open face, and we are changed in to the same ymage, from one cleanernes to another, euë as of the sprete of the LORDE.


\textbf{The \textsuperscript{iii}i. Chapter.}

THERFORE seynge we have soch an office (euë as mercy is come vpon vs) we saynte not, but cast from vs the clokes of vnhonestye, and walke not in craftines: nether corruppe we the worde of God but open the trueth, and reporte oure selues to euery mans conscience in the sighte of God.

Yf our Gospell be yet hyd, it is hyd in them that are lost: amonge whom the God of this worlde * hath blunded \textsuperscript{v} myndes of them which beleue not, that \textsuperscript{v} lighte of the Gospell of the glory of Christ (t which is the ymage of God) shulde not shyne vnto them. For we preach not oure selues, but Jesus Christ to be the LORDE, and oure selues youre seruauntes for Jesus sake.

For God \textsuperscript{t} that commanded the light to shyne out of dareknesse, \textsuperscript{v} hath geuen a cleare shyne in oure hertes, \textsuperscript{y} by vs \textsuperscript{v} light of \textsuperscript{y} knowlege of the glory of God mighte come forth, in the face of Jesus Christ.

But this treasure haue we in \textsuperscript{y} earthen vessels, that \textsuperscript{y} power which excelleth might be of God, and not of vs. We are troubled on euery syde, yet are we not without shift. We are in pouerite, but not utterly without somwhat. We are persecuted, yet we are not forsaken. We are oppresse, eueryewe we perish not. \textsuperscript{t} We alwayes beare aboute in oure body the dyenge of the LORDE Jesus \textsuperscript{y} the life also of the LORDE Jesus might appeare in oure body. \textsuperscript{**} For we which lyue, are alwayes deluered vnto death for Jesus sake, that the life also of Jesus might appeare in oure mortall flesh.

Therefore is death now mightie in vs, but life in you. But seynge that we haue the same sprete of the glory (acordinge as it is wrytten: \textsuperscript{tt} I beleued, and therfore haue I spoke.) we also beleue, \textsuperscript{g} therfore we speake, for we knewe that he, which raysed \textsuperscript{v} \textsuperscript{y} LORDE Jesus, shal rayse vs \textsuperscript{v} also by \textsuperscript{y} meanes of Jesus, and shal set vs with you. For all things do I for youre sakes, \textsuperscript{tt} that the plenteous grace by the thekesgenyng of many, maye redonde to the prayse of God. Therfore are we not weery, but thounge outwarde man be corruppte, yet the inwarde is renewed daye by daye. \textsuperscript{§} For oure trouble, which is but temporall and lighte, worketh an excedenghe and an eternall weighte of glorye vnto vs, which loke not on the thinges that are sene, but on them which are not sene. For \textsuperscript{v} thinges which are sene, are temporall: but the thinges that are not sene, are eternall.

\textbf{The \textsuperscript{b} Chapter.}

WE knowe surely, \textsuperscript{y} if our LORDE\textsuperscript{y} house of this dwellynge were destroyed, we haue a buyllynge ordyne of God, an house not made with handes, but euerlastynge in heaven. \textsuperscript{**} And in the same sighe we also after oure mision, which is from heaven: and longe to be clothed therwith, so yet, \textsuperscript{***} yf that we be founde clothed, and not naked. For as longe as we are in this tabernacle, we sighe and are greued, for we had rather not be vnclotted, but to be clothed vpon, that mortalite mighte be swalowed vp of life. But he that hath ordeyne vs for this, is God, \textsuperscript{tt} which hath geuen vs the earnest of the sprete. Therfore are we allwaye of good cheare, and knowe, that as longe as we dwell here in the body, we are not at home with the LORDE: for we walke in faith, and se him not. Neuertheles we are of good comforte, and had leuer to be absent from the body, \textsuperscript{g} to be at home with the LORDE.

Wherfore, whether we be at home or fro home, we endoure oure selues to please him. \textsuperscript{tt} For we must all appeare before the judgment seate of Christ, \textsuperscript{y} euery one maye receaue in his body, acordinge to \textsuperscript{y} he hath done, whether it be good or bad. Seynge then that we knowe, how that the LORDE is to be feared, we fare fayre with men, but we are knowne well ynough vnto God: I trust also, that we are knowne in youre conscience. We praye not oure selues agayne vnto you, but geue you an occasion to reioyse of vs, \textsuperscript{y} ye maye haue to reioyse agaynst them, which reioyse after the outwarde appearance, and

\begin{itemize}
  \item[*] Ioh. 12. e.  \\
  \item[\textsuperscript{t}] Col. 1. b. Phil. 2. a. Heb. 1. a.  \\
  \item[\textsuperscript{y}] Gen. 1. a.  \\
  \item[\textsuperscript{y}] 2 Pet. 1. d. \textsuperscript{**} 2 Cor. 5. a.  \\
  \item[\textsuperscript{g}] Gal. 6. b. \textsuperscript{**} Rom. 8. c. \textsuperscript{tt} Psalm 115. a.  \\
  \item[\textsuperscript{v}] 2 Cor. 1. b. \textsuperscript{§} Psalm 29. a. Ro. 8. c. \textsuperscript{§§} 2 Cor. 4. b.  \\
  \item[\textsuperscript{tt}] Rom. 8. c. \textsuperscript{***} Apoc. 16. c. \textsuperscript{tt} Rom. 8. b.  \\
  \item[\textsuperscript{b}] 2 Cor. 1. c. \textsuperscript{tt} Mat. 25. c. Ro. 14. b.  \\
\end{itemize}
not after the hert. For ye we do to moch, we do it vnto God: ye we kepe measure, we do it for youre sakes. For the loute of Christ constrayneth vs, in as moch as we thus judge, that ye one be deed for all, then are all deed. And therfore dyed he for all, that they which lyue, shulde not hence forth lyue vnto them selues, but vnto him, which dyed for them and rose agayne.

Therefore hence forth knowe we noman after y flesh: and though we have nowe Christ also after the flesh, yet knowe we him now so nomore. Therefore ye any man be in Christ, he is a new creature. Olde things are past awaye, beholde, all are become new. Neuertheles all things are off God, which hath reconcyled vs vnto himselfe by Jesus Christ, and hath geuen vs the office to preach the attonement. For God was in Christ, and) reconcyled the worlde vnto himselfe, and counted not ther synnes vnto them, and amonge vs hath he set vp the worde of y attonement. Now the are we messaungers in the rowme of Christ, euen as though God exhorted by vs. We beseeke you now therfore in Christes steade, that ye be at one with God: for he hath made him which knewe no synne, to be synne for vs, y we by his meanes shulde be that righteousnes, which before God is alowed.

The vi. Chapter.

WE as helpers therfore exhorte you, that ye receaue not y grace of God in vayne. For he sayeth: **I haue herde the in the tyme accepted, and in the daye of saluation haue I succoured the. Beholde, now is the accepted tyme, now is the daye of saluation. Let vs geue no man occasion of euell, that oure office be not euell spoken of: but in all things let vs behaue oure selues as the * inynters of God: in moch pacience, in troubles, in necessities, in anguysshes, in strypes, in presonmentes, in vproures, in laboures, in watchinges, in fastynge, in purenesse, in knowlge, in longe sufferynge, in kyndnesse, in the holy goost, in loue vnfayned, in the worde of the trueh, in the power of God, by the armoure of righteousnes on the rightehande and on the lefte, by honoure and dishonoure, by euell reporte and good reporte: as diseauers, y yet true: as vnknowne, and yet knowne: y as dyenge, and beholde, we lyue: as chastened, and not kylded: as sorrowynge, and yet allwaye mery: as poore, y yet make many riche: as hauynge nothinge, y yet possessynge all things.

O ye Corinthians, our mouth is open vnto you, our hert is large. Ye are in no strayntnesse on oure behalfe: but where as ye are in strayntnesse, that do ye of youre owne hertely meanyngue. I speake to you, as to childe, that haue like rewardes with vs. Set youre selues therfore at large.

§§ Beare not a straunge yock with the vnbeleuers. For what fellishippe hath righteousnes with vnrighteousnes? What company hath lighte with darknesse? How agreeeth Christ with Belial? Or what parte hath the beleuer with the infydele? How acordeth y tiple of God with ymages? Ye are the temple of the lyuyng God, as sayeth God: I wyl dwell in them, and walke in them, y and wyl be their God, y they shalbe my people. Wherfore come out from amoge them, and separate youre selues (sayeth the LORDE) and touche no vnclene thinge, so wyl I receaue you, y be youre father, y ye shalbe my sommes and doughters, sayeth y Allmightie LORDE.

The vi. Chapter.

SEYNGE now that we haue soch promyse, (dearly beloued) let vs clenseoure selues from all ylythyne of the flesh and sprete, and growe vp to full holynes in y feare of God. Vnderstode vs righte. We haue hurte no man, we haue corrupte no man, we haue defrauded no man. I speake not this to co-demme you, for I haue shewed you before, that ye are in oure hertes, to dye and to lyue with you. I am very bolde toward you, I make moch boost of you, I am fyllled with conforte, I am exceedynge joyous in all oure tribulacion. ** For whan we were come in to Macedonia, oure flesh had no rest, but we were troubled on euery syde: outwade was fightinge, inwarde was feare. Neuertheles God that comforteth the abiec, comforted vs by the comynge of Titus.
B Not onely by his commynge, but also by the cosolacion wherwith he was coforted of you, when he tolde vs youre desire, youre wepyng, youre ferueet mynde for me, so I now reioyse ye more. For where as I made you sorry by the letter, it repenteth me not, though I dyd repeete. For I se, that the same epistle made you sorry (though it were but for a cason). But now I reioyce, not that ye were sorry, but that ye were sory to repentance. For ye sorowed godly, so that in nothing ye were hurte by vs. For godly sorowe causeth repentance vnto saluation, not to be repented of: * but worldly sorowe causeth death. Beholde, where as ye haue had godly sorowe, what diligence hath it wrought in you? Yee a sufficiet answer, displeasure, feare, desire, a ferueet mynde, punyshment. For in all poynte vs haue shewed youre selues, that ye are cleare in that matter.

C Wherfore though I wrote vnto you, yet is it not done for his cause that dyd hurte, nether for his cause that was hurte, but that youre diligence (which ye haue for vs in the sighte of God) mighte be manifest with you. Therfore are we comforted, because ye are comforted: but exceedingly the more ioyed we, for the ioye of Titus, because his sprete was refresched of you all. I am therfore not now ashamed, though I boasted my selfe vnto him of you: but like as all is true that I haue spoken vnto you, eu en so is our boastinge vnto Titus founde true also. And his inwarde affeccion is more abundaunte towarde you, when he remembreth the obedience of you all, how ye receaue him with feare and treblynye. I reioyse, that I maye be bolde ouer you in all thinges.

The viij. Chapter.

I DO you to wit (brethren) the grace of God, which is geue in the congregacions of Macedo ny. For their reioysinge was most abundaunt, when they were tryed by moch trouble: though they were exceedinge poore, yet haue they geue exceedinge richely, and that in synglenesse. For to their power (I beare recorde), yee and beyonde their power, they were wyllinge of their awne acorde, and prayed vs with greate instance, that we wolde receaue their benefite and fellishippe of the thadreachinge that is done for the syntes. And not as we loked for, but gaue ouer them selues first to the LORDE, and afterwarde vnto vs by y wyll of God, so that we could not but desyre Titus, that like as he had begun afore he wolde euen so accomplish the same beniuolence amonge you. Now as ye are riche in all poynte, in faith and in worde, and in knowlde, and in all diligence, and in youre loue towarde vs, eu en so se that ye be plenteous also in this benyuolence. This I saye not as commaundenge, but seynge, other are so diligent, I proue youre loue also, whether it be perfecte or no. For ye knowe the liberalitie of oure LORDE Jesus Christ, which though he be riche, yet for youre sake he became poore, y ye thorow his pouerte mighte be made riche.

And my counsell herin I gene, for this is profitable for you, which haue begonne a yeare a goo, not onely to do, but also to wyll. But now perfourme the dede also, that like as there is a ready mynde to wil, there maye be a ready mynde also to perfourme the dede of that which ye haue. § For yf there be a wyllinge mynde, it is accepted acording to that a man hath, not acordinge to that he hath not. This is not done to the intent, that other shulde haue ease, and ye cobraunce, but that it be a lyke. Let youre abundaunce sucker their lacke in this tyme off derth, that their abundaunce also herafter maye supplie youre lacke, that there maye be equalite. As it is wrytten: He gathered mooch, had not the more: and he that gathered little, wanted nothinge. Thakes be vnto God, which put in the hert of Titus, the same diligence towarde you. For he accepted the request in dede, yee he was rather so well wyllnyng, that of his awne acorde, he came vnto you.

We haue sent with him that brother, whose prayse is in the Gospell thorow out all the congregacions. Not onely that, but he is chosen also of the congregacions, to be a felowe with vs in oure iourney, for this benyuolence that is mynstred by vs vnto the prayse of the LORDE, and to stereo vp youre prompte mynde, and to beware, lest eny ma reporte euell of vs because of this plenteousnes, which is mynstred by vs: ¶ and therefore make

* Echh. 30. c. † Act. 11. c. Rom. 15. d. 1 Cor. 16. a. 2 Cor. 9. a. ‡ 1 Pet. 4. b. Pro. 3. b. § Luc. 21. a.  
* Exo. 16. d. ‡ Rom. 12. c.
we provision for honest things, not onely before the LORDE, but also before men.

We haue sent with them also a brother of oures, whom we haue oft proued diligent in many things, but now more diligent. And this haue we done in great hope towards you, whether it be for Titus sake (which is my felowe and helper amonge you) or for our brethren (which are Apostles of the company of men, the praye of Christ.) Shewe now the profe off your loue and off yourboastinge of you, vnto these, and opely in the sighte of the company of men.

The 1st. Chapter.

Of the handreachinge vnto you sayentes, it is no nede for me to wryte vnto you: for I knowe youre redynesse of mynde, wherof I boast my selme amonge them of Macedonia, and saye: Achaia was ready a yeare agoo. And youre feruentnesse hath prouoked many. Neuerthelesse yet haue we sent these brethren, lest our rejoysinge ouer you shulde be in vayne in this behalfe, that ye mighte be ready, as I haue reported of you: lest when they of Macedonia come with me, and fynde you unprepared, we (I wyll not saye ye) shulde be ashamed in this presumpcon of boostinge.

Wherfore I thoughte it necessary to exhorte the brethren, to come before hande vnto you, for to prepare this blessynge promised afore, that it mighte be ready, so that it be a blessynge, and not a defraudynge. This I thinke: that ye which soweth litle, shal reape litle also, and he ye soweth plenteously, shal likewise reape plenteously, every one acordynge as he hath purposed in his hert, not grudgingly, or of compulsion. For God loueth a chearfull gever. God is able to make you riche in all grace, ye ye in all thinges hauynge sufficiet to the vtement, maye be riche to all maner of good workes. As is wrytte: He hath sparsed abrode geue to ye poore, his righteounes remayneth for euer.

He that geueth sede vnto the sower, shal mynestre bred also for fode, and shal multiply yourelyre, and increase the frutes of youre righteounes, that in all thinges ye maye be made riche vnto all singlenesse, which causeth thower vs, thankesgynge vnto God. For the hidreachinge of this collection not

only suppleeth the nede off the sayentes, but also is abundance herin, that for this laudable mynistracion manye mighte geue thakes vnto God, and praye God for youre obedient professyng of the Gospell of Christ, yeoure synglennesse in distribyng vnto thee, and to all men, and in their prayer for you, which longe after you, for the abundant grace of God in you. Thankes be vnto God for his vnou speakeable giftes.

The 1st. Chapter.

PAUL my selme besoke you by the mekenes and softnesse off Christ, which when I am present amonge you, am of small reputation, but am holde toward you by reason of the many that are absent. I besoke you that I nede not be holde when I am present, yeoure vse vnto you boldnes wherwith I am supposed to be holde, agaynst some, which repute vs as though we walked after flesh: for though we walke in the flesh, yet fighte we not after a fleshly maner. For the wapens of oure warre are not fleshly, but mighte before God to cast downe stroge holds, wherwith we overthrowe ymanigacions, every hve thinge exalteth it selfe agaynst the knowlegye of God, and bryinge in to captynye all understandinge to the obedience of Christ; ye are ready to take vengeuance on all disobedience, whan youre obediee is fulfilled. Loke ye on thinges after ye vttre appearance?

Yf eny man trust of himselfe ye he is Christes, let him thinke this also by himselfe, ye like as he is Christes, euë so are we Christes also. And though I shulde boast my selme somewhat more of oure auctorite ye LORDE hath geue vnto ediffye and not to destroye, it shulde not be to my shame. This I saye, lest I shulde seme, as though I wente aboute to make you afrayed with letters. For the pistles (saye they) are sore and stronge, but his bodely presence is weke, and his speache rude. Let him ye is dought, thinke on this wyse, that as we are in worde by letters whi we are absente, soch are we also in dede what we are present. For we darre not reken or compare oure selues, vnto some that praye them selues: Neuerthelesse whylote they measure them selues by them selues, and holde onely of them selues, they understonde nothinge.
Howbeit we wil not boast oure selues aboue measure, but onely accordinge to the measure of the rule, wherwith God hath distributed vnto vs the measure to reach euven vnto you. For we stretche not oure selues to farre as though we had not reached vnto you. For euven vnto you haue we come with the Gospell of Christ, and boast not oure selues out of measure in other men laboures: Yee and we hope when youre faith is increased in you, that we wil come farther (acordinge to oure measure) and preach the Gospell vnto them that dwell beyonde you, and not to reioyse in that, which is prepared with another mans measure.

The ri. Chapter.

LET him that reioyseth, reioyse in the LORDE: for he y*prayseth himselfe, is not alowed, but he whο y LORDE prayseth. Wolde God ye could suffice me a little in my foloshnes, yet do ye forbear me. For I am gelous over you with godly gelousy. For I haue married you vnto one mä, to brynge a chaste virgin vnto Christ. But I feare, lest as y serpēt begyled Eue with his sutteltie, euē so youre wytttes shulde be corrupte from the synglenesse that is in Christ. For yf he that commeth vnto you, preach another Jesus, whom we haue not preached, or yf ye receaue another sprete, y y haue not receaue, or another Gospell which ye haue not accepted, ye might right well haue bene cōtent. For I suppose that I am no lesse thē the hye Apostles are. And though I be rude in speyngyne, yet am I not rude in knowlege. Howbeit amenē you I am knowne to the vtemost. Or dyē I synne therin because I submytted my selfe, that ye mighte be exalted?

For I preached vnto you the Gospell of God freely, and robbed other cōgregacions, and toke wages of thē, to preach vnto you. §And when I was present with you, and had nede, I was greeuous to no man: I for y which was lackinge vnto me, the brethren which came fro Macedonie, supplied. And in all things I kepte my selfe so, y I shulde not be greeuous to you, y so wyl I kepe my selfe. As surely as the truething of Christ is in me, this reioysinge shal not be taken fro me in the regions of Achaia. Wherfore? Because I shulde not loue you? God knoweth. Neuertheles what I do and wyl do, that do I to cut awaye occa-sion, from the which seke occasion, that they mighte boast the selues to be like vnto vs. For soch false Apostles y discatefull workers fashion them selues like vnto the Apostles of Christ. And that is no maruell: for Sathan himselfe is changed in to y fashion of anngell of light. Theirefore is it no greate thinge, though his mynisters fashion them selues as though they were the preachers of righteousnes, y whose ende shalbe acordinge to their dedes.

I saye agayne, lest eny man thanke that I am falshe: or els take me euuen now as a folke, y I maye boast my selfe a little also. That I speake now, that speake I not after the LORDE, but as it were in folishnes, whyle we are now come to bosteinge: Seynge that many boaste them selues after y flesh, I wil boast my selfe also. For ye suffre foles gladly, in so moch as ye youre selues are wyse. For ye suffre euuen yf a man brynge you in to bondage, yf a man put you to dishonesty, yf a man take ought frō you, yf a man exalte him selfe ouer you, yf a man smyte you on the face. I speake concerninge rebuke, as though we were weake.

Wherin so euere now euyn man darre be bolde (I speake falsishly therin darre I be bolde also. They are Hebrues, so am I. They are Israelites, euyn so am I. They are the sede of Abraham, so am I. They are the mynisters of Christ (I speake as a folke) I am more : in laboures more abūdaunt, in strypes aboue measure, in presonmentes more plentifully, in death oft. **Of the lewes receaue I fyue tymes fortye strypes, one lesse. †Thryse was I beaten with roddes. ‡I was once stoned, §§I suffered thryse shyppwracke: nighte and daye haue I bene in the depe of the see: I haue oft iourneyed: I haue bene oft in pares of waters, in pares amonche murthurers, in pares amonche the lewes, in pares amonche the Heythen, in pares in cities, in pares in the wylderners, in pares upon the See, in pares amonche false brethēr, in laboure † trasuayle, in moch watchinges, in honger and thyst, in moch fastinges in colde and naked-nesse: Besyde those thynges which are out-

* Esai. 65. c. Iere. 9. d. 1 Cor. 1. d. + Pro. 27. a. † Gen. 3. a. ‡ 1 Cor. 9. b. § Act. 20. c. || Phil. 4. c.
warde, namely my daylie combrance, my
daylye care for all congrecagions. * Who is
weake, and I be not weake? Who is offened,
\( \phi \) I burne not? \( \Phi \) If I must nedes make my
boaste, I wil boast my selfe of myne infirmyte.
God \( \phi \) father of oure LORDE Jesus Christ,
which is blessed for euer, knoweth that I lye
not. † At Damascon the gouernoure of \( \phi \)
people vynder kynges Aretas, kepte \( \phi \) cite of
the Damascenes, \( \varphi \) wolde haue taken me, and
at a wyndowe was I let downe in a basket
thorow the wall, \( \eta \) so escaped his handes.

The rii. Chapter.

I T profiteth me nothinge (no doute) to
boaste. Neuertheles I wil come to \( \psi \)
visions and receulacions off the LORDE. I
knowe a man in Christ aboue fourtenye yeares
a goe (whether he was in \( \psi \) body, I can not
tell: or whether he was out of the body, I
can not tell, God knoweth.) the same was
taken vp in to the thirde heauen: and I
knowe the same man (whether he was in \( \psi \)
body or out of the body, I can not tell, God
knoweth) how that he was take vp in to
Paradise, and herde wordes not to be spoken,
which no man can vter. Here of will I
boaste, but of my selfe wil I make no boaste,
excepte it be of myne infirmytes. And
though I wolde boaste my selfe, I dyd not
foolishly, for I wolde saye the trueth. But
I refrayne my selfe, lest eny m\( \bar{a} \) shulde thinke
of me aboue \( \psi \) he seyth in me, or heareth of
me. ‡And lest I shulde exalte my selfe out
of measure because of the hye receulacions,
there is a waruyngge geuen vsnte my flesh,
euen \( \psi \) messauenger of Satan, to buffet me,
that I shulde not exalte my selfe out of
measure: for \( \psi \) which I besoughte the LORDE
thryse, that it mighte departe fro me. And
he sayde vsnte me: My grace is sufficiet for
the. For my strength is made perfecte throrow
weakes. Very glad threfore wil I reioyse in
my weaknesses, that the strength of Christ
maye dwell in me.

B Therfore am I contente in infirmities, in
rebukes, in necessitie, in persecucions, in
anguyshes for Christes sake: for wh\( \bar{a} \) I am
weake, th\( \bar{e} \) am struge. I am become a sole
boastinge my selfe: Ye haue copelled me.
For I oughte to be comended of you, \( \xi \) in so
moch as I am in nothinge inferior to \( \xi \) hye
Apostles. Though I be nothinge, yet are \( \xi \)
tokens of an Apostle wroghte am\( \bar{o} \)ge you,
with all paci\( \bar{e} \)e, with signes, \( \xi \) with woders \( \xi \)
with mightie dedes. For what is it, wherein
ye are inferiours to the other congrecagions?
excepte it be \( \xi \) I haue not bene gremous vnto
you. Forgemu this wroge. Beholde, I
am ready the thirde tyme to come vnto you,
and wyl not be chargeable vnto you. ‡ For I
seke not youre, but you. For \( \psi \) childre
ought not to gather treasure for the elders,
but the elders for the children. I wil very
gladly besteowe, and wyl be bestowed for your
soleus: though \( \psi \) more I loue you, the lesse
am I loued agayyne.

But let it be so that I greued you not,
neuertheles for so much as I was craftye, I
toke you with gyle. Haue I defrauded you by
eny of the, wh\( \bar{o} \) I sent vnto you? I
desyre Titus, \( \xi \) with him I sent a brother:
dyd Titus defraude you? Haue we not
walked in one sprete? ‡ Wte we not in like
fotesteppes? Agayyne, thinke ye \( \psi \) we excuse
oure soleus? We speake in Christ in the
sighte off God. But all this (dearly beloued)
is done for youre edifyenge. For I feare, lest
whan I come, I shal not fynde you soch as I
wolde: and lest ye shal fynde me soch as ye
wolde not: lest there be amonge you, debates,
evuyngges, wrathes, struynges, bacbytynes,
whysperinges, swellunges, vproures: lest whan
I come agayyne, God bringe me lowe am\( \bar{o} \)ge
you \( \xi \) lest I be constrayned to bewayle many
of the \( \psi \) haue synned before, \( \xi \) haue not
repeted ouer \( \psi \) vnclennesse and whordome,
and wantonnes, which they haue comytted.

The rii. Chapter.

NOW come I the thirde tyme vnto you. A

‡ In the mouth of two or thre witnesses
shal euerie matter be stablished. I haue
told ye before, \( \xi \) tell you before as present
\( \psi \) seconde tyme, \( \xi \) wynte it now bnyenge absent,
vnvo th\( \bar{e} \) which in tyme passed haue synned,
\( \xi \) to all other: \( \xi \) \( \psi \) I come agayyne, I wil not
spare, seynge that ye seke experi\( \bar{e} \)ce of him,
** which speaketh in me, euen Christ, which
amonge you is not weake, but is mightie
am\( \bar{o} \)ge you. And though he was crucified in
weakes, yet lyueth he in the power of God.

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And though we are weake in him, yet lyue we with him in the power of God amonge you.

* Prove youre selues, whether ye are in the faith, examine youre selues. Or knowe ye not youre selues, ÿ Jesus Christ is in you? Excepte ye be cast awayes. But I trust ye knowe, ÿ we are not cast awayes. I desire before God ÿ ye do no euell: not ÿ we shulde seme comendable, but ÿ ye shulde do ÿ which is good, ÿ let vs be as cast awayes. For we maye do nothinge against ÿ trueth, but for ÿ trueth. We are glad when we are weake, ÿ ye stronge: ÿ the same also we wyszhe for, namely youre perfectnesse. Therfore wryte I these things beynge absent, lest wha I am present, I shulde use sharpeynesse, acordinge to the power ÿ which the LORDE hath geue me to edifie, and not to destroye.

Fynally brethren, rejoyse, be perfecte, comforte youre selues, be of one mynde, be peaceable, and the God of loue and peace shalbe with you. Salute one another with an holy kyss. All the sayntes salute you. The grace of oure LORDE Jesus Christ, ÿ the loue of God, and the fellishippe of ÿ holy goost be with you all. Amen.

The seconde Epistle to the Corinthians. Sent from Phillippes in Macedonia, by Titus and Lucas.

* 1 Cor. 11. d.

The Epistle of the Apostle S. Paul to the Galathians.

The summe of this Epistle.

Chap. I.
Paul rebuketh them, because they were fallen awaye from the gospell, sheweth his awne conversion, magnifeth his office and apostleshippe, and declareth himself to be equall with the hye apostles.

Chap. II.
He withstandeth Peter in the face, and proueth, that the lawe and circumcision are not necessary to saluacion.

Chap. III.
He rebuketh the vnstedfastnesse of the Galathians, shewinge the vnparfectnesse of the lawe, and declareth nevertheless that it was not geuen for naught.

Chap. IV.
Paul sheweth that thorow Christ we be delyuered from the lawe, and rebuketh the vthankfulness of the Galathians.

Chap. V.
He laboureth to drawe them awaye from circumcision, sheweth them the battayll betwixte the sprete and the flesh, and the frutes of them both.

Chap. VI.
He exhorteth them to brotherly loue, and one to beare with another. In the ende he warneth them to beware of circumcision.
The Epistle of the Apostle S. Paul to the Galatians.

The first Chapter.

PAUL an Apostle (not of men, nor by mā, but by Jesus Christ & by God the father, which raysed him vp frō ñ deed) & all the brethren which are with me. Vnto the cōgregaciōns in Galacia. *Grace be with you, and peace frō God the father, and oure LORDE Jesus Christ, which gaue him selve for oure synnes, that he mighte deluyer vs from this present euyl world, according to the wyll of God oure father, to whom be prayse for euuer and euuer. Amen.

I maruell ñ ye are so soone turned (from him that called you in the grace of Christ) vnto another Gospell: which is nothing els, but that there be some, which ttrouble you, and intende to peruerte the Gospell of Christ. Neuertheles though we oure selues, or an angell from heauë preach vnto you eny other Gospel, thē ñ which we have preached vnto you, the same be acursed. As we haue sayde afore, so saye we now agayne: Êf eny mā preach vnto you eny other thinge, thē ñ ye haue receauned, ñ same be acursed. Preach I men now or God? Or go I aboute to please men? Êf I shulde yet please men, I were not the seruaunt of Christ.

But I certifie ye brethren, ñ the Gospell which is preached of me, is not of men. For I nether receauned it ner lerned it of mā, but by the reuelacion of Jesus Christ. For ye haue herde of my convensoracion afore tyme in the Ieweshippe, thow that beyode measure I persecuted the cōgregacion of God, and spoyled it, and preuayled in the Ieweshippe aboue many of my companyons in my nacion, ñ was a moche more fervent manteyner of the tradicions of the fathers.

But when it pleased God which separateth me fro my mothers wombe, and called me by his grace, for to declare his sonne in me, that I shulde preach him thorow the Gospell amonge the Heythen, immediatly I commended not of the matter with flesh and bloude: nether came I to Jerusalem vnto them which were Apostles before me: but wente my wayes in to Arabia, and came agayne to Damascon. Then after thre yeare I came to Ierusale to se Peter, and abode with him fyfteene dayes. As for the other Apostles, I sawe none of them, saue Iames the LORDES brother.

The things that I wryte vnto you, beholde, ñ God knoweth, I lye not. After that wente I in to the coasts of Syria and Celicia: but of face I was vunowne to ñ Christen congregacion in Iewrye. Neuertheles they had herde onely, that: He that persecuted vs in tyme passed, preacheth now ñ faith which some tyme he destroyed: and they prayed God in me.

The 6. Chapter.

THEN after fourtene yeares, I wente vp a agayne to Ierusale with Barnabas, and toke Titus with me also. But I wente vp by reuelacion, and commened with thē of ñ Gospell, which I preach amonge the Heythen: but specially with thē which were in reputacion, lest I shulde runne or had runne in vayne. ÊBut Titus which was also with me, was not compelled to be circuysed, though he was a Greke: and that because of certayne

* 2 Cor. 1. a. Ephe. 1. a. 1 Pet. 1. a. † Act. 15. a. ‡ Act. 8. a. 9. a. § 2 Cor. 11. d. || Act. 15. a. ¶ Act. 16. a. 1 Cor. 9. c.
incommers beynde false brother, which came in amge other, to spye out oure libertye, which we haue in Christ Iesus, that they might bryng vs in to bondage: To whom we gaue no rowme, no not for the space of an houre, as concernynge to be broughte in to subieccion: y the trueth of the Gospell mighte continue with you.

As for the that seemed to be greate, what they were in tyme passed, it maketh no matter to me. *For God loketh not on the outewarde appearance of men. Neuertheles they which seemed greate, taught me nothinge: but contrary wyse, when they sawe that the Gospell ouer the vncircumcision was comytted vnto me, as y Gospell ouer y circumcision was comytted vnto Peter. (For he y was mightie with Peter to the Apostleshipe ouer the circumcision, the same was mightie with me also amoge the Heythen) they perceaued the grace that was geuenn vnto me. Iames and Cephas and Ihon, which seemed to be pilers, gaue me and Barnabas y righte handes, and agreed with vs, that we shulde preach amonge the Heythe, and they amonge the Iewe: onely that we shulde remembre the poore, twhich thinge also I was diligent to do.

But wha Peter was come to Antioche, I withstode him in y face: for he was worthy to be blamed. For afore there came certayne from Iames, he ate with the Heythe. But wha they were come, he withdrew and separted himselfe, fearinge the which were of the circumcision. And the other Iewe dyssembled with him likewise, in so much y Barnabas was brought in to their sumulation also. But when I sawe that they walked not right after y trueth of the Gospell, I sayde vnto Peter openly before all: Yf thou beynge a Iewe, lyuest after the maner of the Gentyles, and not as do the Iewe, why causest thou the Gentyles then to lyue as do the Iewe?

†Though we be Iewe by nature, and not synners of the Gentyles, yet (in so mach as we knowe, that a man is not made righteous by the dedes off the lawe, but by the faith on Iesus Christ) we haue beleued also on Iesus Christ, y we mighte be made righteous by the faith of Christ, and not by the dedes of the lawe, because that by the dedes of the lawe no flesh shal be justified.

Yf we then which seke to be made righteous by christ, shulde be yet founde synners oure selues, is not Christ then the minyster of synne? God forbud. For yf I buyld e agayne y which I haue destroyed, then make I my selfe a tresparer. But I thorow the lawe am deed vnto the lawe, that I might lyue vnto God. I am crucified with Christ, yet do I lyue: neuertheless now not I, but Christ lyueth in me. For y life which I now lyue in y fleshe, I lyue in the faith of y sonne of God ywhich loued me, and gane himselfe for me. I cast not awaye the grace of God. For yf righteousnes come by the lawe, then dyed Christ in vayne.

The iii. Chapter.

O YE folishe Galathias, who hath bewitched you, that ye shulde not beleue the trueth? To whô Iesus Christ was descrebyed before the eyes and amonge you crucified. This onely wolde I lerne of you: Receaued ye the sprete by the dedes of the lawe, or by the preachinge of the faith? Are ye so vwyse? Ye beganne in the sprete, wolde ye ende now ãe in the fleshe? Haue ye suffred so muche in vayne? Yf it be els in vayne. He that gueueth you the sprete, and doth soch greate actes amoge you, doth he it thorow the dedes of the lawe, or by y preachinge of the faith? IlEuen as Abrahâ beleued God, and it was counted vnto him for righteousnes. Thus ye knowe, that they which are of faith, are Abrahams children.

The scripture sawe afore hâde, that God justifieth the Heythen thorow faith. Therefore shewed it glad tydings afore vnto Abraham, and sayde: * In the shal all the Heythen be blessed. So then they which be of faith, are blessed with faithfull Abraham. For as many as go aboute with the worakes of the lawe, are vnder y curse: For it is wryttë: ††Cursed be every man, which cîtynueth not in all thinges that are wryttë in the boke of the lawe, to do them. That no man is justified by the lawe in the sighte of God, it is euydet: ††For y just shal lyue by his faith.

The lawe is not of faith, ††but the mâ that

The Epistle to the Galatians.

Brethren, I will speak after the manner of men. Though it be but a más Testament, yet no man despyseth it, or addeth any thing therto, when it is confirmed. To Abraham and his seed were the promyses made. He sayeth not: In the sedes, as in many, but in thy seed, as in one, which is Christ. This Testament (I saye) which afore was confirmed to Christ warde, is not disanuall (that the promes shulde be made of none affecte) by the lawe† which was geuen beyonde foure hundreth and thirtie yeares therafter. § For ye the inheritaunce be gotten by the lawe, then is it not geuen by promes. But God gaue it frely vnto Abraham by promes.

Wherfore the serueth the lawe? ¶ It was added because of transgression, tyl the sed came, to the which the promes was made. ¶ And it was geuan of angels, by the hande of the ** mediatoure. A mediatour is not a mediatour of one onely, but God is one.

Is the lawe then agaynst the promyses of God? God forbyd. Howbeit ye there had bene geuen a lawe which could haue geue life, the no doute righteousnes shulde come of the lawe. ¶ But the scripture hath shut vp all vnder sygne, that ye promes shulde come by the faith on Jesus Christ, geue vnto the that beleue. Before faith came, we were keppe and shut vp vnder the lawe, vnto the faith which shulde afterward be declared. Thus the lawe was oure scolemanister vnto Christ, that we might be made righteous by faith. But now that faith is come, we are nonne vnder the scolemanister. ¶¶ For ye all are the children of God by the faith in Christ Iesu. §§ For as many of you as are baptysed, haue put on Christ. Here is nether Iewe ner Greke: here is nether bode ner fre: here is nether man ner woman, for ye are all one in Christ Iesu. Yf ye be Christes, thè are ye Abrahàs seed and heyres acordynge to the promes.

BUT I saye: As longe as the heyre is a child, there is no difference betwene him and a seruaunt, though he be lorde of all the goodes: but he is vnder tutors and gouerners, vntyll the tyme appoynted of the father. Euen so we also, wha we were children, were in bondage vnder the outwarde tradicions. But when the tyme was fulfilled, God sent his sonne, borne of a woma, ¶¶ and put vnder the lawe, to redeeme them which were vnder the lawe, that we mighte receaue ye childchippe. ¶¶¶ For so much thè as ye are children, God hath sent the sprete of his sonne in to oure hertes, which cryeth: Abba, deare father. Wherfore now, thou art not a seruaunt, but a sonne. ¥f thou be a sonne, then art thou the heyre of God thorow Christ. Notwithstandinge when ye knewe not God, ye dyd seruyc vnto them, which by nature are no Goddes. But now seyng ye knowe God (ye rather are knowe off God) how is it ¶¶¶ that ye turne you backe agayne vnto the weake and beggerly tradicions, wher vnto ye desyre agayne a fresh to be in bondage?

Ye observer dayes and monethes, and ty mes and yeares. I am in feare of you, lest I haue bestowd laboure on you in wayne. Brethrè I bescke you, be ye as I am, for I am as ye are. Ye haue not hurte me at all. For ye knowe how that in weaknes after ye fleshe I preache ye Gospell vnto you at the first: and my tentacion which I suffred after the flesh, ye despyseth not, nether abhorred, but receaue me as an angell of God, yee euenn as Christ Iesu. How happy were ye then? For I beare you recorde, that ye if it had bene possible, ye had plucked out your eyes, and geue thyme vnto me. Am I therefore become your enemy, because I tell you ye truchth?

They are gelous ouer you amysse. Yee they wolde make you to fall backe, that ye mighte be feruët to thè warde. It is good to be feruët, so ye it be allwaye in a good thinge, and not onely when I am present with you. My litle children (of whom I trauayle in byrth agayne, vntyll Christ be fashioned in you) I wolde I were with you now, and

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* Deut. 21. d. † Heb. 9. c. ‡ Judith. 5. b.
§ Act. 7. a. || Rom. 4. c. 7. b. 8. a. ¶ Act 7. e.
** Deut. 5. a. †† Rom. 5. b. §§ Joh. 1. a.
could change my voice, for I stode i doute of you.

Tell me ye that wylbe vnder the lawe, haue ye not herde the lawe? For it is wrytten, that Abraham had two sone * the one by a bonde mayde, t the other by a fre woman. As for him that was of the bope mayde, he was borne after the flesh: but he which was of the fre woman, was borne by promes. These wordes betoken somwhat. For these women are the two Testamentes: The one from the mount Sinai, that goodeth vnto bondage, which is Agar. For Agar is called in Arabia the mount Sinai, and reacheth vnto Jerusalem which now is, and is in bondage with his children.

But Jerusalem that is abowe, is the fre woman, which is the mother of vs all. For it is wrytten: § Reioyse thou baren, that bearest no childre: breake forth and crye thou thy trauaylest not, for the desolate hath many mo childre, then she which hath an husbande. As for vs (brethren) we are the children of Isaac according to the promes. But as like at that tyme, he that was borne after the flesh, persected him was borne after the spryte, euen so is it now also. But what sayeth the scripture? * Put awaye the bonde mayden and hir sonne: for the sonne of the bonde mayde shall not be houye with the sonne of the fre woman. So now brethren, we are not children of the bonde mayde, but of the fre woman.

The b. Chapter.

STONDE fast thersore in the libertye wherwith Christ hath made vs fre, and be not wrappd agayne in the yocke of bondage. Behold, I Paul saye vnto you: If ye be circumcyzed, Christ profiteth you nothing at all. I testifie agayne vnto every man which is circumcyzed, that he is bounde to kepe the whole lawe. Ye are gone quyte from Christ, as many off you as wylbe made righteous by the lawe, and are fallen from grace. But we wate in the spryte of hope, to be made righteous by faith. ¶ For in Christ Iesus is circumcysion eny thinge worth nor vncircumcision, but faith which * by loute is mightie in operacion. Ye ranne well, who was a let vnto you, that ye shulde not obeye the trueth? Soch councell is not of him that hath callde you. ¶ A little leneth sowreth the whole lome of dowe.

I haue trust toward you in § LORDE, that ye wylbe none otherwise mynded. But he that troubleth you, shal beare his judgment, what so euer he be. Brethren yf I yet preache circumcision, why do I suffer persecution? then had the slander off the crosse ceasd. Wolde God they were roted out fro amoge you, which trouble you. But brethren, ye are called vnto libertie, onely let not youre libertie be an occasion vnto the flesh, but by loute sorde one another. For all the lawe is fullylled in one worde, namely in this: loue thy neibour as thy self. But ye of byte and deoure one another, take heed, that ye be not consumed one of another.

I saye: Walk in the spryte, and so shal ye not fulfill the lustes off the fleshe. For the flesh lusteth agaynst the spryte, and the spryte agaynst the flesh. These are contrary one to the other, so that ye can not do that which ye wolde: But and ye be led of the spryte, then are ye not vnder the lawe. ¶¶ The dedes of the flesh are manifest, which are these: Adoutrye, whordome, vnclene, wantynes, Idolatrye, witchcraft, hatred, variandeeze, zele, wrath, stryfe, sedicion, sectes, envyenge, murther, dronkennes, glotony, and soch like: of the which I tell ye before, as I haue tolde you in tyme past, ¶¶ that they which commytte soch, shal not inheret the kyngdome of God. ¶¶ But the frute of the spryte, is loue, ioye, peace, longe sufferinge, gittenes, goodnes, faithfullnes, mekenesse, teparance, ¶¶ Agaynst soch is not the lawe: ¶¶ But they that are Christes, haue cruycifi their flesh, with the lustes and desyres.

The vi. Chapter.

Yf we lye in the spryte, let vs walke also in the spryte. Let vs not be vayne glorious, prouokinge one another, and envyenge another. Brethren, If ye my be ouertaken of a faute, ye which are spirituall, enforem he with a meke spryte: and consider thine owne selfe, that thou also be not tempted. ¶¶ Beare ye one anothers hurth,
and so shal ye fulfyll the lawe of Christ. But yf eny man thinke himselfe to be somwhat (whan in dede he is nothinge) the same disceaueth himselfe. Let every man proue his owne worke, and thē shal he haue reiyoysinge in his awne selfe, and not in another. For * euery one shal beare his owne burthen. But let him that is taughte with the worde, mynister in all good thinges, vnto him that teacheth him. Be not diseaued, God wil not be mocked. For what soeuer a man soweth, that shal he reap. He that soweth vpon the flesh, shal of the flesh reap destruccion: But he that soweth vpon þ sprete, shal of the sprete reap life euerlastinge. § Let vs not be weery of well doynge; for wha the tyme is come, we shal reap without ceasinge. Whyle we haue tyme therfore, let vs do good vnto all men but specially vnto thē which are of þ housholde of faith.

Beholde, with how many wordes I haue wrytten vnto you with myne awne hande.

* Ro. 14. b. † Rom. 15. d. 1 Cor. 9. b. ‡ Luc. 16 d. § 2 Tēss. 3. b. ‖ 1 Tim. 5. a.

They that wil please in the flesh, constrayne you to be circumcysed, onely lest they shulde be persecuted with the crosse of Christ. For euē they them selues which are circumcysed, kepe not the lawe, but wolde haue you cir-
cucysed, that they mighte reiyoys in your fles. But God forbod that I shulde reiyoys, saue onely in the crosse of oure LORDE Iesus Christ, wherby the worlde is crucified vnto me, and I vnto the worlde. * For in Christ Iesus nether circiicision avayleth eny thinge, ner vncircumcision, but a new crea-
ture. ** And as many as walke acordynge to this rule, peace and mercy be vpon thē, and vpon Israel of God. From hence forth let no man put me to busynesse, †† for I beare in my body the markes of the LORDE Iesu. Brethren, the grace of oure LORDE Iesu Christ be with youre sprete Amen.

Vnto the Galathians, sent from Rome.

† Gal. 5. a. ** Psal. 124. a. †† 2 Cor. 4. b.
The Epistle of the Apostle S. Paul to the Ephesians.

The summe of this Epistle.

Chap. I.
The everlasting ordinance and eleccion of God in sauynge all men thorow Christ Jesus his sonne. We are ordered vnto good worke. The dominion of Christ.

Chap. II.
Paul sheweth them what maner of people they were before their conversion, and what they are now in Christ.

Chap. III.
He sheweth the cause of his presonment, desyreth them not to faynte because of his trouble, and prayeth God to make the stedfast in his sprete.

Chap. IV.
He exhorteth them vnto mekenes, longe sufferinge, vnto loue and peace, euery one to serue and edifie another with the gifte that God hath genē him, to beware of strange doctrine, to laye asyde the olde conversacion of gredy lustes, and to walke in a new life.

Chap. V
He exhortheth them vnto loue, warneth them to beware of vnclennes, cuvetousnesse, foolish talkynge and false doctrine: to be circumspecte, to avoyde dronkennesse, to reioyse and to be thankfull towarde God, to submytt the selues one to another, He teacheth how wemen shulde obeye their huszbōdes, and how louyngly men ought to intreate their wyues.

Chap. VI.
How children shulde behaue them selues towarde their fathers and mothers: Likewyse fathers towarde their children: Seruauntes towarde their masters: Agayne, masters towarde their seruauntes. An exhortacion to the spirituall battayll, and what weapons christen men shulde fight withall.

The Epistle of the Apostle S. Paul to the Ephesians.

The first Chapter.

PAUL an Apostle of Iesus Christ by the will of God. To ye sayntes which are at Ephesus, o to the that beleue on Iesus Christ.

* Grace be with you and peace from God our father, o from the LORDE Iesus Christ.

Blessed be God the father of our LORDE Iesus Christ, which hath blessed vs with all maner of spirituall blessynges in heavenly thynges by Christ according as he had chosen vs by him, or euer the foudnation of the worlde was layed, that we shulde be holy and without blame before him in loue, o ordeyned vs before, to receaue vs as children thorow Iesus Christ, according to the pleasure of his will, vnto the prayse of the glory of his grace, wherby he hath made us accepted in the Beloued, in whom we haue redempcion thorow his bloude (namely) the forgueenes of synnes.

acordyng to ye riches of his grace, which he hath shed vpon vs abundantly in all wysz-

* 2 Cor. 1. a. Gal. 1. a. † Ioh. 15. b. 2 Tim. 1. b.
† Mat. 3. b. and 17. a.
done and prudence: and hath opened vnto vs the mystery of his will acording to his pleasure, which he had purposed in himselfe, it shulde be preached what the tyme was full come, that all things shulde be gathered together by Christ, both the things which are in heaven, and also the things that are vpon earth, euen by him, by whom also we are come to the inheritance we that were therto predestinate before, acordinge to his purpose of him, which worketh all things after his counseell of his owne wyll, that we mighte be to the praye of his glory, euen we that before beleued on Christ, on whom also ye beleued, after that ye herde the worde of trueth, namely the Gospel of youre salvacion: wherein whan ye beleued, ye were sealed with the holy sprete of promes, which is the ernest of ouren inheritance to our redeempcion, that we inheritance be his owne to the praye of his glory.

Wherefore I also, (in so much as I haue herde of the faith whiche ye haue in) LORDE Iesu, and of youre loue vnto all (ye saynetes) cease not to geue thankes for you, and make mention of you in my prayers, that God of our LORDE Iesu Christ, the father of glory maye geue vnto you the sprete of ywsdom, and open vnto you the knowlege of himselfe, and lighten the eyes of youre vnderstandinge, that ye maye knowe what is the hope of youre callynge, and what the riches of his glorious enheritaunce is vpon the saynetes, what is the exceedinge greatnesse of his power towardes vs, which beleue acordinge to his workynge of his mightie power, which he wroughte in Christ, when he rysede vp from the dead, and set him on his righte hand in heauely things, aboue all rule, power, and mighte, and dominacioun, and aboue all that maye be named, not onely in this worlde, but also in his worlde to come. And hath put all things vnder his fete, and hath made him aboue all things the head of the eongregation, which is his body, and the fulnesse of him that fylleth all in all.

The 15. Chapter.

And quckened you also, when ye were deed thorow trespasses and synnes, in the which in tyme past ye walked, acordinge to the course of this worlde, and after the prynce that ruleth in the ayre namely, after the sprete, which now worketh in the children of vnbeleue, amonge whom we also had oure conversacion in tyme past in the lustes of oure flesh, and dyd the wyll of the flesh and of the mynde, and were naturally the children of wrath, euen as well as other.

But God which is riche in mercy thorow his greate loue wherwith he loued vs euene whiche we were deed in synnes, hath quckened vs in Christ (for by grace are ye saued) and hath rysed vs vp with him, and set vs with him in heauely thinges thorow Christ Iesus, in tymes to come he mighte shewe the exceedinge riches of his grace, in kyndnesse to vs warde in Christ Iesu. For by grace are ye saued thorow faith, and that not of youre selues, for it is a giue of God, not of workes, lest euen ma shulde boast him selfe. For we are his workmanshipe, created in Christ Iesu vnto good workes, to which God ordeyned vs before, that we shulde walke in them.

Wherefore roembrace, that ye (which afore tyme were Gentylies after the flesh, and were called vnircircumcision, of the that are called circumcision after the flesh, which circumcision is made with the hande) that ye at the same tyme were without Christ, and reputed aleuntes from the comen wthal of Israel, and were strangers from the Testamentes of promes, therafore had ye no hope, and were without God in this worlde. But now ye that be in Christ Iesu, and afore tyme were farre of, are now made nye by the bloude of Christ.

For he is oure peace, which of both hath made one, and hath broken downe the wall, that was a stoppe betwene vs, and hath also thorow his flesh put awaye the cause off hatred (namely the lawe of the commandemethes contayned in the lawe wrytten) that of twayne he mighte create one new man in him selffe, and make peace, and to reconcyle both vnto God in one body thorow the crosse, and so he slewe the hatred thorow his owne selffe, and came forth and preached peace in the Gospel, vnto you which were afarre of, and to the that were nye. For thorow him we both haue intrauence in one sprete vnto the father.
Now therefore ye are nomore gestes and strangurers, but citizens with the sayntes, of the householde of God, buylde vp on * the foundation of your Apostles and prophets, where he is your heade corner stone in whom euery buyldeing coupled together, groweth to an holy temple in the LORDE, in whom ye also are buyldeing together, to be an habitacion of God in the sprete.

The iii. Chapter.

A For this cause I Paul am † a presoner of Jesus Christ for you Heythen, acording as ye haue herde of your office of the grace of God which is gueen me to you warde. For by ‡ reuelacion was this mystery shewed vnto me, as I wrote aboue in fewe wordes: wherby when ye rede it, ye maye perceau myne vnderstandyng in your office of Christ, which (mystery) in tymes past was not opened vnto the childrde of me as it is now declared to his holy Apostles and prophets by the sprete: namely, that the Heythen shulde be inheritours also, and of the same body, and partakers of his promes in Christ by the Gospell, wherof I am made a mynster acordinge to the gift of the grace of God, which is gueen to me acordinge to the workynge of his power.

Vnto me †† the least of all sayntes is this grace gueen, that I shulde preach amonge the Heythens your vnsearcheable riches of Christ, and to make all men se, what is the fellshepp of the mystery, which fre the begynnynge of the worlde hath bene hyd in God, which made all thinges thorow Jesus Christ: to the intent that now vnto the rulers and powers in heauen mighte be knowne by the congregacion the manifolde wyssdome off God, acordinge to your eternall purpose, which he hath shewed in Christ Jesus oure LORDE by whom we haue boldnesse and intranunce in all confidéce thorow faith on him. Wherfore I desyre that ye faynte not because of my tribulacions, y I ** suffre for you, which is youraye prere.

For this cause I bowe my knees vnto the father of oure LORDE Jesus Christ, which is the true father, ouer all that is called father in heauen and in earth, that he graunte you acordinge to your riches of his glory) to be strengthened with power by his sprete in yourayde me, that Christ maye dwell in youre hertes by faith, that ye beynge ratet and grounded in lone, maye be able to coprehende with all sayntes, what is the brethd, and the length, and the deepth, and the hyeth; and to knowe the alone of Christ, which lone yet passeth all knowlege: that ye maye be fyllen with all maner of fulnesse of God.

Vnto him that is able to do exceedinge abundantly, aboue all that we axe or vnderstonde (acordinge to your power that worketh in vs) be praysie in the congregacion, which is in Christ Iesu, at all tymes for euer and euer, Amen.

The ivi. Chapter.

I Therefore which am presoner in the LORDE, exhorte you, that ye walke as it becometh youre callinge wherin ye are called, with all humpnles off mynde and mekenes, and longe sufferinge, forbearinge one another in love, and be diligent to kepe the vnite of the sprete thorow the bonde of peace. One body and one sprete, euë as ye are calle in one hope of your callinge. One LORDE, one faith, one baptyme, one God and father of vs all, which is aboue all, and thorow all, and in you all.

†Vnto euery one of vs is gueen grace, acordinge to the measure off the gift off Christ. Therfore sayeth he: ‡ He is gone vp an hye, and hath led awaye captuyte captuyte, and hath gueen giftes vnto men. That he wente vp, what is it, but that he first came downe in to your lowest partes of your earth? § He that came downe, is euë the same which is gone vp aboue all heauen, to fulfill all. §§ And your same hath set some to be Apostles, some to be prophets, some to be Euangelistes, some to be shepherdes or teachers, wherby the sayntes mighte be coupled together thorow comen seruyce to the edifience of your body of Christ, yf all we all come vnto one maner of faith and knowlege of the same of God, and become a perfecte man in to the measure of the perfecte age of Christ §§ that we be nomore children, ***waueringe or carried aboute with euery wynde of doctrine thorow the wickednes of men and craftynes, wherby they laye awaye for vs to discoue vs.

* 1 Cor. 3. b. † 1 Pet. 2. a. ‡ Act. 21. d. § Gal. 1. b. †† 1 Cor. 15. a. ¶ Col. 2. c. ** Col. 1. c. ¶¶ Ro. 12. a. † Cor. 12. a. ‡‡ Psal. 67. c.

§§ Joh. 3. b. ¶¶¶ 1 Cor. 12. c. §§§ 1 Cor. 14. *** Col. 2. a.
But let vs folowe the truth in loue, and in all thinges growe in him, * which is the head, eu en Christ, in whom all the body is coupled together, and one membre hangeth by another thorow out all y ouyntes. † Wherby one mynystreth vnto another (acordinge to the operacion as euery membre hath his measure) and maketh, that y body growth to the edifience of it selfe in loue.

This I sayeth therfore, and testifie in the LORDE, that ye walke nomore as y other Heythen walke in the vanite of their mynde, blynded in their vnderstandinge, beynge strangers fro the life which is in God thorow the ignoraunce that is in them, because of the blyndnes of their hert: which beynge past repentauence, haue geneth them selues ouer vnto wan tonnes, to worke all maner of vn cleennes eu en with greynedye.

But ye haue not so learned Christ, yf so be that ye haue herde of him, § are taught in him, eu en as the truthe is in Iesu. So then as concernynge the convocacion in tyme past ⌦ laye from you that olde man which marreth hymselfe thorow discaneable lustes: but be ye reuened in the sprete of youre mynde, and put on that new man, which is shapen after God, in true righteou snes and holynes. § Wherfore put away lyenge, and speake euery man the truthe vnto his neighbour, for as much as we are membres one of another. ¶ Be angrie, but synne not. Let not § Sonne go downe vpô youre wrath: nether gene place to the babbyter. He that hath stollen, let him steale nomore: ¶ but let hym laboure rather, and do some good with his bondes, that he maye haue to geue vnto him that nedeth.

Let no filthy communicacion proceece out of youre mouth, * but that which is good to edifie withall, wha nede is, that it be gracious to heare. And gene not the holy sprete of God, wherwith ye are ** sealed vnto y daye of redemption. † Let all byternes, and fearnes, and wrath, and roaringe, a cursed spe kayng be farre fro you with all maliciousnes. But be ye cyterne one to another, mercifull, †† and forgue one another, euc as God hath forgeoyn eu en in Christ.

The b. Chapter.

Be ye the ¶¶ folowers therfore of God as deare children, and walke in loue, eu en as Christ loued vs, and §§ gane him selfe for vs an offerenge and sacrifice of a swete sauoure vnto God. As for whordome and all vn cleennes, or couetousnes, let it not be named amonge you, as it becommeth sayntes: ‡ ne ther fylthynes, ner folish talkyngye, ner ieste ryngye (which are not comly) but rather genyng of thakes. ¶¶ For be sure, that no whore monger, or vn cleane person, or couetous person (which is a worshipper off ymages) hath inheritaunce in the kyngdome of Christ and of God. ‡‡‡ (Let no man disceau ye with vayne wordes) for because of these commeth the wrath of God vpon the children of vn beleue. Be not ye therfore companions with them. For sometyme ye were darknesse, ‡‡ but now are ye lightes in the LORDE.

Walke as the children of lighte. ‡‡‡ (For the frute of the sprete is all maner of goodness, and righteou snes and truthe:) and proue what is pleasinge vnto the LORDE, and haue no fellechippe with y vnfruteful workes of darknes, but rather rebuke the. For it is shame eu en to name those thinges, which are done of them in secrete. But all thinges are manifest, when they are rebuked of the lighte. For what so euer is manifest, that same is lighte. Therfore sayeth he: ‡‡‡ Wake thou that slepest, and stonde vp fro the deed, and Christ shal gene the lighte.

‡‡‡ Take hede therfore how ye walke circumspectly, not as the vnyse, but as y wise, and rede me the tyme, for it is a miserable tyme. Wherfore be not ye vnyse, but vnderstonde what the wil of the LORDE is, ‡‡‡ and be not drunken with wyne, wherein is excesse: but be full of the sprete, *** and talke amonge youre selues of Psalmes and ymnes, and spiritual songes, synginge and makynge melody vnto the LORDE in youre hertes ‡‡‡ geuynge thankes alwayes for all thinges vnto God the father, in the name of oure LORDE Iesu Christ, submytinge yourselues one to another in the feare of God.

‡ Let the womens submytte them selues vnto

Col. 3. a. ‡‡‡ Col. 2. a. ‡‡‡ 1 Tess. 5. a. 
‡‡ Gal. 5. c. §§§ Ess. 60. a. Rom. 13. b. ‡‡‡‡ Col. 4. a. §§§§ Eccl. 31. c. *** Col. 3. b. ‡‡‡‡ 1 Tess. 5. c. § Col. 3. c. 1 Pet. 3. a.
their husbanandes, as vnto the LORDE. * For the husbannde is the wyues heade, euene as Christ also is the heade of the congregacion, and he is the Sanioure of his body. Therefore as the congregacion is in subieccion to Christ, likewyse let the wyues be in subieccion to their husbanandes in all things.

Ye husbanandes love youre wyues, euene as Christ loued the congregacion, and gaue himselfe for it, to sanctifie it, and clenched it in the fountayne of water by the worde, to make it vnto himselfe a glorious congregacion, hauynge no spot ner wryntle, ner eny soch thinge, but that it shulde be holy and without blame.

So oughte men also to loue their wyues, euene as their awne bodies. He that loueth his wife, loueth him selfe. For no ma a euer yet hated his awne fleshe, but norisht and cherisched it, euene as the LORDE doth also the congregacion. For we are membes of his body, of his flesh and of his bones. § For this cause shal a man leaue father and mother, and cleue vnto his wife, and they two shal be one flesh: This is a greate secrete: but I speake of Christ and the congregacion. Nevertheles do ye so, that euery one of you loue his wife euene as himselfe: but let the wife feare hir husbannde.

Thi bi. Chapter.

Ye children, obey youre elders in the LORDE, for that is righte. Honour thy father and thy mother (¶ That is the first commandement, that hath eny promes) that thou mayest prosper, and lyue longe vpon earth. And ye fathers, prouoke not youre children vnto wrath, but brynge the vp in the nourtoure and informacion of the LORDE.

** Ye seruauntes, obey youre bodely masters, with feare and trembylyng, in synglenes of youre hert, euene as vnto Christ, not with seruoyne onely in the eye sighte, but men pleasers: but as the seruauntes off Christ, doynge the wyll off God from the hert with good wyll. Thynke that ye serue the LORDE and not m: and be sure, that what good soever a man doth, he shal receaue it agayne of the LORDE, whether he be bonde or fre.

* 1 Co. 11. a  
+ Ephe. 5. a  
+ Gal. 2. c  
+ Tit. 3. a  
1 Pet. 3. c  
§ Gen. 2. d  
§ Mat. 19. a  
§ Mare. 10. a  
¶ Col. 3. c  
¶ Exo. 20. b  
** Col. 3. c  
** Tit. 2. b  
1 Pet. 2. c  
* Eccl. 33. d  
* Col. 3. c  
+ Act. 10. d  

"And ye masters, do euene the same vnto the, puttyng awaye threatenynges, and knowe that euene youre master also is in heauen, nether is there eny respecte of personnes with him.

Fynally my brethren, be stronge in the LORDE, and in the power of his mighte: put on the armoure of God, that ye maye stonde stedfast against the craftie assautes off the deuell. For we wrestle not against flesh and bloude, but against rule, against power namely, against the rulers of the worlde, of the darkenesse of this worlde, against thy spretes of wickednes vnder the heauen. For this cause take ye the armoure of God, ye maye be able to resiste in the euell daye, and stonde perfecte in all things.

** Stonde therefore, and youre loynes gyrdle aboute with the trueth, hauynge on the brest plate of righteouenes, and shod vp youre feete with the gospell of peace, that ye maye be prepared: Above all thinings take holde of the shylde of faith, wherewith ye maye quench all the fyrie darters of the wicked.

And take the helmet of saluacion, the swerde of the sprete, which is the worde of God.

¶ And praye allwayes with all maner of prayer and supplication in the sprete, and watch there vnto with all instance and suppression for all sayntes and for me, that the worde maye be euene me, that I maye open my mouth boldly, to vtt the seertes of the Gospell, wherof I am a messaunger in bondes, that I maye speake therin frely, as it becommeth me to speake.

But that ye maye also knowe, what case I am in, and what I do, Tichicus my deare brother and faithfull minister in the LORDE, shal shewe you all: whom I haue sent vnto you for the same cause, that ye mighte knowe what case I stonde in, and that he mighte comforte youre hertes.

Peace be vnto the brethren, and love with faith, from God the father, ¶ from the LORDE Iesus Christ. Grace be with all them that loue oure LORDE Iesus Christ vnfaynedly. Amen.

Sent from Rome vnto the Ephesians, by Tichicus.

Rom. 2. b  
+ Col. 3. c  
+ 1 Pet. 5. b  
§ Deut. 23. b  
Psal. 131. a  
+ Ess. 11. a  
+ 2 Cor. 10. a  
+ Sap. 5. c  
¶ Luc. 18. a  
+ 1 Tessa. 5. c  
+ Col. 4. a  
+ 2 Tessa. 3. a  
+ Act. 4. c.
The Epistle
of the Apostle S. Paul to the Philippians.

The summe of this epistle.

Chap. I.
He exhortheth them to increase in loue, in knowledge and experience of godly thinges: maketh mention of his presonment at Rome, is glad to heare Christ preached, is content ether to dye or lyue, and prayeth them to lede a godly conversacion, to be of one mynde, and to feare no persecucion.

Chap. II.
He exhortheth them to vnite and brotherly loue, and to beware of strife and vayne glory:

And for a sure ensample he layeth Christ before them.

Chap. III.
He warneth the to beware of false teachers, whom he calleth dogges and enemies of Christ, and reprooow se owne righteousness.

Chap. IIII.
He salueth certayne of them, exhortheth them to be of honest conversacion, and thanketh them because of the prouysion, that they made for him beyng in preson.

The first Chapter.

PAUL and Timotheus the seruantes of Iesus Christ. Vnto all the sayntes in Iesus Christ, which are at Philippos, with the Bisshoppes and * mynisters.

Grace be with you and peace from God our father, and from the LORDE Iesus Christ.

† I thanke my God, as oft as I remembre you (which I allwayes do in all my prayers for you all, and praye with gladnesse) because of youre felishippe which ye haue in the Gospell from the first daye vnto now, and am surely certified of this, y he which hath begonne that good † worke in you, shal go forth with it vntyl † daye of Iesus Christ: as it becommeth me to judge of you all, because I haue you in my hert, as those that are partakers with me of grace in my bondes, in defendinge and stablyshinge of the Gospell.

‡ For God is my § recorde, how I loge after you all euyn from the very hert rote in Iesus Christ. || And for the same I praye, y youre loue maye increase more and more in all maner of knowledge and in all experience, y ye maye proue what is best, that ye maye be pure, a soch as hurte no mans conscience, vnto the daye of Christ: fylled with the frutes of righteousness, which come by Iesus Christ vnto the glorye and prayse of God.

I wolde ye vnderstode brethren, that my busynes is happened vnto the greater furtheerance of the Gospell, so that my bondes in Christ are manifest thorow out all ye judgemet hall, and in all other places: In so much that many brethren in the LORDE, are boldened thorow my bodes, and darre more largely speake the worde without feare. Some (no doute) preach Christ of enuye and stryfe, but some of good wil. The one parte preacheth Christ off stryfe and not purely, supposynge to adde more aduersite vnto my bondes. The other parte of loue, for they knowe that I lye here for the defence of the Gospell.

What then? So that Christ be preached all maner of wayes (whether it be done by occasion or of true meaninge) I reioyce therin, and wil reioyce. For I knowe that the same

* Act. 6. a. † Col. 1. a. 1 Tess. 1. a. † Joh. 6. d.
‡ 1 Tess. 2. a. || Ephe. 1. c. Col. 1. a. 2 Tess. 1. b.
shal chaunce to my saluacion, * thorow youre prayer and ministrynge of the sprete of Iesus Christ, as I loke for and hope, that in noathing I shalbe ashamed: but ý with all confidence (as alwayes in tymes past, eué so now) Christ shalbe magnified in my body whether it be thorow life or thorow death. For Christ is to me life, a death is to me auautage. But in as much as to lyne in ý flesh is frutefull to me for the worke, I wote not what I shal chose, for both these things lye harde vpon me. †I desire to be lowesd, a to be with Christ, which thinge were mosche better (for me) but to abyde in the flesh is more nedefull for you.

And this am I sure of, that I shal abyde, and continyue with you all, for the further-ance and ioye of youre faith, that ye maye abundantly reioyse in Christ Iesu thorow me, by my contraygne to you agayne. Onely let youre conversacion be ‡ as it bcommeth the Gospell of Christ, that whether I come se you, or els be absent, I maye yet heare of you that ye cōnygne in one sprete and one soule, labourynghe (as we do) to mayntayne the faith of the Gospell, and in nothinge feareinge youre aduersaries, which is to them a token off perdicion, but vnto you of saluacion, and that of God. For vnto you it is geuen, not onely that ye shulde beleue on Christ, but also suffre for his sake, and to haue euyn the same fighte, which ye haue sene in me, and now heare of me.

The iij. Chapter.

Yf there be amonge you eny consolacion in Christ, yf there be eny comforte of lough, yf there be eny felishippe off the sprete, yf there be eny compassion and mercy, fullflly my ioye, that ye drawe one waye, hauynge one lough, beyngge of one accorde, and of one mynde: that there be nothinge done thorow stryfe and vayne glory, but that thorow meke-ness of mynde euery man esteme another better then himselfe; and let euery man loke not for his awne profet, but for the profet of other.

Let the same mynde be in you, that was in Christ Iesu: which beyngge in the shappe of God, thought it not robbery to be equall with God, but made him selfe of no reputa-" cin, and take vpon him the shappe of a seruaunt, * became like another man, and was founde in his apparel as a man: he humbled himselfe, and became obedient vnto the death, euyn vnto the death of the crosse.

‖ Therefore hath God also exalted him, and geuen him a name, which is aboue all names, ¶ that in the name of Iesus euery kne shulde bowe, both of thinges in heauen, of thinges vpó earth, and of thinges vnder the earth, and that all tungen shulde confesse, that Iesus Christ is the LORDE vnto the prayse of God the father.

Wherfore my dearly beloved, as ye haue allways obeyed (not onely in my presence, but now also much more in my absence) euyn so worke out youre awne saluacion with feare and tremblynge. ** For it is God which worketh in you both the will and the deed, euyn of his owne good wyll. Do all thinges without murmurynges and disputinges, that ye maye be faultles and pure, and the childre of God †† without rebuke, in the myddes of ý croked and peruerse nacion, †† amonge whom se that ye shyne as lightes in the worlde, holdinge fast the worde of life, vnto my reioysinge in the daye of Christ, that I haue not runne in vayne, neither laboured in vayne. §§ Yee and though I be offered vp vpó the offerynge a sacrifice of youre faith, I am glad, and reioyce with you all: be ye glad also, and reioyce ye with me.

I trust in the LORDE Iesus, to sende Ti-motheus shortly vnto you, that I also maye be of good comforte, when I knowe what case ye stonde in. For I haue no man that is so like mynded to me, which with so pure affecció careth for you: for all other seke their awne, not that which is Iesus Christes. But ye knowe the profite of him: for as a childe vnto the father, so hath he minystred vnto me in the Gospell. Him I hope to sende, as soone as I knowe how it wylly go with me. But I trust in the LORDE, that I also my selfe shall come shortly.

Neuertheles I thoughte it necessary to sende vnto you the brother Ephriditus, which is my companyon in laboure and felowe sou-" dyer, and youre Apostell, and my minystre at
my noede, for so moche as he longed after you all, and was full of heuynes, because ye had herde that he was sicke. And no doute he was sicke, and that nye vnto death: but God had mercy on him, and not on him onely, but on me also, lest I shulde haue had sorowe vpon sorowe.

I haue sent him therefor the more haistely, that ye mighte se him, and reioyce agayne, and that I also mighte haue the lesse sorowe. Receaue him therefor in the LORDE with all gladnes,* and make moch of soche: for because of the worke of Christ, he wente so farre, that he came nye vnto death, and regarded not his life, to fulfyll that soruye which was lackynge on youre parte towarde me.

The iiij. Chapter.

MOROEUER my brethren, reioyce in the LORDE. Where as I wryte euere one thinge vnto you, it greueth me not, and maketh you the surer. Beware off dogges, beware of euell workers, beware off disenccion: for we are the circumsicion, euene we that serue God in the sprete, and reioyce in Christ Iesu, and haue no confidence in the flesh, though I haue wherof I mighte reioyce in y flesh. Yf any other ma thynke that he hath wherof he mighte reioyce in the flesh, moch more I, which was circysed on the eight daye, one of the people of Israel, of the trybe off Ben Iamin, an hebrue of the Hebrues: as concernynge the lawe †a Pharise: as concernynge feruentnes §I persecuted the congregacion: and as touching the righteousnes which is in the lawe, I was vunrebukable.

‖But the thinges that were vauntage vnto me, haue I counted losse for Christes sake. Yee I thynke all thinges but losse, for that excellent ‡knowledge of Christ Iesu my LORDE: for whom I haue counted all thinges losse, and do judge them but donge, that I mighte wynne Christ, § be founde in him, not hauntuyne myne awne righteousnes which commeth of the lawe, but by the faith of Christ (namely) the righteousnes which commeth of God in faith, to knowe him and the vertue of his resurreccion, and the felloshippe of his passion, **that I maye be con-

formable vnto his death, yf by any means I mighte attayne to the resurreccion from the deed. Not that I haue attayne vnto it all ready, or that I am alreadye perfecte: but I folowe, yf I maye comprehende that, wherein I am comprehended off Christ Iesu. Brethren, I counte not my selfe yet that I haue gotten it: but one thinge I saye: I forget that which is behynde, and stretch my selfe vnto that which is before, †† preace vnto y marck apoynted, to optayne the rewardre of the hye callyenge of God in Christ Iesu.

Let vs therefor (as many as be perfecte) ‡ be thus wyse mynded: and yf ye be otherwise mynded, I praye God open euene this vnto you. Neuertheles in that wher vnto we are come, let vs procede by one rule, that we maye be of one accorde. †† Brethren, be ye ‡ folowers of me, and loke on the which walke euè so as ye haue vs for an esample. For many walke (off whom I haue tolde you often, but now I tell you wepynge) euè enemies of the crosse of Christ, whose euè is dammacion, †† whose God is the bely, § whose glory shalbe to their shame, which are earthly mynded. §§ But our conversation is in heauen, from whence we loke for the Saniuore Iesu Christ ‡ LORDE, †‖ which shall chaunge oure vyle body, † y it maye be like fashioned vnto his glorious body, according to ‡ workynge wherby he is able to subdue all thinges vnto himselfe.

The iiiij. Chapter.

WHERFORE my brethren dearly beloved A a longed for, my ioye § my crowne contynue so in the LORDE ye beloved. I praye Euodias, § bescke Syntiches, that they be of one mynde in the LORDE. Yee and I bescke the my faithfull yock felowe, helpe the wemen, which haue laboured with me in the Gospell, with Clement § with my other helpers, †† whose names are in the boke of life. Reioyce in the LORDE allwaye, § agayne I saye, Reioyce. Let youre softnes be knowne vnto all men. The LORDE is euene at honde. Be not carefull, but in all thinges let youre petitions in prayer and supplicacion, with geuyenge of thankes be knowne before God. And y *** peace of God, which

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†† 1 Cor. 4. c. and 10. d. ‡‡ Ro. 16. b. §§ Col. 3. a. ¶¶ I Cor. 15. f. ¶¶ Luc. 10. b. Apo. 17. b. *** Ioh. 18. c. Rom. 5. a.
passeth all understoninge, kepe youre hertes and myndes in Christ Iesu.

Furthermore brethren, what soeuer thinges are true, what soeuer thinges are honest, what soeuer thinges are just, what soeuer thinges are pure, what soeuer thinges pertaine to loue, what soeuer thinges are of honest reporte: ye there be eny vertuous thinge, ye there be eny laudable thinge, haue those same in youre mynde, which ye haue both lerned and receaued, and herd and sene in me: those thinges do, and the God of peace shall be with you. I reioye greatly in y LORDE, that now at the last ye are reuyued agayne to care for me, as ye cared for me afore, but ye lacked oportunyte. I speake not this because of necessite: for I haue lerned in what soeuer estate I am, *therwith to be conte. I can be loute, and I cai be hye. Euer where and in all thinges I am mete, both to be full, and to be hongrie: to haue plentye, and to suffre nede. I can do all thinges thorow Christ, which stregheth me. Notwithstandinge ye haue done well, that ye bare parte with me in my tribulacion.

* ¹ Tim. 6. b.

But ye of Philippi knowe, that in the begynnynge of the Gospell when I departed fro Macedonia, no congregacion bare parte with me concernynge geuynge and receauynge, but ye onely. For vnto Tessalonica ye sent once and afterwarde agayne vnto my necessite. Not that I seke gifts, but I seke the frute, that it be aboundaunt in youre rekenynge. For I haue all, and haue plentye. I was even fylled wha I receaued of Epaphroditus, that which came from you, an odoure of sweetenes, ¹a sacrifice accepted a pleasaunt vnto God. My God fulliull all youre nede, acordinge to his riches in glory i Christ Iesu.

Vnto God and oure father be prayse for euer and euer Amen.

Salute all y sayntes in Christ Iesu. The brethren that are with me, salute you. All the sayntes salute you, but specially they that are of the Emperours house. The grace of oure LORDE Iesu Christ be with you all, Amen.

Wrytten from Rome by Epaphroditus.

† Rom. 12. a. Heb. 13. c

**The Epistle of the Apostle S. Paul to the Colossians.**

The summe of this Epistle.

Chap. I.
He gueueth thankes vnto God for their faith, loue, and hope: prayeth for their increase and sheweth how we are the kyngdome of God, optayned by Christ, which is the heade of the congregacion.

Chap. II.
What greate care Paul take for all congregations. He exhorteth them to be stedfast in Christ, to beware of false teachers and worldly wyszdome, and describeth the false prophets.

Chap. III.
He putteth them in remembrance of the spirituall resurreccio, to laye asyde all maner of corrupte luyngye, to be frutefull in all godlynesse and vertue, and sheweth all degrees their dutye.

Chap. III.
He exhorteth them to be fervent in prayer, to walke wysely vnto them that are not yet come to the true knowlge of Christ, and so saluteth them.
The first Chapter

PAUL an Apostle of Iesu Christ by the will of God, and brother Timothenus.

To ye sayntes which are at Colossa and brethren that beleue in Christ.

Grace be with you and peace from God our father a frō the LORDE Iesu Christ.

*We geue thankes vnto God and the father of oure LORDE Iesu Christ, prayeng allwayes for you (sence we herde of youre faith in Christ Iesu, and of youre loute to all sayntes) for ye haue herde before by the worde of trueth in the Gospell, which is come vnto you, euē as it is in to all the worldes: and is frutefull, as it is in you, sence yd daye yē ye herde and knewe the grace of God in yē trueth, as ye learned of Epaphras oure deare felowe seruaunt, which is a faithfull mynister of Christ for you, which also declared vnto vs youre loute in the sprete.

For this cause we also, sence the daye yē we herde of it, ceasse not to praye for you, y desyre that ye mighte be fullfilled with the knowlege of his will, in all wyszdome and spirituall vnderstandinge, that ye mighte walke worthy off the LORDE, to please him in all things, and to be frutefull in all good works, and growe in the knowlege of God: yt to be strengthened with all power acordinge to the mighte of his glory, to all pacience and long-sufferinge with ioysulnes, and geue thankes vnto the father, which hath made vs mete for the enheritaunce of sayntes in lighte.

Which hath delyuered vs frō the power of darkenes, translated vs in to the kyngdome of his deare sonne (in whom we haue redempcon thorow his blonde, namely, the forugenese of synnes.) *Which is the ymage of the innysble God, first begottē before all creatures. **For by him were all things created, that are in heauen and earth, things yvisble and thinges innysible, whether they be maiesties or lordshippes, ether rules or powers: All things are created by him and in him, and he is before all things, and in him all thinges haue their byenge.

And he is the heade of the body, namely, of the congrecacion: ***he is the begynnynge and first begotten from the deede, that in all thinges he mighte haue the preemenynce. For it pleased the father, that in him shulde dwell all fulnesse, and that by him all thinges shulde be reconciled vnto himselfe, whether they be thinges vpon earth or in heauen, that thorow the blonde on his crosse he mighte make peace euē thorow his owne selfe. And you (which were in tymes past straungers and enemies, because youre mynedes were set in euell workes) hath he now reconcyled in the body of his fesh thorow death, to make you holy, and vnblameble with out faute in his awne sighte, yf ye contynue grounded and stablished in the faith, and be not moued awaye from y hope of the Gospell, wherof ye haue herde: which is preached amonge all creatures y are vnder heauen, wherof I Paul am made a mynister.

YY Now ioye I in my sufferynges, which I suffre for you, and fulfill that which is beynde of the passions of Christ in my fesh, for his bodyes sake, which is the congrecacion, wherof I am made a mynister, acordinge to Godly office of preachinge, which is geuen vnto me amonge you, that I shulde richely preach the worde of God, namely, that mystery which hath bene hyd sence the worlde beganne, and sence the begynnynge of tymes: but now is opened vnto his sayntes, to whom God wolde make knowne the glorious riches of this mistery amōge Heythen: which (riches) is Christ in you, euē he that is the hope of glory, whō we preach, and warne all men, and teach all men in all wyszdome, to make euery man parfecte in Christ Iesu: Wherin I also laboure, and stryue acordinge to the workynge of him which worketh mightely in me.

The ij. Chapter.

WOLDE ye knewe what fightinge I haue for youre sakes, and for them of Laodicēa, and for as many as haue not sene my persone in the fesh, that their hertes mighte be comforted and knytt together in loute, to all riches of full vnderstōdinge, §§ which is in the knowlege of the mystery of God the father and of Christ, §§ §§ in whom are hyd all the treasures of wyszdome and knowlege.

* Phil. 1. a. 1 Tess. 1. a. † Col. 4. b. † Ephe. 1. c. Phil. 1. b. 2 Tess. 1. b. § Joh. 15. b. ‡ Ephe. 1. a. ¶ 2 Cor. 4. a. Heb. 1. a. §§ Psalm. 32. a. Heb. 1. a. † Ephe. 1. c. and 4. b. †† 1 Cor. 15. c. Apoc. 1. a.
This I saye, lest eny man shulde begyle you with entysinge worde. For though I be absent in the flesh, yet am I present with you in the sprete: ioyngen, and beholdinge your rule and the stedfastnes of your faith in Christ. As ye haue threfore receaue Christ Iesu the Lorde, euene so walke in him, and be roted & bylded in him, and be stedfast in faith, as ye haue learned: be plentuous in the same in geuynge thankes.

Beware lest eny mä spoyle you thowre philosophy and discautfull vanitie after the tradicions of men, and after the ordinance of the worlde, and not after Christ. For in him dwelleth all the fulnes of the Godheade bodely, and ye are complete in him, which is the heade of all rule and power: in whom also ye are circumcysed with circumcision without handes, by puttyng of the synfull body of the flesh: (namely) with the circumcision of Christ, in that ye are buried with him thorow baptyme: in whom ye are also rysen agayn thorow faith, that is wrought by the operacion of God, which raystonde vp from the deede.

And with him he quycckened you, whan ye were deed in synnes, and in the vnircircumsion of your flesh, and hath forgenen vs all synnes, and put out the handwrytinge that was agaynst vs (cötyned in the lawe wrytten) and that hath he taken out of the waye, and fastened it to the crosse: And hath spoyled rule and power, and hath made a shewe of them openly, and triumphed ouer them in his awne persone.

Let no man therfore trouble youre conscience aboute meate or drynke, or for a pece of an holy daye, as the holy daye of ye newe Mone, or of the Sabbath dayes, which are the shadowe of the things that were for to come: but the body selfe is in Christ. Let no man make you shote at a worke mark, which after his owne chosyne walketh in humberlemes and spirituallye of angels, things which he neuer sawe, and is vayne, and puf vp in his owne fleshly uynye: and holdeth not himselfe to the heade, wherof the whole body by toynettes and couples receaueyth norishment, and is knyt together, and so groweth to the greatnes that commeth of God.

Wherfore ye be deed with Christ from the ordinance of the worlde, why are ye holden the with such tradicions, as ye have lyued after the worlde? As whan they saye: Touch not this, taist not that, handle not that. All these things do hurte vnto men, because of the abuse of them, which abuse commeth onely of the commaundementes and doctrine of men: which thinges haue a shyne of wysdom to thorow chosen spiritualle and humberlemes, and in that they spare not the body, and do the flesh no worshippe vnto his nede.

The iii. Chapter.

Ye be rysen now with Christ, seke those thinges which are aboue where Christ is, sittinge on the righte hande of God. Set youre mynde on the thinges which are aboue, not on those thinges that are vpon earth. For ye are deed, and youre life is hyd with Christ in God. But whan Christ our life shal shewe himselfe, the shal ye also appeare with him in glory.

Mortifye threfore youre mëbres which are vpon earth, whordome, vncleneesses, vn-naturell lust, euell conceupisçeece, and coutesousnes, which is a worshypynge of Idols: for which thinges sakes the wrath of God commeth vpon the children of vnbelieue: in the which thinges ye walked some tyme, whan ye lyued in them.

But now put all awaye fro you: wrath, fearenesse, maliciousnes, cursed speakynge, fylthie worlde, out of youre mouth. Lye not one to another. Put of ye olde mä with his workes, and put on ye newe, which is reuened in knowlege after ye ymage of him that made him: where there is no Greke, Iewe, circumsicion, vnircircumsion, Barbarous, Sithian, bode, fre: but Christ is all and in all.

Now therfore as the electe of God, holy and beloved, put on tender mercye, kyndnes, humberlemes of myyne, mekenesse, longe sufferynge, forbeareinge one another, and forgiveynge one another, ye eny man haue a quarrell agaynst another. Like as Christ hath forgenen you, euene so do ye also. But aboue all thinges put on loute, which is the bonde of perfectnesse. And the peace of God rule in youre
hertes, to the which (peace) ye are called also in one body: and se ye be thanfull.

Let ye worde of Christ dwell in you plentifully in all wyssdome. * Teach and exhort ye youre awne selues with psalmes and ymnes, and spirituall songes which have fauoure with them, synginge in youre hertes to the LORDE. † And what soever ye do in worde or worke, do all in the name of the LORDE Jesus, † and geue thanks vnto God the father by him.

§ Ye wyues, submytte youre selues vnto youre husbandes, as it is comly in the LORDE.

Ye husbandes, loute youre wyues, and be not byter vnto them.

¶ Ye children, obeye youre elders in all things, for that is well pleasynge vnto the LORDE.

Ye fathers, rate not youre children, lest they be of a desperate mynde.

† Ye seruauntes, be obedyent vnto youre bodely masters in all things, not with eye servyce as men pleasers, but in synglenes of hert, fearinge God. What so ever ye do, do it bertyly, even as vnto the LORDE and not vnto men. And be sure, that of the LORDE ye shall receaue the rewarde of eueritaunce: For ye serue the LORDEChrist. But he that doth wronge, shall receaue for the wronge that he hath done, ** for there is no respecte of persons (with God.)

†† Ye masters, do vnto youre seruauntes that which is inst and equall, and knowe, † ye also haue a master in heauen.

The iii. Chapter.

CONTYNUE in prayere, and watch in the same with thankesgeuyng, and praye also together for vs, that God open vnto vs the dore of the worde, to speake the mystery of Christ, (wherfore I am also in bodes) that I maye vte v同 same, as it becommeth me to speake. ** Walke wysely towarde them that are without, and redeyne tyume. Let youre speache be allwaye fauourable, seasoned with §§ salt, that ye maye knowe how to answere every man.

Tichicus the deare brother and faithfull mynyster † felowe seruaunt in § LORDE, shall tell you what case I am in. Whom I haue sent vnto you for the same purpose, that he mighte knowe how ye do, † that he mighte conforme youre hertes, with one §§ Onesimus a faithfull and beloued brother, which is one of you: they shall shewe you of all thinges, which are adonyge here. ¶¶ Aristarchus my preson felowe saluteth you, and §§ Marcus Barnabasses sisters sonne, touchinge whom ye receaued commandementes: ¥ If he come vnto you, receaue him, and Iesus, which is called Iustus, which are of the circumsicion. These onely are my helpers in the kyngdom of God, which were to my consolacion.

+++ Epaphras a seruaunt of Christ, which is one of you, saluteth you, allwaye laboureth ferently for you in prayers, † ye maye stonde perfecte and full, in all that is the wil of God. I beare him recorde, that he hath a feruent mynde for you, and for the at Laodicea, and at Hierapolis. Deare Lucas the Phisician saluteth you, and so doth +++ Demas. Salute the brethre, which are at Laodicea, and salute Nymphas, and the cögreciation which is in his house. And when the epistle is red of you, cause it to be red also in the cögreciation at Laodicea, † that ye likewyse reade the epistle of Laodicea. And saye to Archippus: Take hede to the office which thou hast receaued in the LORDE, that thou fulfull it. My salutacon with the hande of me Paul. Remembre my bodes. §§§ Grace be with you, Amen.

Sent from Rome by Tichicus and Onesimus.
The first Epistle
of the Apostle S. Paul to the Tessalonicans.

The summe of this Epistle.

Chap. I.
He thanketh God for them, that they are so stedfast in faith and good workes, and receaueth the gospell with soch earnest.

Chap. II.
He putteth them in mynde of the godly consersacion that he led amonge them when he preached the gospell vnto them, thanketh God that they receaueth his worde so frutefully, and excuseth his absence.

Chap. III.
He sheweth how greatly he was reioysed, wha Timothy tolde him of their faith and love.

Chap. IIII.
He exhorteth them to stedfastnesse, to kepe them selues from synne and vnclenly consersacion, to loue one another: rebuketh ydilnesse, and speakeith of the resurreccion.

Chap. V.
He enfourmeth them of the daye of dome and comynge of the LORDE, exhorteith them to watch, and to regarde soch as preache Gods worde amongeth them.

The first Chapter.

PAUL and Siluanus and Timotheus.
Vnto the cogregation of the Tessalonyans, in God the father and in the LORDE Jesus Christ.
Grace be with you, and peace from God oure father and from the LORDE Jesus Christ.

"We geue thankes vnto God allwaye for you all, makynge monition of you in oure prayers without ceasynge, and call to remembraunce yourw worke in the faith, and yourw labour in loue, that you wene pacience in hope, which is oure LORDE Jesus Christ before God oure father: Because we knowe (brethren, beloued of God) how that ye are electe: for oure Gospell hath not bene with you in worde onely, but both in power and in the holy goost, and in moch certayntie, as ye knowe after what maner we were amonge you for youre sakes.

And ye became the folowers of vs and of the LORDE: and receaued the worde in moch affliccion with ioye of the holy goost: so that ye were an example to all that beleued in Macedonia and Achaia. For frō you was the worde of the LORDE noysed out, not onely in Macedonia & Achaia, but all quarters also is youre faith i God spred abreode so that it nedeth not vs to speake any thynge at all. For they them selues shewe of you, what maner of entrynge in we had vnto you, and how ye are turned vnto God from ymages, for to servethe the luyynge and true God, and to loke for his sonne from heauē: whom he raseyth vp from the deed, euyn Iesus, which hath deluyered vs frō the wrath to come.

The if. Chapter.

FOR ye youre seluowes (brethren) knowe of oure intrauce vnto you, how that it was not inayne, but as we had suffred afores, & we were shamefully intreated at Philippos (as and 4. e. | Act. 1. b. § 1ob. 3. c. || Act. 16. c.)
ye knowe) we were bolde in oure God, *to speake vnto you *Gospel of God with moch struyngye. For our exhortacion was not to brynge you to erroure ner yet to vnclennes, nether was it with gyle: but as we are alowed of God, that the Gospell shulde be commytted vnto vs to preache, euen so we speake, *not as though we wolde please me, but God, which tryeth our hertes.

For we have not gone aboute with flateringe wordes (as ye knowe) ner wayted for oure owne profit (†God is recorder) nether soughte we prayse of men, nether of you ner of any other, when we mighte haue bene chargeable vnto you as the Apostles off Christ, but we were tender amonge you. Like as a nornse cherisheth hir children, euen so had we hartely afeccion towards you, and wolde with good wyl haue dealte vnto you, not onely the Gospel of God, but oure lyues also, because ye were deare vnto vs.

Ye remembre brethren oure loure and trauayle. †For daye and nighte wroughte we (because we wolde not be chargeable vnto any of you) and preached the Gospell of God amonge you. Ye are witnesses, and so is God, how holily and lustly and vnblameable we behaued oure selues amōge you that beleue: as ye knowe, how that as a father his children, euen so exhorted we and comforted and besoughte every one of you, that ye wolde walke worthely before God, which hath called you vnto his kyngdome & glory. For this cause thanke we God without ceassynge, because that whā ye receaued of vs the worde of the preaching of God, ye receaued it not as ṳ worde of men, but (etu as it is of a trueth) the worde of God, which worketh in you that beleue.

For ye brethren are become the followers off †the congregacies off God which in Iewry are in Christ Iesu, so that ye haue suffred euen like thinges of youre kyngs men, as they haue suffred of the Iews. Which as they put the LORDE Iesus to death, and their wyne prophets, euen so haue they persecuted vs also, and please not God, and are cōtry to all men, **forbyddinge vs to speake vnto the Heythen that they mighte be sanded, to fulfill their synnes allwayne: for the wrath is come vpon them allready vnto ṳ vttiesthmost.

But we (brethren) for as much as we haue bene kepeth from you for a season, as concernynge the bodely presence, but not in the hert, we haue haisted the more with great desire to se you personally. Therefore wolde we haue come vnto you, (I Paul) two tymes, ††but Sathan withstode vs. For who is our hope, or ioye, or crowne of ††reioysinge? are not ye it in ṳ sichte of oure LORDE Iesus Christ at his connynge? Yes ye are oure prayse and ioye.

The iii. Chapter.

WHERFORE sence we couldo no longer forbere, we thoughte it good to remayne at ††Athens alone, †sent Timotheus oure brother and mynister of God, and oure helper in ṳ gospel of Christ, to stablish you and to conforte you in youre faith, that nomans shulde be moued in these troubles: (for ye youre selues knowe, that we are euyn appoynted there vnto. And when we were with you, we tolde you before, that we shulde suffer tribulacion, euen as it is come to passe, †as ye knowe.) For this cause seynge I couldo no longer forbear, I sent, that I mighte haue knowlege of youre faith, lest happily the tempter had tempted you, and lest oure loure had bene in vayne.

But now that Timotheus is come frō you vnto vs, and hath shewed vs of youre faith and loue, †how that ye haue allwayne good remembrance of vs, desyringe to se vs as we also longe to se you: therefore brethren we haue consolacion in you in all oure trouble and necessite thorow youre faith. For now are we alvyue, yf ye stonde stedfast in ṳ LORDE. For what thanks can we recom-pēce to God agayne for you, because of this ioye that we haue concernynge you before oure God? We praye exceddingly daye and nighte, that we mighte se you presently, and fulfill that which is lackynge in youre faith.

God hymselfe oure father †oure LORDE Iesus Christ gyde oure iournye vnto you. But the LORDE increace you, †make you flowe ouer in loue one towarde another, and towarde all men (euen as we do towarde you) that youre hertes may be stable and vnblameable in holynes before God oure father, at the
commynge of oure LORDE Iesu Christ with all his sayntes.

The iii. Chapter.

FURTHERMORE we beseeke you brethren and exhorte you in the LORDE Jesus, that ye increase more and more, euyn as ye haue receeued of vs how ye oughte to walke and to please God. For ye knowe what commandements we gaue you by oure LORDE Iesu Christ. For this is the * will of God, euyn youre sanctifiyng, that ye shulde absteyne from whordome, ¶ every one of you shulde knowe how to kepe his vessell in holynes and honour, ¶ not in the lust of concupiscence, ¶ as the Heythen which knowe not God. And that no man go to farre, ner defraude his brother in bargayninge. For the LORDE is the auenguer of all soch thinges, as we haue sayde ¶ testified vnto you afofe tyme. For God hath not called vs to vnclennesse, but vnto holynes. § He therefor that despyseth, despyseth not man, but God, ¶ which hath geuen his holy sprete in to you.

But as touchinge brotherly loue, ye nede not that I wryte vnto you, ¶ for ye youre selues are taught of God to loue one another: yee and that thinge ye do vnto all the brethren, which are thorow out all Macedonia. But we beseeke you brethren that ye increase yet more and more, and that ye study to be quyte, and to medle with youre awne busynesse, ¶ and to worke with youre awne haides, as we commanded you, that ye maye walke honestly towarde the that are without, and that nothinge be lackynge vnto you.

We wolde not brethren that ye shulde be ignoraunt concernyng them which are fallen a slepe, that ye sorrow not as other do which haue no hope. For yf we beleue that Jesus dyed and rose agayne, euyn so the also which slepe by Jesus, shal God brynge with him. For this we saye vnto you in the worde of the LORDE, ¶ that we which lyue and are remaynynge in the commynge of the LORDE, shal not come yer they which slepe. ¶ For the LORDE hymselfe shal come downe fro heaven with a shoute and voyce of ¶ Archangel and with the trompe of ¶ God, and the deed in Christ shal ayrse first: then shal we

which lyue and remayne, be caught vp with them also in the cloudes, to mete the LORDE in the ayre, and so shal we euer be with the LORDE. Wherfore comforte youre selues one another with these wordes.

The v. Chapter.

BUT of ¶ tymes and seasons (brethren) it is no nede to wryte vnto you. For ye youre selues knowe perfectly, that ¶ the daye of the LORDE shal come euyn as a thiefe in the nighte. For when they shall saye: Tush, It is peace, there is no daunger, ¶ then shall soden destruction come vpö the, euyn as the payne of a woman trauitive with childle, and they shal not escape. But ye brethren are not in darknes, that that daye shulde come on you as a thiefe. Ye are alltogether children of lighte, and children of the daye, We are not of the night, nether of darknesse.

¶¶ Therfore let vs not slepe as do other, but let vs watch, and be sober. For they that slepe, slepe in the nighte: and they that be dronken, are drunken in the nighte. But let vs which are of the daye, be sober, armed with the brestplate of faith and loue, and with ¶ helmet of hope to saluation.

For God hath not appoynted vs vnto wrath, ¶ but to appoynte saluation by ¶ means of oure LORDE Iesu Christ, which dyed for vs: that whether we wake or slepe, we shulde lyue together with hym. Wherfore comforte youre selues together, and edifie one another, euyn as ye do.

We beseeke you brethren, ¶¶¶ that ye knoe them which labour amonge you, and haue the oversighte of you in the LORDE, and genue you exhortacion, that ye haue the the more in loue for their workes sake, and be at peace with them. We desyre you brethren, warne them that are vnryle, coforte the feble mynded, forbeare the weak, be pacient towarde all men. ¶¶¶ Se that none recompence euell for euell vnto eny man: but euery folowe that which is good, both amõde youre selues and to all men.

Reioyse alwaye, praye contynuall, ¶¶¶ in all thinges be thankfull: for this is the wyll of God in Christ Iesu towarde you. ¶¶¶ Quech not ¶ sprete: despyse not prophecies:

<table>
<thead>
<tr>
<th>Ref.</th>
<th>Scripture Reference</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>B</td>
<td>Heb. 5. 6</td>
<td>¶ Mat. 24. 6.</td>
</tr>
<tr>
<td>C</td>
<td>Eph. 5. 6</td>
<td>¶¶ Rom. 12. a. ¶</td>
</tr>
</tbody>
</table>
The seconde Epistle of the Apostle S. Paul to the Tessaloniens.

The summe of this epistle.

Chap. I.
He thanketh God for their faith and love, and prayeth for the increase of the same.

Chap. II.
He sheweth them that the daye of the LORDE shall not come, till the departinge fro the faith come first: and therfore he exhorteth them not to be disceaced, but to stonde stedfast in the things that he hath taught them.

Chap. III.
He desyreh them to praye for him that the gospell maye prosper, and geneth the warnynge to reprowe the yele, and ye they wil not laboure with their handes, that they shall not eate.

The first Chapter.
PAUL and Siluanus and Timotheus. To the congregacion of your Tessaloniens in God our father and in the LORDE Jesus Christ. Grace be with you, and peace from God our father, and from the LORDE Jesus Christ. We are bende to thanke God allwayes for you brethren, as it is mete: because that your faith groweth exceptingly, and the loue of euery one of you increaseth towarde another amoge youre selues, so that weoure selues make our boast of you (in the congreagions of God) of your pacie& and faith in all your persecucions and troubles that ye sufure, which is a token of the righteous judgment of God, that ye are counted worthy of the kyngdome of God, for the which ye also sufure. For it is a righteous thing with God, to recopence tribulacion vnto the ye trouble you: but vnto you which are troubled, rest with vs, * wha the LORDE Jesus shal shewe himselfe from heauen, with the angels of his power, and with flammynge fyre, to gene vengeaunce vnto them that knowe not God, * and to them selues make our boast of you (in the congreagions of God) of your pacie& and faith in all your persecucions and troubles that ye sufure, which is a token of the righteous judgment of God, that ye are counted worthy of the kyngdome of God, for the which ye also sufure.

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* Mat. 24. c. and 25. c.  † 2 Pet. 3. a.
† Rom. 2. a.
that obeye not the Gospell of oure LORDE Jesus Christ. *Which shall be punished with everlasting damnacon, from thy presence of the LORDE, and from the glory of his power, whan he shal come to be glorified in his sayntes, and to become maruolous in all them that beleue: because ye have beleued our testimony vnto you of the same daye. Wherefore we praye allwayes for you, that oure God maketh you worthy of thy callynge, and fulfill all delection of goodness, and the worke of faith in power, that thy name of oure LORDE Jesus Christ maye be praysed in you, and ye in him, acordynge to the grace of oure God, and of the LORDE Jesus Christ.

The ii. Chapter.

A W E beseeke you brethren by the commynge of oure LORDE Jesus Christ, and in that we shal assemble vnto him, that ye be not sodeny mouned fro youre mynde, and be not troubled, nether by sprete, nether by wordes, ner yet by letter, which shulde seme to be sent from vs, as though thy daye of Christ were at hande. Let noman discease you by eny meanes. For the LORDE commeth not, excepte the * departynge come first, and that Man of synne be opened, euyn the sonne of perdicion, which is an aduersary, and is exalted abowe all thy is called God or Gods sernyce, so that he sytteth as God in the § temple of God, i and boasteth himselfe to be God

Remembre ye not, that when I was yet with you, I tolde you these thinges? And now ye knowe what witholdeth it, euë that it mighte be vterred at his tyme. (§* For the mystery of the inquyte worketh alreadly, till he which now onely letteth, be takë out of the waye.) And then shal that wicked be vterred, **whom the LORDE shall consume with thy sprete of his mouth, §* shall destroye with the appearaunce of his commynge: euën him, whose commynge is after the workynge of Sathan §* with all lyenge power, and signes and wonders, and with all deceauablenes of vnrighteousnes amonge them that perisse, because they recheaued not the lone of thy trueth, that they might haue bene sauëd. **Therefore shal God sende them strôge delu-

siou, that they shulde beleue lyes, §* all they might be dancë, which beleued not the trueth, but had pleasure in vrighteousnes.

But we are bounde to gene thanks allwaye vnto God for you, brethren beloued of the LORDE, because that God hath from the begynnynge chosen you to saluacion in the sanctifie of the sprete and in beleynge of the trueth, whervnto he hath called you by oure Gospell, to optayne the glory of oure LORDE Jesus Christ.

Therefore brethren stonde fast, and kepe the ordinaunces which ye haue lerned, whether it were by oure preachinge or by epistle. But oure LORDE Jesus Christ himselfe, and God oure father, which hath loued vs and geuen vs everlastinge consolacion, and a good hope thorow grace, confort ye hertes, and stabylsh you in all doctrine §* good doyng.

The iii. Chapter.

FURTHERMORE brethren §§ praye for vs, that the worde of God maye haue fre passage and be glorified as it is with you, and that we maye be deluyered from vnreasonable and euell moc. §§* For faith is not euerly mas. But the LORDE is faithfull, which shal stabylsh ye and kepe you from euell. We haue confidence in the LORDE to you warde, that ye both do and will do that which we commaund you. The LORDE gyde youre hertes vnto the loue of God and pacience of Christ.

§* But we requyre you brethren, in the name of our LORDE Jesus Christ, that ye withdrawe youre selues from euery brother that walketh inordinatly, and not after the institucion which he receaued of vs. For ye youre selues knowe, how ye oughte to folowe vs: for we behaued not oure selues inordinatly amonge you, nether toke we bred of eny man for naughty §§* but wroght with labour and traually night and daye, lest we shulde be chargeable to eny of you. Not but that we had auctorite, but to gene oure selues for an example vnto you to folowe vs. And when we were with you, this we warned you of, that if there were eny which wolde not worke, §* same shulde not eate. For we heare saye, that there are some which walke amonge you

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* Sap. 5. † Esa. 2. b. ‡ Dan. 9. e. 1 Tim. 4. a. § 1 Cor. 3. h. || Dan. 11. e. ¶ 1 Joh. 2. e. ** 1ob 15. d. Esa. 11. a. Dan. 8. d. †† Deut. 13. a. §§ Mat. 9. d. Mat. 9. b. ‡‡ Zach. 5. e. Rom. 1. d. §§§ Mat. 9. d. Eph. 6. c. Col. 4. a. §§§ Joh. 6. c. ¶¶ 1 Cor. 3. b. *** Act. 18. a. and 20. e. 2 Cor. 8. c.
Chap. 1. The first Epistle unto Timothy.  

<table>
<thead>
<tr>
<th>The summe of this epistle.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Chap. I.</strong></td>
</tr>
<tr>
<td>He exhorteth Timothy to wayte vpó his office: namely, to se that nothìge be taughte but Gods worde, &amp;c. He sheweth also wherfore the lawe is good, and telleth these swete and glad tidinges, that Christ Iesus came in to the worlde to saue synners, example of himselfe.</td>
</tr>
<tr>
<td><strong>Chap. II.</strong></td>
</tr>
<tr>
<td>He exhorteth to praye for all men. He will not haue wemen to be ouer costly arrayed, ner to teach in the congregacion, but to be in sylence, and obeye their huszbandes.</td>
</tr>
<tr>
<td><strong>Chap. III.</strong></td>
</tr>
<tr>
<td>What maner of man a byszhoppe or prest ought to be, and what condicions his wife and chil-</td>
</tr>
<tr>
<td><strong>Chap. IV.</strong></td>
</tr>
<tr>
<td>The first Chapter.</td>
</tr>
<tr>
<td>PAUL an Apostle of Iesus Christ acordinge to the * commaundement of God oure Saviour, and of the LORDE Iesus Christ, † which is oure hope.</td>
</tr>
<tr>
<td>not as an enemye, but warne him as a brother. The very LORDE of peace geue you peace allwayes by all meanes. The LORDE be with you all. The salutacion of me Paul with myne awne hande: This is the token in all epistles, So I wyrite, The grace of oure LORDE Iesus Christ be with you all. Amen.</td>
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<td>Sent from Athens.</td>
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<td>† 2 Joh. 1. b.</td>
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</tbody>
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The first Epistle of the Apostle S. Paul to Timothy.

Vnto Timothy my naturall sonne in the faith.

Grace, mercy, and peace from God oure father, and oure LORDE Iesus Christ.

As I besoughte † to abyde still at Ephesus († when I departed in to Macedonia) euë so

- Act. 9. b.  † 1 Tess. 1. a.

do, that thou commaunde some, that they teach none other wyse, * nether geue hede to fables and genealogies, which are endlesse, and brede doutes more then godly edifyinge, which is by faith.† For ły chefe summe of the commandement is love of a pure hert, and of a good cōscience, and of faith vnfayned. From the which some haue erred, † haue turned vnto vayne iangelynge, wyllinge to be doctours of the scripture, and vnderstonde not what they speake, nether wher of they affirme.

† But we knowe that the lawe is good, yf a man vse it laufully, vnderstōdinge this, ‡ that the lawe is not geuen vnto the righ
teous, but to the vnrighteous † dishebdient, to the vngodly † to synners, to the unholy † vncline, to murthurers of fathers and murthurers of mothers, to manslayers, to whore
mongers, †† to the that defyle them selues with mankynde, to menstealers, to lyars, to perjured, † so forth yf there be any other things ‡ is cōtry to ły wholesome doctrayne, acordinge to ły Gospell of ły glory of the blessed God, which (Gospell) is cōmytted vnto me.

And I thanke Christ Iesu oure LORDE, which hath made me worde, for be counted me faithfull, † put me in office, wha before I was a blasphemer, † a persecuter, † a tyr
raunt: but I optayned mercy, because I dyd it ignorantly in vnbereue. Neueretheles the grace of oure LORDE was more abūdaunt thorow ły faith ‡ love which is in Christ Iesu.

For this is a true sayenge, and by all meanes worthy to be receauned, ** that Christ Iesu came in to ły worlde to save synners, of whom I am chefe. Notwithstanding for this cause optayned I mercy, that Jesus Christ mighte princypally shewe me in all longe pacience, to the ensembly of them which shulde beleue in him vnto eternall life. So then vnto God kyng euerlasting, immortal and †† invisible, and wyse onely, be honoure and prayse for euer and euer Amen.

This commandement commytte I vnto the (my sonne Timotheus) acordinge to ły prophecies which in tyme past were prophecied of the, that thou in them shuldest fighte a good fighte, hauyngee faith ‡ good conscience,

which some haue put awaye frō them, and as concernynge faith haue made shypwreke: of whose nombre is †† Hymeneos and §§ Alexander, ††† whom I haue delyuered vnto Sathan, that they mighte be taught, nomore to blas
pheme.

The ii. Chapter.

I EXHORT therefore, ły above all things, prayers, supplications, intercessions and geuynge of thakes he had for all men ††† for kynges, and for all that are in auctorite, that we maye lyue a quyte ‡ peaceable life in all godlynes and honestie. For that is good and accepted in ły sighte of God oure Sauioure, which will haue all men saued, and to come vnto the knowlege of ły truthe. For there is one God, and *** one mediatour betwene God and men, (namely) the man Christ Jesus, which gaue him selfe a rausome for all men, that at his tyme it shulde be preached, whereunto ††† I am ordeyned a preacher † an Apostle (I tell ły truthe in Christ and lye not) a teacher of the Heythē in faith and in the truthe.

I will therafore that men pray ††† in all places, liftinge vp pure bides without wrath or downtyne. §§§ Likewyse also the women, that they araye them selues in comly apparell with shamfastnes and discrete behaueoure, not with broyded heer, or golde, or perles, or costly araye: but with soch as it becommeth wemen that profess godlynes thorow good worke. §§§ Let the woman lerne in sylence with all subieccion. I suffer not a woma to teach ††† ner to have auctorite ouer the man, but for to be in sylence. For Adam was first formed, and the Eue: Adam also was not diseauned, but the woman was diseauned, and hath brought in the trāgression. Notwithstanding thorow bearynge of children she shalbe saued, yf she continue in faith and in love ‡ in the sanctyfenge with discreencion.

The iii. Chapter.

THIS is a true sayenge: Yf a ma covet ‡ an office of a Bischoppe, he desyreth a good worke. But a Bischopp must be blamlesse, **** the huszbāde of one wife, sober,
discrete, manely, harberous, * apte to teach: Not genen to moch wyne, no fighter, not genen to filthy luere: but gentle, abhorrynge stryfe, abhorrynge couetousnes: + one that rul eth his awne house honestly, haunyge ob- cident children with all honestye. (But yf a man can not rule his owne house, how shal he care for the congregacion of God?) He maye not be a yoge scolar, lest he be puft vp, and fall in to the judgment of + euell speaker. He must also haue a good reporate of them which are without, lest he fall in to the rebuke and snare of the euell speaker.

Likewyte must the + mynister be honest, not double tonged, not genen to moch wyne, nether vnto fylthie luere, but haunyge the mystery of faith in pure conscience. And let them first be proued, and then let them mynister, yf they be blamelesse.

Euen so must their wyenes be honest, not euell speakers, but sober and faithfull in all things. Let the mynisters be, euery one the huzbhede of one wyfe, and soch as rule their children well, and their owne householde.

For they that mynister well, get them selues a good degree and greate libertie in the faith which is in Christ Iesus.

These things wyte I vnto the, trustinge shortly to come vnto the: but yf I tary lôge, that then thou mayest yet haue knowlege, how thou oughtest to behaye thy selfe in Gods house, which is the congregacion of the lyuynge God, the piler and grounde of trueth: and without naye, greate is that mystery of godlynes. § God was shewed in the flesh: was justifie in the sprete: II was sene of angels: was preached vnto the Heythene: was beleue on in the worlde: * was receaue in glory.

The vijij. Chapter.

THE sprete speaketh euylently,** that in + latter tymes some shal# departe from the faith, and shal geue hede vnto spretes of errourre, and deuelish doctrynes, of them which speake false thorow yppocrisyse, and haue their coscience marked with ane white yron, forbyddinge to mary, and comauundynge to abstayne fro the meates, which God hath created to be receaue with genyge thankes of them which beleue and knowe the trueth. ** For euery creature off God is good, and nothinge to be refused, ¥ is receaue with thankes- gueyng: for it is sanctifie by the worde of God and prayere. ¥¥ thou shalt put the brethren in remembrance of these thinges, thou shalt be a good mynister of Iesus Christ, §§ which hast bene irishid vp in the wordes of faith and of good doctryne, which thou hast followed hither to.

As for vngoostly and olde wyues fables, cast them awaye, but exercysse thy selfe vnto godlynes. For bodelye exercysse profyteth little, but godlynes is profytale vnto all thinges, as a thinge which hath promyses of the life that is nowe, and of the life for to come. This is a sure sayenge, ¥ of all partes worthy to be receaue. For therafore we laboure and suffer reuoke, because we hope in the lyuynge God, which is the Saviour of all men, but specially of these that beleue. Soch thinges comauunde thou and teach. §§ Let no man despysse thy youth,** but be thou vnto them that beleue, an ensample, in worde, in counsaion, in lune, in + sprete, in faith, in pure- nesse.

Gene attendance to readynge, to exhortacion, to doctryne, vntyll I come. Be not negligent in the gift that is geuen the thorow prophecye, §§§ with layege on of the handes of the Elders. These thinges exercysse, and gene thy selfe vnto them, that thine increace maye be manifest vnto euery man. Take hede vnto thy selfe, and to learynge, cöynynge in these thinges. For yf thou so do, thou shalt saue thy selfe, and them that heare the.

The b. Chapter.

REBUKE not an Elder, but exhorte him a as a father: and the yoger men as brethren: the elder wemen as mothers: the yonger as sisters with all purenes. Honour wedowes, which are true wedowes. ¥¥ any wedowe haue children or neves, let them lerne first to rule their awne houses godly, and to recompence their elders. For ¥ is good a acceptabe before God. §§ But she that is a right wedowe, a desolate, puttteth her trust in God, a cöynyneth in prayer and supplicacion nighte and daye. But she that lyueth in
pleasures, is deed, even yet a lyue. And these things commaunde, that they maye be without blame. * But yf there be eny man that prouydeth not for his awne, and specially for them of his householde, the same hath denyed the faith, and i is worse then an infydele. 

Let no wedowe be chosen vnder thre score yere olde, and soch one as was ye wife of one man, and well reported of in good worke, yf she haue brought vp children well, yf she haue beeue: harberous, yf she haue washed the sayntes fete, yf she haue mynstred vnto the which were in aduersite, yf she were continually geuen to all maner of good worke. But ye younger wedowes refuse. For whan they haue begonne to waxe wanton agaynst Christ, then wil they mary, hauynge their damnacion, because they haue broke ye first faith. Besydes this they are ydell, and leme to ronne aboute frō house to house. § Not onely are they ydell, but also tryflinge ye busybodies, speakynge things which are not comly. 

I wil therfore that the younger women mary, beare children, gyde the house, to geue ye aduersary no occasion to speake euell. For some are turned back already after Sathā. Yf eny man or woman that beleueth euell haue wedowes, let them make prouysion for the, and let not the congregacions be charged: that they which are righte wedowes, maye haue euough. 

The Elders that rule well, are worthy of double honoure, most specially they which laboure in the worde in teachinge. For ye scripture sayeth: § Thou shalt not mosell the mouth of ye oxe ye treade thy euell corne. And: ** The labourer is worthy of his rewardes. 

Agaynst an Elder receaue none accusacion but vnder two or thre witnesses. Thē that synne, rebuke in the presence of all, that other also maye feare. 

I testifie before God and the LORDE Jesus Christ, and ye electe angels, that thou obserue these things without haistie judgment, and do nothinge parcially. Laye hondes sodenly on no man, nether be partaker of other maes synnes. Kepe thy sole pure:** Drynyke no lenger water, but use a little wyne for thy stomackes sake, and because thou art oft 

** tyymes sicke. Some mēs synnes are opē, so that they maye be judged afore hande: but some mens (synnes) shall be manifest herafter. Likeweys also good worke are manifest afore hāde: and they that are other wyse can not be hyd. 

The vi. Chapter. 

LET as many seruauntes as are vnder the a yocke, counte their masters worthy of all honoure, that the name of God and his doctrine be not euell spoken of. Se that they which haue beleuynges masters, despyze them not because they are brethren, but rather do seruye, for so moch as they are beleuynges, and beloued, and partakers of the benefite. 

These thinges teach and exhorte. Yf eny ma teach otherwise, and aagree not vnto the wholesome wordes of our LORDE Jesus Christ, and to the doctryn of godlynes, he is put vp, and knoweth nothinge, but waysteth his brayne aboute questions and struynges of worde: §§ wherof sprynge envye, striefe, raylinges, euell surmysinges, vayne disputaciōs of soch men as haue corrupte myndes, §§ and are robbed of the trueth, which thynke that godlynes is luce: From soch separate thy selfe. Howbeit it is great avaütage, who so is godly, §§ and holde him content with that he hath. *** For we broughte nothinge in to the worlde, therefore is it a playne case ye can cary nothinge out. §§ Whan we haue fode and rayment, let vs therwith be content. §§ For they that wylle be riche, fall in to the téptacion and smare, and in to many folishe ye noysome lustes, which drown men in destruction and damnacion. For Couetousnes is the rote of all euell, which whyle some lusted after, they erred from the faith, and tangled them selues with many sorowes. 

§§§ But thou man of God, fyne soche thinges: §§ folowe righteousnes, godlynes, faith, loue, paucenie, mekenes: fighte a good fighte of faith: laye honde on eternall life, where vnto thou art called, and hast professed a good profession before many witnesses. 

I geue the charge before God, §§§ which quyckenen all thinges, a before Jesu Christ, which vnder Pontius Pilate witnessed a good witnessyng, that thou kepe the commaunde-
The second Epistle of the Apostle S. Paul to Timothy.

The summe of this epistle.

Chap. I.
Paul exhorteoth Timothy to stedfastnesse and pacience in persecucion, and to continue in the doctrine that he had taught him. A commendacion of Onesiphorus.

Chap. II.
Like as in the first chapter, so here he exhorteoth him to be constant in trouble, to suffre manly, and to byde fast in the wholesome doctrine of our LORDE Iesus Christ.

Chap. III.
He prophesieth of the parelous tymes, setteth out yprocrites in their culours, telleth vs what they be within, for all their fayre faces outwardly. Perscucion for the gospell.

Chap. III.
He exhorteoth Timothy to be feruet in the worde, and to suffre adversite: maketh mension of his awne death, and bydeth Timothy come vnto him.

Grace, mercy, and peace from God the father and from Christ Iesus our LORDE.
I thanke God, * whom I serue fro my fore elders in a pure conscience, that without

* Act. 22. a. Phil. 3. a.
ceassynge I make mention of the in my prayers night and daye: and longe to se the (when I remembre thy teares) so that I am fylled with ioye, whan I call to remembranc the unfayned faith that is in the, which dwelt first in thy grandemother Lois, and in thy mother Eunica: And am assured, that it dwelleth in β also. Wherfore I warne the, that thou stere vp γ gifte of God which is in the by puttynge on of my handes. *For God hath not geuen vs the sprete of feare, but of power, and of love, and of right vnder-stondynge.

† Be not thou ashamed therof of γ testimony of oure LORDE, nether of me, that am his presoner: but suffre thou aduersite also with the Gospell, acordinge to the power of God β which hath saene vs, and called vs with an holy eallyng: not acordinge to oure dedes, but acordinge to his owne purpose and grace, which was geuen vs in Christ Iesu before the tyme of the worlde, but is now declared openly by the apparenyg of oure Sauitoure Iesu Christ. ||Which hath taken awaye γ power of death, and hath brought life and immortalitie vnto lighte, thorow the Gospell: γ whervnto I am appointed a preacher and an Apostell, and a teacher of the Heythen: for the which cause I also suffre these thinges, neuertheles I am not ashamed. For I knowe whom I haue beleued, and am sure that he is able to kepe that which I haue commytted vnto his kepynge agaynst that daye.

**Holde the after γ enample of the wholsome wordes, which thou hearest of me, concernynge faith and l组织开展 in Christ Iesu. This hye charge kepe thou thorow the holy goost, which dwelleth in vs. Thou knowest, that all they which are in Asia, be turned fro me, of which sorte are Phigelus and Hermogenes. The LORDE geue mercie vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my cheyne: but when he was at Rome he soughte me out very diligently, and founde me. The LORDE grante vnto him, that he maye fynde mercy with the LORDE in that daye. And how mouch he mynistrd vnto me at Ephesus, thou knowest very well.

* Rom. 8. b. † Ro. 1. b. Τ Ehe. 3. a. § Tit. 3. a. 1 Cor. 15. f. Heb. 1. c. § Ro. 1. a. 1 Tim. 2. a. 2 Tim. 3. b. Τ Tim. 4. c. § Mat. 22. c. § Tit. 1. b. || 1 Cor. 9. b. § Rom.
But thou hast sene the experience of my doctrine, my fashzion of lyuynge, my purpose, my faith, my longsuffering, my love, my patience, my persecucions, my afflictions, which happened vnto me at Antioche, at Iconium, at Lystra, which persecucions I suffered paciently, and from the all the LORDE deleyuered me. ¶ Yee and all theye that wil lyue godly in Christ Iesu, must suffer persecucion. But the euell men and discceauers shal waxe worse and worse, disceauyne and beynge diseceaned.

But conteynue thou in the things that thou hast lerned, which also were committed vnto the, the seyne thou knowest of whos thou hast learned them, And for so much as thou hast knowne holy scripture of a childe, the same is able to make thy wyse vnto saluacion thorow the faith in Christ Iesu. §§ For all scripture genue by inspiracion of God, is profitable to teach, to impreue, to amende, and to instructe in righteousnes, that a man off God maye be perfecte, and prepared vnto all good workes.

The vij. Chapter.

I TESTIFYE therfore before God & before a the LORDE Iesu Christ, which shal come to judge the lyuynge and the deed, at his appearenye in his kyngdome: Preach thou the worde, be ferpert, be it in season or out of season: Improue, rebuke, exhorte with all longe sufferynge and doctrine. For the tyme wil come, when they shal not suffer wholesome doctrine, but after their awne lustes shal they (whose cares ytche) get them an heape of teachers, and shal turne their cares from the truth, and shalbe geuen vnto fables. But watch thou in all thinges, suffer aduersite, do the worke of a preacher of the Gospell, fulffull thine office vnto the vtttemost.

¶ For I am now ready to be offered, and the tyme of my departinge is at hande. I haue foughete a good fighte: I haue fulffiled the course: I haue keppe the faith. From hence forth there is layed vp for me a crowne of righteousnes, which the LORDE the righteous judge shal geue me in thy daye: Howbeit not vnto me onely, but vnto all them that loute his comynge. Make spede to come vnto me atone.

For *** Demas hath lefte me, and loueth this present worlde, and is departed vnto

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<table>
<thead>
<tr>
<th>Paragraphs</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Rom. 9. 6. a. 6. a. 2 Tim. 2. b. Tit. 3. b. 1 Tim. 3. a. Gal. 6. a. 1 Tim. 4. a. 2 Pet. 3. a. Tit. 1. c. Exod. 7. b. Act. 13. a. and 14. a.</td>
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</tbody>
</table>
The Epistle of the Apostle S. Paul unto Titus

The summe of this epistle.

Chap. I.
Paul exhorteth Titus to ordene prestes or bisshoppes in every cite, declareth what maner of men they ought to be that are chosen to that office, and chargeth Titus to rebuke such as withstande the gospell

Chap. II.
He telleth him how he shal teach all degrees to behaue them selues.

Chap. III.
Of obedience to soch as be in auctorite. He warneth Titus to beware of foolish and unprofitable questions.

The first Chapter.
Paul the seruaunt of God, and an Apostle off Jesus Christ, to preach the faith off Gods electe, and the knowlege of the true th

* 2 Tim. 1. b.

which ledeth vnto godlynes, vpon the hope of eternall life: which God that can not lye hath promysed before the tymes of the worlde: but at his tyne hath opened his worde thorow preachinge, which is commytted vnto me

* Rom. 3. a.
acordinge to the commandemét of God oure Sauxioure.
* Vnto Titus my naturall sonne after § comen faith.

Grace, mercy, and peace from God the father, and frō the †LORDE Iesu Christ oure Sauxioure.

B For this cause left I the in Creta, that thou shuldest perfrome that which was lack-
ynye, and shuldest ordyne Elders in euer cite, as I appoyncted §. Yf euy be blamelesse, the huszbande of one wife, haunyye faithfull children, which are not slaunderd of ryote, nether are dishobedient. † For a Bishoppe must be blamelesse, as the § stewardes of God: not wyffull, not angrye, II not geuen vnto moch wyne, no fghter, not greedy of filthye lucre: but barbarous, one that loueth goodnes, sober mynded, righteous, holy, temperate, and soch one as eleueth vnto the true worde of doctrine: that he maye be able to exhorte with wholsome lernynge, ζ to improve them that saye agaynst it.

For there are many dishobedient, and talkers of vanite, and disseauers of myndes: namely they of the circuision, whose mouthes must be stopped: ** which peruerde whole houses, teachinge things which they oughte not, because of filthye lucre. One of them selues euen their awne prophet, sayde: †† The Cretayns are alwayes lyars, euell beastes, and slowe belies. This witnesse is true. Wher-

tof rebuke them sharply, ψ they maye be sounde in the faith, and not to take heed vnto Iewes fables and commandementes of men, which turne them awaye from the trueth. †† Vnto ψ cleane are all things cleane: §§ but to the vncleane ζ vnbeleuers, there is nothinge cleane, but both their mynde ζ conscience is defyled. They saye that they knowe God, but with the dedes they denye him: for so moch as they are abhominable and dishobe-
dient, and vnmete to all good workes.

The 11. Chapter.

B UT speake thou that which becommeth wholsome learmynge. That ψ elder men be sober, honest, discrete, sounde in the faith, in loue, in paciencie. And the elder wemen likewise that they shewe them selues as it becommeth holynes, that they be no false accusers, not geuen to moch wyne, that they teach honest thinges, that they enfoure the yonge wemen to be sober mynded, to loue their huszbandes, to loue their childrē, to be discrete, chaste, huswytully, good, III obedient vnto their awne huszbandes, that the worde of God be not euell spoken of. Exhorte the yonge men likewise, that they be sober mynded. Aboue all thinges shewe thy selfe "" an ensample good worke, with vnco-

rupte doctrine, with honestly, with the wholsome worde which can not be rebuked: *** that he which withstodeth maye be ashamed, haunyye nothinge in you that he maye disprayse.

†† Exhorte the seruauntes, to be obedient vnto their masters, to please in all things, not answeringe agayne, nether to be pykers, but to shewe all good faithfulnes, that in all thinges they maye do worshippe vnto the doctrine off God oure Sauxioure. For the grace off God that bryngeth Salvacion vnto all men, hath appeared, and teacheth vs, that we shulde denye vngodlynes, and †††wordly lustes: and that we shulde lyue discretly, righteously, and godly in this worlde, lokyng for that blessed hope and appearynge of the glory of ψ greate God and of oure Sauxioure Iesu Christ: §§§ which gau him selfe for vs, to redeme vs frō all vnrighteousnes, and to poure vs to be a peculiare people vnto him-
selxe, to be sferently geuen IIII vnto good workes. These thinges speake and exhorte, and rebuke with all earnest. †††† Se that no man despysye the.

WARNE them **** that they submytte them selues vnto Prynces and to the hyer auctorite, to obeye the officers, to be ready vnto all good worke, that they speake euell of no man, that they be no stryuers, but soft, shewynge all mckenes vnto all men. For we oure selues also were in tymes past, vnwyse, dishobedient, in errourre, seruynge lustes and dyuers maners of voluptuousnes, lyuyng in maliciouns and envye, full of hate, hatynge one another.

But after that ψ kyndnesse and loue of God oure Sauxioure to man warde appeared, not

** 1 Pet. 2. 2. and 3. 3b. †† Ephe. 6. a. Col. 3. c. 1 Pet. 2. c. ††† 1 Ioh. 2. c. §§§ Rom. 8. a. Gal. 3. b. §§§§ Ephe. 2. b. §§§ 1 Tim. 4. b. **** Rom. 13. a.

1 Pet. 2. b.
for y deedes of righteousnes which we wroughte, but after his merce he saued vs by the * fountayne of the new byrth, and remyynge of the holy goost, which he shed on vs abundauntly, thorow Iesus Christ oure Sauioure: y we beyynge made righteous t by his grace, shulde be heyers of eternall life acordynge to hope. This is a true sayenge.

Of these things wolde I that thou shuldest speake earnestly, that they which are become beleuers in God, might be diligent to excell in good workes: for these things are good and profitable vnto me. As for folysh questions, and genealogies, and braynynges and struyynes aboute y lawe, auoyde the, for they are vnprofitable and vayne. § A ma that is gauen vnto heresye, after y first and

* Ioh. 3. a. † Act. 15. b. Ephe. 2. a. † 1 Tim. 1. a. and 6. a. 2 Tim. 2. e.

The Epistle unto Philemon.

Chap. i.

| seconde monicion, auoyde, and knowe, that he that is soch, is peruered, a synyneth euyn damned by his awne judgment. When I shal sende Artemas or Tichicus vnto ʒ, make spede to come to me vnto Nicopolis, for I haue determyned there to wynter. Brynge Zenas y Scrybe and Apollos on their journey diligently, that nothinge be lackynge vnto them. And let oures also lerne to excell in good workes, as farre forth as nede requyreth, that they be not vnfrutefull. All they that are with me, salute the. Grete them that loue vs in the faith. Grace be with you all, Amen. Wrytten from Nicopolis in Macedonia. |
| Mat. 18. b. 2 Tess. 3. a. Ro. 16. b. |

Paul the presoner of Iesus Christ, and brother Timotheus. Vnto Philemon the beloued, and oure helper, and to the beloued Appia, and to Archippus oure felowe sounder, and to the congregacion in thy house. Grace be with you, and peace from God oure father and from the LORDE Iesus Christ.

I thanke my God, makynge mencion all wayes of the in my prayers (for so much as I heare of thy loue and faith which thou hast on the LORDE Iesu, and tordere all sayntes) that oure comen faith maye be frutefull in the, thorow knowlege of all y good that ye haue in Christ Iesu. Greate ioye and consolacion haue I in thy loue. For by the (brother) the sayntes are hertely refreszed. Wherfore though I haue great boldnes in Christ to commaunde the that which bocometh the, yet for loues sake I rather beseke y, though I be as I am, euë Paul aged, and now a presoner also of Iesus Christ. I beseke the for my sonne * Onesimus (whom I haue

* Col. 4. a.
begotten in my bonde) which in tyme past was to the vnprofitable, but now profitable both to the and me. Whom I haue sent agayne: but receauue thou him (that is) euyn myne awne hert. For I wolde haue kepethim styll with me, that in thy styde he might haue mynistréd vnto me in ſ bondes of ſ Gospell: Neuertheles without thy mynyde wolde I do nothinge, that ſ good which thou doest, shulde not be of compulsion, but wyllingly.

Happily he therefore departed for a season, that thou shuldest receauethim for euer: not now as a seruaunt, but aboue a seruaunt, euyn a brother beloued, specially to me, but how moch more vnto ſ, both in ſ flesh and in the LORDE? Yf thou holde me for thy companyon, receauethim then euyn as my selfe.

But yf he haue hurte the, or oweth the oughte, that laye to my charge. I Paul haue wrytten it with myne awne hande, I wil recompençe it: so that I do not saye vnto ſ, how that thou owest vnto me euyn thine owne selfe. Euyn so brother, let me enjoye the in the LORDE: refresh thou my hert in the LORDE.

Trustinge in thine obedicce, I haue wrytten vnto the, for I knowe that thou wilt do more then I saye. Morouer prepare me lodginge, for I hope that thorow youre prayers I shalbe geuen vnto you. There saluteth the, Epaphras my felowe presoner in Christ Iesu, Marcus, Aristarchus, Demas, Lucas, my helpers. The grace of oure LORDE Iesu Christ be with youre sprete. Amen.

Sent from Rome by Onesimus a seruaunt.

The first Epistle of the Apostle S. Peter.

The summe of this Epistle.

Chap. I. He sheweth that thorow the abundaunt mercy of God we are begotten agayne to a lyuely hope: and how faith must be tried: how the salvacion in Christ is no newes, but a thinge prophesied of olde. He exhorteth them to a godly conversacion, for so moch as they are now borne a new by the worde of God.

Chap. II. He exhorteth men to laye asyd all yvce, sheweth that Christ is the foundacion wher vpon they be byult, prayeth them to absteyne fro fleshly lustes, and to obeye worldly rulers. How seruauntes shulde behauethem selues towardetheir masters. He exhorteth to suffre after the ensample of Christ.

Chap. III. How ywues ought to ordre them selues towardetheir huszbandes and in their apparell. The dutye of me towardetheir ywues. He exhorteth all men to vnite and loute, and paciently to suffre trouble. Of true baptyme.

Chap. IIII. He exhorteth men to ceasse from synne, to spende no more tyme in yvce, to be sober and apte to prayer, to loute ech other, to be pacient in trouble, and to beware that no man suffre as an euell doer, but as a Cristen man, and not to be ashamed.

Chap. V. A speciall exhortacion for all bishoppes or prestes to fede the flocke of Christ, and what their dutie is, and what rewarde they shal haue yf they be diliget. He exhorteth yonge personnes to submytt the selues to the elder, euery one to loute another, to be sober, & to watch, that they maye resist the enemye.
The first Epistle of the Apostle S. Peter.

The first Chapter.

Peter an Apostle of Iesu Christ, to the
that dwell here and there as strangers
throw out Pontus, Galacia, Capadocia, Asia
and Bithinia, electe acordinge to the fore-
knowlege of God the father thorow sancti-
fiege of the sprete, vnto obedience and
• sprenklynge of the bloud of Iesus Christ.

Grace and peace be multiplied with you.

Blessed be God and the father of oure
LORDE Iesus Christ, which acordinge to his
greate mercy hath begotten vs agayne vnto a
lyuely hope by the resurreccion of Iesus
Christ from the deed, to an vnкорruptible and
and vnдеfyled inheritaunce, which neuer shall fade
awaye, but is reservd in heauen for you that are
kept by the power of God thorow faith
to saluacion, which is preparde ready to be
shewed in the last tyme: in the which ye shall
reioyse, though now for a little season (yff nede
requyre) ye are in heunyes thorow manyfold
temptacions: that youre faith once tryed
(bynge much more presious then the corrupt-
ible golde that is tryed thorow the fyre) might
be founde vnto laude, glory and honoure at the
appearynge of Iesus Christ: whom ye haue
not sene, and yet love him: in whom now
ye beleue, though ye se him not. Euen so
shal ye reioyce also with vnoutspakable and
glorious joye, receaunynge the ende of youre
faith, euyn the saluacion of youre soules.

Of which saluacion the prophets haue
enquiryd and searched, which prophecied of
the grace that shulde come vpon you: search-
inge whan or at what tyme the sprete off
Christ that was in them, shulde signifie, which
(sprete) testifie before the passions that shulde
come vnto laude, and the glory that shulde
folowe after. Vnto the which (prophets) it was
declared, that not vnto them selues, but

\[\text{vtvo vs they shulde mynistre the things which are now shewed vnto you, by them which thowr v holy goost sent downe from heauen, haue preached vnto you the things which the angels deythe to beholde.}\]

Wherfore gyrdre op the yf lynyes off youre
dyme, be sober, and trust perfectly on the
grace that is brought vnto you, by the de-
clarynge of Iesus Christ, as obedient childe, not
faszhyonynge youre selues to youre olde
lustes of ignorance: but as he which hath
called you is holy, euene so be ye holy also in
all youre conversacion: for it is wrytte: Be
ye holy, for I am holy.

And ye so be that ye call on the father,
which without respecte of personnes judgeth
accordynge to euery mans worke, se yf ye
passe yf tyme of youre pilgrimage in feare:
and knowe, that ye were not redemed with
corruptible syluer and golde, from youre vayne
conversacion (which ye receaued by the tra-
dicions of the fathers) but with the precious
bloud of Christ, as of an innocet and vnде-
yled lambe, which was ordeyned before the
worlde was made, but is declared in these last
tymes for youre sakes, which thorow him
beleue on God, that rayesd vp from the deed,
and hath gened him the glory, that ye might haue faith in hope in God: Euen ye
which haue purfyed youre soules in obey-
enge the trueth thorow the sprete, for to louse
brotherly without faynyng, a ferently one
louse another with a pure hert, as they that
are borne a new, not of corruptible sede, but
of vnкорruptible, euen by the lyuynge worde of
God, which endureth for euer. For all flesh
is as grasse, and all the glory of man is as the
floure of grasse. The grasse withereoth, the floure falleth awaye, but the worde of the
LORDE endureth for euer. This is the worde,
that is preached amonge you.
WHEREFORE laye asyde all maliciousnes and all gyle, and yppocryse, and enviye, and all bacyntyng, a as new borne babes desyre that reasonable mylke, which is without corruption, that ye maye growe therin, ye so be that ye haue taistaw how frendly the LORDE is. Vnto whom ye are come, a as to the lyuynge stone, which is disallowed of men, but chosen of God and precious. And ye also as lyuynge stones are made a spirituall house, and an holy presthode, to offre vp spirituall sacrifices, acceptable vnto God by Jesus Christ. Wherefore it is conteyned in the scripture: ¶ Beholde, I put in Sion an heade corner stone, electe a precious, and he that beleueth on him, shall not be c有效期. Vnto you therfore which beleueth, he is precious: but vnto them that beleueth not, is ʃ same stone which the ʃ buylde res refused, made the heade stone in the corner, ** and a stone to stomebl at, and a rock to be offended at, namely in thee which stomebl at ʃ worde, and beleueth not that wheron they were set.

** But ye are that chosen generation, that kyngly presthode, that holy nacion, that peculier people, ʃ ye shulde shewe the vertues of him, which hath called you out of darknesse in to his maruells lighte: ʃ ʃ ʃ Een you which in tyme past were not a people, but now are the people of God: which were not vnder mercy, but now haue optayned mercy.

Dearly beloved, I beseeke you as strangers and Pilgrims, ʃ ʃ absteyne fro the fleshly lustes, which lyghte against the soule, and lede an honest conversacion amonge the Heythen, ¶ that they which bacynte you as euell doers, maye se youre good worke, and prayse God in the daye of visitacion.

** Submitte youre selues vnto all maner ordinance of men for the LORDES sake: whether it be vnto the kynge as vnto ʃ chefe heade, or vnto rules, as vnto them that are sent of him, for the punishment of euell doers, but for the pryse of the that do well. For so is the will of God, that ye with well doyne shulde put to sylence the ignoraunce of falsemen: as fre, and not as haunge the libertye for a cloue of wickednes, but euell as the seruauntes of God. Honoure all men. Looke brotherly fellishippe. Fear God. ¶ ¶ ¶ Honoure the kynge.

*** Ye seruauntes, obey youre masters with all feare: not onely ye they be good and courteous, but also though they be frowarde. For that is grace, ʃ a man for conscience towarde God endure grete, and suffre wronge. For what prayse is it, ye what ye be buffering for youre fautes, ye take it paciently? ʃ ¶ But ye whan ye do well, ye suffre wronge, and take it paciently, that is grace with God. For here vnto are ye called, for so much as Christ also suffred for vs, leauynge vs an ʃ ʃ ʃ ensample, that ye shulde folowe his fotesteppes, which dyd no synne, nether was there gyle founde in his mouth: §§ §§ which when he was reuyled, reuyled not agayne: wha he suffred, he threatened not: but commytted the cause vnto him, that judgeth righteously: ¶¶¶ which his owne selfe bareoure synnes in his body vpon the tre, that we shulde be deluyed from synne, a shulde lyne vnto righteouenes: by whose stresys ye were headed.¶¶¶ For ye were as shepe goinge astraye, but now are ye turned vnto the shepheard and Bisshoppe of youre soules.
But in conclusion be ye all of one mynde, one suffer with another, louse as brethren, be pitefull, be curteous. + Recopence not euell for euell, nether rebuke for rebuke: but contrary wyse, blesse: and knowe that ye are called theerto, euen þ ye shulde be heyers of þ blessinge. + For who so listeth to lyue, and woldeayne se good dayes, Let hym re-frayne his tonge from euell, and his lippes þ they speake no gyle. Let him esche euell, þ do good: Let him seke peace and ensue it. For þ eyes of the LORDE are over the righteous, þ his cares are open vtnto their prayers. But þ face of the LORDE beholdeth þ do euell. And who is it that can harme you, yf ye folowe that which is good? Notwithstandinge þ blessed are ye, yf ye suffer for righteousnes sake. + Feare not ye their threatnyng, nether be troubled, but sanctifie the LORDE God in youre hertes. **Be ready allwayes to geue an answere to euery mā, that axeth you a reason of the hope that is in you, and that with mekenes þ feare, hauynge a good conscience, + that they which bace you as euell doers, maye be asheamed, that they haue falsely accused youre good censure in Christ.

For it is beter (yf the wyll of God be so) that ye suffer for well doyng, thē for euell doyng. For as moch as Christ hath once suffered for oure synnes, þ just for the vniust, for to brynge vs to God: þ was slayne after the flesh, but quyckened after the sprete.

In the which sprete he also wente, and preached vnto þ spretes that were in preson, which in tyme past beleued not, when God once a bode and suffered paciètly in the tyme of Noe, whyle the Arke was a preparynge: §§ Wherin fewe (that is to saye eight soules) were saued by water. Which signifieth þ baptyme þ now saueth vs: not þ puttinge awaye of the fyth of the flesh, but in þ a good conscīce cōsenteth vnto God by þ resurrection of Jesus Christ, which is on the righte hande of God, and is gone in to heave, angels, power and mighte subdued vnto hym.

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Transcribed text:

The first Epistle of S. Peter.  
Chap. iii.

For as moch then as Christ hath suffred for vs in þ flesh, arme youre selues likewise with the same mynde. ++ For he which suffreth in the flesh, ceaseth fro synne, þ hence forth (as moch tyme as yet remayneth in þ flesh) he shulde not lyue after the lustes of me, but after the wil of God. For it is ynough, þ we haue spent þ tyme past of the life, after the will of þ Heythen, whā we walked in wantanesse, lustes, dronkēnes, gloroty, ryotous drynknyng, þ abominable Idolatrye. And it semeth to þē a straunge thinge, þ ye rumne not also with them vnto the same exesse of ryote, þ speake euell of you. (Which shal geue acōptes vnto hi þ is ready to judge þ yquycke þ þ deed.) For vnto this purpose also was þ Gospell preached vnto the deed, þ they shulde be judged like other me þ þ flesh, but shulde lyue vnto God in þ sprete. The ende of all thinges is at hāde.

+++ Be ye therfore sober þ watche vnto prayers: but aboue all thinges haue feruent loue amonge you one to another. +++ For loue couereth the multitude of synnes. Be ye herberous one to another without grudginge, þ mynistre one to another, euerie one with the gift þ he hath receaued, as good stewardes of the manifolde grace of God. +++ Yf eny mā speake, let hi speake it as þ words of God. +++ Yf eny man have an office, let him execute it as out of the power þ God mynistrē vnto hi, þ God maye be praysed in all thinges thowr Jesus Christ, To whō be honoure and domynion for euer and euer Amen.

Derely beloved, maruell not at this heate (which is come amōge you to trye you) as though some straunge thinge happened vnto you: but reioyce, in as moch as ye are partakers of Christes passiō, þ whā his glory appeareth, ye maye be meri þ glad. +++ Yf ye be reuyled for þ name of Christ, blessed are ye, for þ sprete (which is þ sprete of glory þ of God) resteth vpon you. On their parte he is euell spoken of, but on youre parte he is praysed.

+++ But se that none of you suffre as a murthurer, or as a thefe, or as an euell doer, or as a busy body in other mens matters. Yf
The second Epistle of the Apostle S. Peter.

The summe of this epistle.

Chap. I.

For so much as the power of God hath geuen them all thinges pertayninge vnto life, he exhorte the to flye the corrupcion of worldly lust, to make their callyng seare with good workes and frutes of faith. He make th mention of his owne death, declaringe the LORDE Jesus to be the true sonne of God, as he himself hath sene vpon the mount.

Chap. II.

He prophecieth of false teachers, and sheweth their punyshment.

Chap. III.

He exhorte men to beware of such as wolde make the beleue, that the daye of the LORDE were slacke in commynge: prayeth them to lede a godlye life, and to seke verlye for the commynge of the LORDE, whose lorge tarienge is saluation, and because he wolde haue no man lost, but wolde receaue all me to repentance.
For we folowed not deceaueable fables, when we declared vnto you the power and commyng of oure LORDE Jesus Christ: 
but with oure eyes we saw his maieste, when he receaued of God the father honour e prayse, by a voyce that came vnto him from the excellent glory, after this maner: §This is my deare sonne, in whom I haue deleyte, And this voyce herde we broughte downe fro heaven, when we were with him on the holy mount.

We haue also a sure worde of prophecie, and ye do well that ye take hede therunto, as vnto a lighte § that shyneth in a darke place vntyl the daye dawned, and the daye starre arye in youre hertes. And this shal ye knowe first, that no prophecie in the scripture is done of eny priuate interpretacion. 
§ For the prophecie was neuer broughte by the wyll of man, but the holy men of God spake, as they were moued of y holy goost.

The 5. Chapter.

But there were false propheteis also amonge the people, ** euen as there shalbe false teachers amonge you likewyse, which preuеly shal bryngye in damnable sectes, euen denyenge the LORDE that hath boughte them, and shal bryngye vpon them selues swift damnacion: and mш many shal folowe their damnable wayes, by whо the waye of the trueth shal be euell spoked of: and thorow cuytousnes shal they with fayned wordes make marchaudisise of you, vpо whо the judgement is not necligef in tarienge of olde, and their damnacion slepeth not.

§§ For vpо God spared not the angels that synned, but cast them downe with the cheynes of darknes in to hell, and deluyerete the ouer to be kepe vnto judgement: §§ Nether spared the olde worlde, but saued Noe the preacher of righteousnes himselfe brynge vpо eight, and broughte the floude vpо the worlde of the vngodly: §§And turned the cities of Sodom and Gomor in to azshes, ouerthre them, damned them, and made on them an en-samle, vnto those that after shulde lyue vngodly: And deluyerete Just Loth which was vexed with the vngodly conversacion of y wicked. For in so much as he was righteous

* Symon Peter a seruaiteit and an Apostle of Iesus Christ. 
+ Grace and peace be multiplied with you thorow the knowlege of God and of Jesus Christ oure LORDE.

For so much as his godly power hath geuen vs all thinges (that pertaine vnto life and godlynes) thorow the knowlege of him that hath called us by his owne glorie and power, wherby the excellent and most greate promises are geue vnto vs: namely, that ye by the same shulde be partakers of the godly nature, yf ye fye the corrupte lust of the worlde: Geue ye al youre diligence therefore here vnto, and in youre faith mynister vertue: in vertue, knowlege: in knowlege, temperancy: in temperancy, pacience: in pacience, godlynes: in godlynes, brotherly loue: in brotherly loue, generall loue. For yf these things be plenteous in you, they will not let you be ydle nor vnfrutefull in y knowlege of oure LORDE Jesus Christ. But he that lacketh these thinges, is blynde, a gropeth for the waye with the hate, and hath forgotten, that he was clenst from his olde syymes.

Wherfore (brethren) geue the more diligence to make youre callynge and eleccion sure: for yf ye do soch thinges, ye shal not fall, and by this meanes shal there be plenteously mynistrde vnto you an entyringe in vnto y euerlastinge kyngdome of oure LORDE and Sauioire Jesus Christ.

Therfore wil I not be necliget to put you allwayes in remembrance of soch thinges: though ye knowe them youre selues, and be established in the present trueth. Notwithstandinge I thinke it mete, as lоge as I am in this tabernacle, to store you vp by puttinge you in remembrance. For I am sure, that I must shortly put of my tabernacle, euen as oure LORDE Jesus Christ hath shewed vnto me. Yet wyl I do my diligene, that allwaye after my departyng ye maye haue wherewith to kepe these thinges in remembrance.

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*1 Pet. 1. a.* *Ioh. 1. a.* Col. 2. b. *+ 2 Cor. 5. a.*  
+ 1 J oh. 1. b. 1 Ioh. 1. a. *§ Mat. 17. a.* Marc. 9. a.  
+ Lue. 9. d. *+ 2 Cor. 4. b.* *§ Dan. 9. b.* Zach. 7. b.
Chap. iii.  

The 11. Epistle of S. Peter.  

so err.

and dwelt amonge them, so that he must nedes se it and heare it, his righteous soule was greued from to daye to daye with their vpaulfull dedes. * The LORDE knoweth how to delyuer the godly out of tentacion, and how to reserve the vnjust vnto the daye of judgment for to be punyshed: but specially them that walke after the flesh in § lust of vnclenness, and despaye the rulers: beyng presumptuous, stubborne, and feare not to speake euell of the § are in auctorite † wha the angels yet which are greater both in power and might, beare not that blasphemous judgment agaynst them of the LORDE. † But these are as § brute beastes, which naturally are forthrowe to be taka and destroyed: § speaking euell of the they knowe not, and shal persisse in their owne destrucion, and so receaue § rewards of vnrightheousnes.

They counte it pleasure to lyue deliciously for a season: Spottes are they and fylthynes: lyuyng at pleasure and in disceauable wayes: feastynge with that which is youres, hauynge eyes full of aduotrye, and ç not cease from synne, entysinge vnstable soules: hauynge an hert exercysed with couetousness: they are cursed children, and haue forsaken the righte waye, and are gone astraye: folowinge the waye of ¶ Balaam the some of Bosor, which loued the rewarde of vnrightheousnes: but was rebuked of his inquitye. The tame and domme beast spake with más voyce, ç forbade the foolishnes of § prophet.

These are welles without water, ç § cloudes caried aboute of a tépest: to whoso § myst of darknesse is reserved for euer. For they speake § proude worde of vanite, vnto § vttmost, and entysing thorow wantannes vnto § luste of the flesh, euen them that were cleane escaped, and now walke in errore: and promise them libertie, where as they ther selues are seruantes off corrupcion. ** For whom so euer a man is overcome, vnto the same is he in bondage. †† For yf they (after they have escaped from the fylthynes of the worlde, thorow the knowlege of § LORDE and Sauioyre Iesus Christ) are yet tangled agayne therin and overcomen," then is the latter ende worse vnto them then the begynnyng. For it had bene better for them, not to haue knowne the waye of rightheousnes, then after they haue knowne it, §§ to turne from the holy commaundement, that was genen vnto them. It is happened vnto them acordynge vnto the true proverbe: ¶¶ § dogg is turned to his vomyte agayne: and § sowe that was waszhed, vnto hir walowynge in the myre.

The 111. Chapter.

THIS is the seconde Epistle that I now wryte vnto you (ye dearly beloued) wherein I stere vp and warne youre pure mynde, that ye maye remembere the worde, which were tolde before of the holy prophets: and also the commaundement of vs, that be the Apostles of the LORDE and Sainioure.

This first vnderstonde, §§ that in the last dayes there shall come mockers, which will walke after their awne lustes, a saye: ***Where is the promes of his commynge? For sence the fathers fell on slepe, euery thinge contynmuth as it was from the begynnyng of § creature. This they knowe not (and that wyfully) how that the heauens were afore tyme also, and the earth out of the water, a was in the water by the worde of God, †† yet was the worlde at that tyme destroyed by the same with the floude. But the heauens which are yet, and § earth, are keppe in store by his worde, to be reserved †† vnto fyre agaynst the daye of judgment and damnacion of vngodly men.

Dearly beloued, be not ignoraunt of this one thinge, §§§ how that one daye is with the LORDE as a thousande yeare: and a thousande yeare as one daye. The LORDE is not slacke to fulfyll his promes (as some me counte slacknesse) but is ††† paciët to vs warde, ††† and wyly not that eny ma shulde be lost, but that every man shulde amende himselfe. Neuertheles * the daye of the LORDE shall come euene as a thefe in the nighte: in the which (daye) the heauens shall persise with a greate noyse, and the Elements shall melt with heate, and the earth and § workes that are therin, shall burne.

** Eze. 12. d. ††† Gen. 7. d. †††† 2 Tess. 1. b.  
††† Psalm. 89. a. Eze. 12. d. 1 Pet. 4. a. †††† Rom. 2. a.  
†††† Eze. 18. d. †††† Mat. 24. d. 1 Tess. 5. a.  
Apec. 3. a.
Yf all these thinges shal perishe, what manner persons then ought ye to be in holy couersacion and godlynes, lokynge for and hastynge vnto the commynge of the LORDE? In the which the heauens shal perishe with fyre, and the clementes shal melt with heate. Neuertheles * we looke for a new heauen and a new earth (acordynge to his promes) wherein dwelleth righteousnes.

Wherfore dearly beloued, seynge that ye looke for soch thinges, be diligent, ye ye maye be founde before him in peace without spot and vndefyled: and counte the longsufferinge ofoure LORDE youre saluacion, Euen as ourde dearly beloued brother Paul (acordinge to the wyssdome genē vnto him) wrote vnto you: yee speakinge therof almost in all Epistles, wherin are many thinges harde to be vnderstonde, which they that are vnlerned and vnstable, peruerste, as they do the other scriptures also, to their awne danacion.

Ye therefore beloued, seynge ye knowe it before hande, beware, lest ye also be plucte awaye thorow the erreoure of y wicked, and fall from youre owne stedfastnes. But growe in grace, and in the knowlege of oure LORDE and Saniuore Iesus Christ. To him be prayse now and for euer, Amen.

* Es. 63. c. Apo. 21. a.

The first Epistle of the Apostle and Euangelist S. Iohn.

The summe of this epistle.

Chap. I. True wytnesse of the everlastinge worde of God. The bloude of Christ is the purgacion from synne. No man is without synne.

Chap. II. Christ is oure adovocate. Of true loue, and how it is tryed.

Chap. III. The synguler loue of God to warde vs: and how we agayne oughte to loue one another.

Chap. IIII. Difference of spretes, and how the sprete of God maye be knowne from the sprete of errore. Of the loue of God and of oure neighbours.

Chap. V. To loue God, is to kepe his commaundemētes. Faith ouercommeth the worlde. Euerlastinge life is in the sonne of God. Of the synne vnto death.

The first Chapter.

THAT which was from y begynnynge, which we haue herde, which * we haue sene with oure eyes, which we haue loked vpon, and our haundes haue handled of the worde of life: and the life hath appeared, and we haue sene, and beare wytnes, and shewe vnto you y life that is everlastinge, * which was with the father, and hath apearde vnto vs. That which we haue sene * herde, declare we vnto you, that ye also maye haue fellishippe with vs, and that oure fellishippe maye be with the father and with his sonne Iesus Christ. And this wryte we vnto you, + that youre ioye maye be full. And this is the tydinges which we haue herde of him, * declare vnto you, that God

* Ioh. 1. b. 2 Pet. 1. c. † Ioh. 20. d.

* Ioh. 17. a. † Ioh. 17. b.
The first Epistle of S. John.

Chap. ii.

Two little children, these things wryte I vnto you, that ye shulde not synne: and ye eny man synne, we haue an aduocate with the father, euven Jesus Christ which is righteous: 

He that sayeth, I knowe him, and kepeth not his commaundemētes, is a lyar and the trueth is not in him. But who so kepeth his worde, in him is the loue of God perfecte in dede. 

Brethren, wryte no new commaundement vnto you, but that olde commaundement, which ye haue herde from the begynnynge. The olde commaundement is the worde, which ye haue herde from the begynnynge. Agayne, the new commaundemēt wryte I vnto you, a thinge that is true in hym also in you: for the darknesse is past, and the true lighte now shyneth. 

He that sayeth he is in lighte, and hateth his brother, is yet in darknesse. He lyeth his brother, abydeth in the lighte, and there is none occasion of euell in hym. But he that hateth his brother, is in darknes, and walketh in darknesse, and can not tell whither he goeth, for the darknesse hath blynded his eyes.

Babies, I wryte vnto you, that youre synnes are forgenue you for his names sake. I wryte vnto you fathers, how that ye haue knowne him which is from begynnynge.

I wryte vnto you yonge me, how that ye haue ouercome the wicked. I wryte vnto you litle children, how that ye haue knowne the father. I haue wrytten vnto you fathers, how that ye haue knowne him, which is frō the begynnynge. I haue wrytten vnto you yonge men, how that ye are stronge, and the worde of God abydeth in you, and ye haue ouercome that wicked. 

Se that ye loue not the worlde, nether thinges that are in the worlde. Yf eny man loue the worlde, the loue of the father is not in hym: for all that is in the worlde (namely the lust of the flesh, and the lust of the eyes, and the pryde of life) is not of the father, but of the worlde. And the world passeth awaye and the lust therof. But he that fulfylleth the myll of God, abydeth for euer.

Little children, it is the last houre, and (as ye haue herde that || Antechrist shal come) euon now are there many become Antechristes allready: wherby we knowe, that it is the last houre. They wente out || frō vs, but they were not of vs: for yf they had bene of vs, they wolde no doute haue contynued with vs. But that they maye be knowne, how that they are not all of vs.

But ye haue the |||| anoyntinge of hym is holy, and ye knowe all thinges. I haue not wrytten vnto you, as though ye knewe not trueth but ye knowe it, ye are sure, ye lye not. Who is a lyar, but he that denyeth Jesus is Christ? The same is Antichrist, denyeth the father and his sonne. Whosoeuer denyeth the sonne, the same hath not the father. Loke what ye haue herde now from begynnynge, let the same abyde in you. Yf ye which he herde from the begynnynge shall remayne in you, then shal ye also abyde in hym and in the father. And this is the promes ye hath promysed vs, euene eternall life.

This haue I wryttē vnto you cocerninge the that disseae you. And the anoyntinge which ye haue receaued of hym, dwelleth in you: ye nede not eny ma teach you, but as the anoyntinge teacheu you all thinges, euene so is it true, ye is no lye. And as it hath taughte you, euene so abide ye therin. And now babies, abyde in hit, why what he shal

appeare, we maye be bolde, a not to be made ashamed of him at his commynge. Ye ye knowe ye he is righteous, knowe also that he which doth righteousnes, is borne of him.

The iiij. Chapt.

BEHOLDE what loue the father hath shewed on vs, ye we shulde be called the childre of God. Therfore ye worlde knoweth you not, because it knoweth not him. Dearly beloved, we are now ye childre of God, and yet hath it not appeared what we shalbe. But we knowe ye when he shal appeare, we shal be like him: for we shal se him as he is. And euery man ye hath this hope in him, pourgeth him selfe, cuen as he is pure. Who so euer comytteth synne, comytteth vnrighteousnes also, and synne is vnrighteousnes. And ye knowe that he appeare to take awaye oure synnes: and in him is no synne. Who so euer abydeth in him, synneth not: who soeuer synneth, hath not sene him nether knowe him.

Babes, let no man discease you. He that doeth righteousnes, euene as he is righteous. He that comytteth synne, is of the deuell: ye for the deuell synneth sence ye beginnynge. For this purpose appeare the sonne of God, to loue the workes of the deuell. || Who so euer is borne of God, synneth not: for his ye sedemayneth in him, he e ca not synne, because he is borne of God. ** By this are the children of God knowe ye the children of the deuell. Who so euer doeth not righteousnes, is not of God, nether he that loueth not his brother.

For this is the tydinges which ye haue herde from the begynnynge, that ye shulde loue one another, ** not as Cain, which was of the wicked, and swele his brother. And wherfore swele he him? cuen because his awne workes were euell, and his brothers righteous. ** Maruayle not (my brethren) though the worlde hate you. We knowe ye we are traslated from death vnto life, because we loue the brethren. He that loueth not his brother, abydeth in death. §§ Who soeuer hateth his brother, is a manslayer. And ye knowe that a manslayer hath not eternall life abydinge in him.

Hereby haue we perceaued loue, that he ganne his life for vs, and therfore ought we also to geue oure lyues for the brethre. But he ye hath this worldes good, a seyth his brother haue rede, and shutte vp his hert fro him, how dwelleth the loue of God in him? My little children, let ye not loue with worde nether with tongue, but with ye dede, and with the truth. Hereby knowe we, that we are of the verite, and can quyete oure hertes before him. But ye oure hert condemn vs, God is greater the oure hert, and knoweth all things. Dearly beloved, ye oure hert condemn vs not, then haue we a fre boldnes to God warde. §§ And what so euer we axe, we shal receaue it: because we kepe his comauendemes, and do those things, which are pleasant in his sighte.

And this is his comauendement, that we belene on ye name of his sonne Jesus Christ, and loue one another, ** as he gane comauendement. And he that kepeth his comauendementes, dwelleth in him, and he in him. And hereby knowe we that he abydeth in vs, euene by the sprete which he hath geuen vs.

The iiiij. Chapter.

DEARLY beloved, beleue not ye every sprete, ‡‡ but proewe the spretes, whether they be of God. For many false prohetes are gone out in to the worlde. Hereby shal ye knowe the sprete of God: Every sprete which confesseth, that Jesus Christ is come in the flesh, is of God: And every sprete which confesseth not that Jesus Christ is come in the flesh, is not off God. And this is that sprete of Antechrist, off whom ye haue herde, how that he shal come, and euene now allready is he in the worlde. Little children, ye are off God, and haue overcome them: for greater is he that is in you, then he that is in the worlde. They are off the worlde, therfore speake they off the worlde, and the worlde herkeneth vnto them. We are of God, §§ and he that knoweth God, herkeneth vnto vs: he that is not of God, heareth vs not. Hereby knowe we the sprete of trueth, and ye sprete of errore.

DEARLY beloved, let vs loue one another, § for loue commeth of God. And euery one ye loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: for

* Luc. 20. d. † Ro. 8. c. 1 Cor. 15. f. Col. 3. a. Phil. 3. c. || Esa. 53. d. 1 Tim. 1. c. Tit. 2. b. 1 Pet. 2. c. § Ioh. 8. d. || 1 Ioh. 5. c. ¶ 1 Pet. 1. d. ** Ioh. 13. d. ‡ Gen. 4. b. ‡‡ Ioh. 15. b. §§ Mat. 5. c. ¶¶ Iaco. 2. b. §§ Ioh. 16. c. 1 Ioh. 5. b. Iaco. 4. a. *** Ioh. 13. d. †† 3 Reg. 13. d. Mat. 7. b. ‡‡‡ Ioh. 8. d.
The first Epistle of S. Ioan.

Chap. v.

God is love. *By this appeared the love of God to us, that we mighte lyue and breake the lawe of sinne. But that we loved God, we knewe that we loved him that sent the sonne to make aonmendment for our synnes.

Dearly beloved, ye God so loved vs, we oughte also to love one another. +No man hath sene God at any tyme. Ye, for we love one another, God dwelleth in vs, and his love is perfecte in vs. Hereby knowe we that we dwell in him, and he in vs, because he hath geuen vs of his sprete. And we haue sene,+ testifye that the father sent the sonne to be the Saviour of the worlde. Whosoever now confesseth that Jesus is the sonne of God in him dweloth God, and he in God: and we haue knowne and believed the love that God hath to vs.

God is love, and he that dwelleth in love dwelleth in God, and God in him. Herein is the love perfecte in vs, that we shulde haue a free boldnesse in the daye of judgment: for as he is, euë so are we in this worlde. Fear not in love, but perfecte love casteth out feare: for feare hath paynefullnes. He that feareth, is not perfecte in love.

Let vs love him, for he loved vs first. Yf eny man saye: I love God, yet hateth his brother, he is a lyar. For he that loueth not his brother whom he seyth, how can he love God, whom he seyth not? And this commandement haue of vs, that he which loueth God, shulde loue his brother also.

The 5. Chapter.

W H O so euer belueth that Jesus is Christ,** is borne of God. And who soeuer loueth him that begat, loueth him also which was begotten of him. By this we knowe that we loue Gods children, when we loue God, and kepe his commandements. For this is the love of God, that we kepe his commandements, and his commandements are not grievous. For all that is borne of God, ouer commeth the worlde: and this is the victory that ouercommeth the worlde, euë oure faith. Who is it ouercommeth the worlde, but he which belueth that Jesus is the sonne of God?

This is he that cômeth with water and bloude, euë Jesus Christ: not with water onely, but with water and bloude:+ And it is the sprete that beareth wytnesse: for the sprete is the truth. (For there are thre which beare recorde in heauen: the father, the worlde, and the holy goost, + these thre are one.) And there are thre which beare recorde in earth: the sprete, water and bloude, and these thre are one.

Yf we receaue the witnesse of men, the witnesse of God is greater: for this is the wytnesse of God, which he testified of his sonne. §§ He that belueth on ye sonne of God, hath the wytnes in himselfe. He that belueth not God, hath made him a lyar. And this is the recorde, euë ye God hath geuen vs euearlastinge life. ¶ And this life is in his sonne. He that hath the sonne of God, hath life: He that hath not the sonne of God, hath not life.

These things haue I wryttë vs to you, which belueth on the name of the sonne of God, that ye maye knowe, how that ye haue eternall life, and that ye maye belueth on ye name of the sonne of God. And this is the free boldnesse which we haue towards him, that yf we axe eny thinge acordinge to his will, he heareth vs. And yf we knowe that he heareth vs what so euere we axe, then are we sure that we haue ye peticions, which we haue desired of him.

Yf eny man se his brother syonne a synne not vnfoe death, let him axe, and he shall geue him life, for the ye synne not vnfoe death. There is a +synne vnfoe death, for the which saye I not that a man shulde praye. All vnrighteousnes is synne, and there is synne not vnfoe death.

We knowe, that whosoner is borne off God, hisneth not: but he that is begottë of God, kepeth himselfe, a wickèd touched him not. We knowe that we are of God, a the worlde is set altogether on wickednes. But we knowe, that the sonne of God is come, ***and hath geuen vs a mynde, to knowe him which is true: and we are in him ye is true, in his sonne Iesus Christ. This is the true God, and euearlastinge life. Babes kepe youre selues from ymage. Amen.

 Footnotes:

The second Epistle of S. John.

The summe of this epistle.
He wryteth vnto a certayne lady, reioyseth that her children walke in the trueth, exhorteth the vnto loue, warneth them to beware of soch disseuers as denye that Iesus Christ came in the flesh, prayeth them to continue in the doctrine of Christ, and to haue nothinge to do with them that bringe not this lernynge.

THE Elder. To ye electe lady and hir childe whom I loue in the trueth: not I onely, but all they also that haue knowe the trueth, for the truethes sake which dwelleth in vs, and shalbe with vs for euer.

Grace, mercy, and peace be with you fro the LORDE Iesus Christ ye sonne of the father in the trueth and in loue.

I am greatly reioysed, that I haue founde amongst thy children, them that walke in the trueth, as we haue receaued a commaundement of the father. And now lady I beseeke the (not as though I wrote a new commaundement vnto the, but the same which we haue had from the begynnynge) that we loue one another. And this is the loue, that we walke after his commaundementes.

This is the commaundement (as ye haue herde fro the begynnynge) that we shulde walke therin. * For many disseuers are come in to the worlde, which conffesse not ye Iesus Christ is come in the flesh: this is a disseauer and an Antechrist. Take hede to your seluus, that we lose not that which we haue wrought, but that we maye receaue a full rewarde. Who so euer transgresseth, and abydeth not in the doctrine of Christ, hath not God: he that abydeth in the doctrine of Christ, hath both the father and the sonne.

*Ye eny man come vnto you, and brynge not this doctrine, receaue him not in to the house, nether salute him: for he that saluteth him, is partaker of his euell dedes. I had many things to wryte vnto you: neuertheles I wolde not wryte with papyre and ygne, but I trust to come vnto you, and to speake with you mouth mouth, that our ioye maye be full. The children of thy electe sister salute the. Amen.

+ 2 Tess. 3. b.

The third Epistle of S. John.

The summe of this epistle.
He is glad of Gaius, that he walketh in the trueth: exhorteth him to be louynge vnto the poore christen in their persecucion, sheweth the vnkynde deuylynge of Diotrephes, and the good reporte of Demetrius.

THE Elder. To the beloved Gaius, whom I loue in the trueth. My beloved, * thou doest faithfully what so euer thou doest to the brethren and to straunders, which haue borne wittnesse of thy lone before the congregacion: and thou hast done well that thou dyddest brynge them forwarde on their iourny, worthely before God. For because of his names sake they wente forth, and toke nothinge of the Heythen. We therfore oughte to receaue soch, that we mighte be helpers vnto the trueth.

I wrote to the congregacion, but Diotreps 

* Heb. 13. a.
phes, which loueth to haue the preemynence amongst them, receaued vs not. Wherefore, 
yf I come, I wil declare his dedes which he 
doeth, iasteinge vpō vs with malicious wordes: 
nenther is he therwith cōtent. Not onely he 
himselfe receaueth not the brethren, but also 
he forbiddeth them that wolde, and thrusteth 
them out of the congregacion. 
My beloved, folowe not ṭ which is euell, 
but that which is good. Ḷe that doeth well,
is of God; but he that doeth euell, seyth not 
God. Demetrius hath good reporte of all 
men, and of the truth: yee and we oure 
seules also beare recorde, and ye knowe that 
oure recorde is true. I had many thinges to 
wyte, but I wolde not with yuke, and pen 
wyte vnto the. But I trust shortly to se the 
and so wyl we speake together mouth to 
mouth. Peace be with the. The louers 
salute the. Grete the louers by name.

The Epistle of the Apostle S. Paul to the Hebrues.

The summe of this epistle.

Chap. I. How God dealt louyngly with thē of the olde 
tyme in sendyng hem his prophetes, but 
moch more mercy hath he shewed vs in that 
he sent vs his owne sonne. Of the most ex-
cellent glory of Jesus Christ, which in all 
thinges is like to his father.

Chap. II. He exherteth vs to be obedient vnto the new 
lawe which Christ hath geuen vs and not to 
be offended at the infrimite and lowe degre of 
Christ: q why? it was necessary that for oure 
sakes he shulde take soch an humble state vpon 
him, that he might be like vnto his brethren.

Chap. III. He requyreteth vs to be obedient vnto the worde 
of Christ, which is more worthy then Moses. 
The punyshment of soch as wyll nedes harden 
their hertes.

Chap. IV. The Sabbath or rest of the Christen. Punysh-
ment of vnbeleuers. The nature of the worde of God.

Chap. V. Christ is oure hē prest, the seate of grace, and 
more excellent then the hē prestes of the olde 
lawe.

Chap. VI. He goeth forth with the thēge that he beganne in 
the latter ende of the fyʃt chapter, and ex-
horteth them not to faẏnt, but to be stedfast 
and pacient: for so much as God is sure in 
his promesse.

Chap. VII. He cōpareth the presthode of Christ vnto Mel-
chisedech, but to be farre more excellent.

Chap. VIII. The office of Christ is more worthy then the 
prestes office of the olde lawe, which was 
vnperfecte, and therfore abrogate.

Chap. IX. The profit and worthynesse of the olde Testament, 
and how farre the new excelleth it.

Chap. X. The olde lawe had no power to clēse awaye 
synne, but Christ dyd it with offerynge vp his 
body once for all. An exhortacion to receaue 
this goodnesse of God thakestfully with pacience 
and stedfast faith.

Chap. XI. What faith is, and a commedacion of the same. 
The stedfast beleue of the fathers in olde tyme.

Chap. XII. An exhortacion to bee pacient and stedfast in 
trouble and aduersite, vpon hope of everlast-
inge rewarde. A commedacion of the new 
Testament abone the olde.

Chap. XIII. He exherteth vs vnto loue, to hospitallte, to 
thinke vpon soch as be in aduersite, to man-
teyne wedlocke, to avoyde cavetousnesse, to 
make moch of thē that preach Gods worde, to 
bewarre of straunge lernynge, to be content 
to suffre rebuke with Christ, to be thankfull 
vnto God, and obedient vnto oure heads.
The first Chapter.

God in tyme past dyuersly s many wayes, spake vnto thy father by prophete, but in these last dayes he hath spoken vnto vs by his sonne, * whom he hath made heyre of all thinges, by whom also he made the worlde.

† Which (sonne) beyng the brightnes of his glory, a the very ymage of his substaunce, bearing vp all thinges with the worde of his power; hath in his owne persone poundred oure synnes, and is set on the righte hande of the majestie on hye: beyng euë as much more excellente angels, as he hath optayned a more excellente name then they.

For vnto which of the angels sayde he at any tyme: ‡ Thou art my sonne, this daye haue I begotten the? And agayne: Ⅰ I will be his father, Ⅱ he shalbe my sonne: And agayne, wha he bryngeth in the firste begotten sonne in to the worlde, he sayeth: ** And all the angels of God shal worshippe him. Ⅱ And of the angels he sayeth: He maketh his angels spretes, Ⅲ his mynthesis flaumes of fyre. But vnto thy sonne he sayeth: †† God, thy seate endureth for euer Ⅰ euer: the cephter of thy kyngdome is a righte cepter. Thou hast loued righteounes, Ⅱ hated iniquyte: wherfore God (which is thy God) hath anointed the with the oyle of gladnesse aboven hye feloewes. †† And thou LORDE in Ⅱ begynnyinge hast layed the foundation of the earth, and Ⅲ heaues are the workes of thy handes, Ⅳ they shall perishe, but thou shalt endure: they all shal waxe olde as doth a garnet, and as a vesture shalt thou chauenge them, and they shalbe chauenge. But thou art Ⅰ same, and thy yereas shal not fayle. Vnto which of the angels sayde he at any tyme: †† Syt thou on my righte hinde, till I make thyne enemies thy foule stole? Are they not all mynistrynge spretes, sent to mynister for their sake, which shalbe heyres of saluacion?

The iij. Chapter.

Wherefore we ought to geue the more hade vnto the thinges which we haue herde, lest we perishe. For Ⅰ the worde which was spoke by angels, was stedfast, and every transgression and dishobedience received a just recompence of reward, how shal we escape, Ⅱ we despysse so grea.te a saluacion: which †† after that it beganne to be preached by the LORDE himselfe, ** was confirmed vpon vs, by them that herde it, God bearynge witnesse thereof, with tokens, wonders and dyuere poweres, and gifts of the holy goost acordinge to his awne wyll.

For vnto the angels hath he not subdued the worlde to come, whereof we speake. But one in a certayne place witnesseth Ⅰ sayeth: ††† What is man, that thou art myndefull of him? or the sonne of man, that thou vystest him? After thou haddest for a little season made him lower the Ⅰ angels, thou crownedst him with honour and glory, and hast set him above the workes of thy handes. Thou hast put all thinges in subieccion vnder his fete, †† In that he subdued all thinges vnto him, he lefte no thinge that is not put vnder him. Neuerthelesse now se we not all thinges yet subdued vnto him. But him, which for a little season was made lesse then the angels, we se that it is Jesus: which is ††† crowned with honour and glory for the sufferynge of death, that he by the grace of God, shulde taist of death for all men. For it became him, for whom are all thinges, and by whom are all thinges (after Ⅰ he had broughte many children vnto glory) that he shulde make the LORDE of their saluacion perfecte thorow sufferynge, for so moch as they all come of one, both he that sanctifieth, Ⅰ they which are sanctified.

For the which causeth sake, he is not ashamed to call them brethren, sayenge: Ⅳ I will declare thy name vnto my brethren, and in the mydes of the congregacion wil I praise the. And agayne: ††† I wyll put my trust in him. And agayne: Ⅳ beholde, here am I and my children, which God hath geuen me.

For as mouch then as the children haue flesh and bloude, ††† he also himselfe likewyse toke parte with them, ††† he thorow death, mighte take awaye the power of him, which had lordshippe ouer death, that is to saye, Ⅱ deuell: Ⅰ that he mighte deluyer the which thorow feare of death were all their life tyme in dauger of bodeage. For he in no place taketh on him the angels, but Ⅰ sede of
Abraham taketh he on him. Wherefore in all things it became him to be made like vnto his brethren, that he mighte be mercifull and a faithfull hye prest in thinges concernynge God, to make agrement for the synnes of † people. † For in that he himselfe suffered and was tempted, he is able toucker them that are tempted.

Wherefore, as ‡ holy goost sayeth: ‡ Todaye ye shall heare his voyce, harden not youre hertes, ‡ as in the prouokynke in the daye of temptacion in the wyldernes, where youre fathers tempted me, proued me, and sawe my worke vnto yere longe. Wherefore I was greued with that generation, and sayde: They erre euuer in their hertes. But they knewe not my ways, so that I sware in my wrath, that they shulde not enter in to my rest.

Take hede brethren, that there be not in eny of you an euell hert of vnbelieue, to departe from the lyuyng God: but exhorte youre selues daylie, whyte it is called to daye, lest eny of you wake harde harted thorow ‡ disseatfulness of synne. For we are become partakers of Christ, ‡ as we kepe sure vnto ‡ ende the begynnynge of the substace, solong as it is sayde: Todaye, ye ye shall heare his voyce, harde not youre hertes, as in the procucacio. For some whan they herde, pronouked. Howbeit not all they ‡ came out of Egipte by Moses. But with whom was he displeased fourte yeares longe? Was he not displeased with them ‡ synned, whose carcasses were ouerthrown in ‡ wyldernesse? ‡ To whom say he, ‡ they shulde not enter in to his rest, but vnto ‡ beleued not? And we se ‡ they coulde not enter in because of vnbelieue.

Wherefore, (as ‡ holy goost sayeth: ‡ Todaye ye shall heare his voyce, harden not youre hertes, ‡ as in the prouokynke in the daye of temptacion in the wyldernes, where youre fathers tempted me, proued me, and sawe my worke fortye yeares longe. Wherefore I was greued with that generation, and sayde: They erre euuer in their hertes. But they knewe not my ways, so that I sware in my wrath, that they shulde not enter in to my rest.

Take hede brethren, that there be not in eny of you an euell hert of vnbelieue, to departe from the lyuyng God: but exhorte youre selues daylie, whyte it is called to daye, lest eny of you wake harde harted thorow ‡ disseatfulness of synne. For we are become partakers of Christ, ‡ as we kepe sure vnto ‡ ende the begynnynge of the substace, solong as it is sayde: Todaye, ye ye shall heare his voyce, harde not youre hertes, as in the procucacio. For some whan they herde, pronouked. Howbeit not all they ‡ came out of Egipte by Moses. But with whom was he displeased fourte yeares longe? Was he not displeased with them ‡ synned, whose carcasses were ouerthrown in ‡ wyldernesse? ‡ To whom say he, ‡ they shulde not enter in to his rest, but vnto ‡ beleued not? And we se ‡ they coulde not enter in because of vnbelieue.

Let vs make haist therefor to enter in to that rest, lest eny man fall after the same ensample of vnbelieue. For ‡ worde of God is quycke, and mightie in operacion, and sharper thence two edged swerde, and ‡ entreh thorow, euuen to the deuydinge of the soule ‡ the sprete, and of ‡ ioyntes ‡ the mary, and is a judger of the thoughtes ‡ intetes of the hert, nether is there eny creature invisible in ‡ sighte of him. But all things are naked ‡ bare vnto ‡ eyes of hi of who we speake.
The 6. Chapter.

SEYNGE then that we haue a greate hye prest, euë Iesus y soune of God, which is entred in to heauen, let vs holde oure profession. For we haue not an hye prest which ca not haue copassion on oure infrimities, but was in all pouyntes tæpted, like as we are, but * without syrne. Let vs theryfore go boldely vnto the *scate of grace that we maye receaue mercy, and fynde grace to helpe in the tyme of need.

For every hye prest that is taken frõ amõge men, is ordeyned for men in thinges pertaynynge to God, † to offer giftes and sacrifices for syne: which can haue copassion on the ignoraunt, and on them that are out of the waye, for so much as he himselfe also is composed aboute with infrimyte. Therefere is he bounde to offer for synnes, as well for hime selfe as for y people. And nomâ taketh y honoure vnto himselfe, but he that is called of God, § as was Aaron.

Euen so Christ glorified not himselfe to be made hye prest, but he y sayde vnto him: †† Thou art my soune, this daye haue I begotten the. As he sayeth also in another place: † Thou art a prest for euer after y order of Melchisedech. ** And in y days of his fleshe, he offred vp prayers σ supplicacions, with strõge cryenge σ teares vnto him y was able to saue him frõ death: γ was herde also, because he had God in honoure. †† And though he was Gods soune, yet lerned he obedience, by those thinges which he suffred. And he beyng made perfecte, became the cause of euerlastinge saluacio, vnto all the γ obeye him, and is called of God an hye prest after the order of Melchisedech. Whereof we haue many thinges to saye, which are harde to be vertuate, because ye are dull of hearynge. †† For where as concernyng the tymé ye ought to be teachers, yet haue ye nede agayne, y we teach you the first preceptes of the worde of God: and are become such as haue nede of mylke, and not stronge meate. For every one that is fed yet with mylke, is vnexperte in the worde of righteousnes, for he is but a babe. But stronge meate belongeth vnto them y are perfecte, which

* Esa. 53. b. Rom. 8. a. 2 Cor. 5. c. † Ro. 3. c.
† Leuit. 9. b. ‡ Exo. 28. a. ¶ Psal. 2. a. §§ Psal. 109. a. ** Luc. 23. c. Iob. 17. a. †† Phil. 2. a.

thorow custome haue their wyttes exercysed to judge both good and euell.

The 6i. Chapter.

WERFORE let vs leaue the doctrine a pertaynynge to the begynnyng of a Christen life, and let vs go vnto perfeccon: and now nomore laye y foundation of repentance from deed workes, and of faith towarde God, of baptyme, of doctrine, of layenge on of hîdes, of resurreccion of the deed, σ of eternall judgment. And so wil we do §§ yf God permittye. ‖ For it is not possible, that they which were once lighted, and haue taisted of the heauely gyfte, and are become partakers of the holy goost, € †† haue taisted of y good worde of God, and of the power of the worlde to come, yf they fall awaye (and concernyng them selues crucifye the soume of God afreszhe, and make a mocke off him) that they shulde be renued agayne vnto re- pentance.

For the earth, that drynketh in the ryne, which commeth oft vpon it, and bringeth forth herbes mete for them that dresse it, receaneth blessyng of God: But y grounded that beareth thornes and thistles, is nothing worth, and nye vnto cursyngue: whose ende is to be brent. Neuertheles (ye dearly beloued) we trust to se better of you, and y salvacio is nyer, though we thus speake. *** For God is not vnrighteous, that he shulde forget youre worke and laboure of loue, which ye shewed in his name, when ye minystred vnto the sayntes, and yet minyster. Yee and we desyre, that euery one of you shewe the same diligence, to the stablyshinge of hope euene vnto the ende, that ye fynte not, but folowe them which thorow faith and paciécie inheret the promyse. For whan God made promes to Abraham, because he had none greater to sweare by, ††† he sweare by himselfe, and sayde: Surely I wil blesse the and multiplye y in dede. And so he abode paciécly, and op- tayned the promes.

As for men, they sweare by him that is greater then them selues: ††† and the ooth is the ende of all stryfe to confirme the thinge amõge them. But God, wyllinge very abun-

†† 1 Cor. 3. a. §§ Act. 18. c. Iaco. 4. b. ‖‖ Heb. 10. c. †† 2 Pet. 2. a. *** Mat. 25. d. ††† Gen. 22. c. †† Exo. 22. b.
dauntly to shewe vnto the heyres of promes the stablenes of his counsell, added an ooth y by two immutable thynge (in the which it is vnpossible y God shulde lye) we mighte have a stronge consolation: euene we, which are fled to holde fast the hope that is set before vs, which (hope) we haue as a sure and stedfast anker of oure soule. Which (hope) also entret h in, in to those thynge that are within y vaile, whither the forerunner is for vs entred in, euæ Iesus, which is made an hye prest for euere after y order of Melchisedech.

The vii. Chapter.

T HIS Melchisedech *kynge of Salem (which beyng prest of the most hye God, met Abraham as he returned agayne from the slaughter of the kynge, † blessed him, vnto whom Abraham also gaue thytes of all the goodes): first is by interpretacion kynge of righteousnes: after that is he kynge of Salem also (that is to saye, kynge of peace) without father, without mother, without kynne, and hath nether begynnynge of dayes, ner ende of life: but is likened vnto the sonne of God, and contynueth a prest for euere.

But consider how greate a man this was, to whom the Patriarke Abraham gaue thytes of the spoyles. ‡ And verely the children of Leui, when they receaued the presthode, haue a commandeament acordynge to the lawe, to take the thytes of the people, that is to saye, of their bretherede, though they also came out of the loynes of Abraham.

But he whose kynred is not counted amoge them, receaued thytes of Abraham and blessed him that had the promes. Now is it so without all naysayenge, that the lesse receaueth blessyng of y better. And here men that dye, receaueth thytes. But there he receaueth thytes, of whom it is wittnesse that he lymeth. And to saye the trueth, Leui himselfe also which receaueth thytes, payed thytes in Abraham: for he was yet in the loynes of his father Abraham, when Melchisedech met him.

Yf now therfore perfecion came by the presthode of the Leuites (for vnder the same (presthode the people receaued the lawe) what nedeth it then furthermore, that another prest shulde ryse after the order of Melchisedech, and not after the order of Aaron?

For yf the presthode be translated, the of necessite must the lawe be translated also. For he of whom these things are spoken is of another trybe, of the which neuer man serued at the altare.

For it is euidet, † that oure LORDE C spronge of the trybe of Iuda, to the which trybe Moses spake nothinge cœcynynge presthode, And it is yet a more euident thinge, yf after the symilitude of Melchisedech there aryste another prest, which is not made after y lawe of the carnall commandeament, but after the power of the endlesse life (* For he testifieth: Thou art a prest for euere after the order of Melchisedech) then the commandeament that wente before, is disanulled, because of his weaknesse, and vnprofitablenes. For the lawe made nothinge perfecte, but was an introducicen of a better hope, by y which hope we drawe yne vnto God. And for this cause is it a better hope, y it was not promised without an ooth. Those prestes were made without an ooth, but this prest with an ooth, by him that sayde vnto him: The LORDE swaxe, and wyl not repente: Thou art a prest for euere after the order of Melchisedech. Thus is Iesus become a stablischer of so much a better Testament.

And amonge them many were made prestes, because they were not sufferd to endure by the reason of death. But this man, because that he endureth euere, hath an enerlasting presthode. Wherfore he is able also euere to saue them, that come vnto God by him: a luyeth euere, || to make intercession for vs.

For it became vs to haue soch an hye prest as is holy, innocent, vndefyled, separate from synners, and made hyer then heauen: which nedeth not daylie (‡ as yonder hye prestes) to offre vp sacrifice first for his awne synnes, and then for the peoples synnes. For that dyd he once for all, when he offered vp him selfe. ** For the lawe maketh men prestes which haue infirmitie: but the worde of the ooth, that came sence the lawe, maketh the same prest, which is perfecte for euermore.

The vii. Chapter.

Of the things which we haue spoken, A this is the pyt: †† We haue soch an hye prest, that is set on y righte hande of the

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*Gen. 14. a. †Num. 18. d. ‡Mal. 2. b. §Mat. 1. a. *Psalm 109. a. ||1 Cor. 2. a. 1 Tim. 2. a.
seate of maioritie in heauı̂ : and is a mynister of holy things, and of the true Tabernacle, which God pitched, a not man. For every hye prest is ordered to offre giftes and sacrifices: Wherfore it is of necessite, y this man haue somewhat also to offer. For he were not a prest, yf he were vpone earth, where are prestes y acordynge to the lawe offer giftes (which prestes serue vnto the ensample and shadow of heauı̂lye things, even as the answere of God was geuen vnto Moses, when he was aboute to fynish the Tabernacle: *Take hede (sayde he) that thou make all things acordinge to the patrone shewed the in the mount.) But now hath he optayne a more excellent office, in as much as he is the mediator of a better Testament, which was made for better promyse. For yf that first (Testament) had bene fultes, then shulde no place have bene soughte for the secöde. For in rebukynge the he sayeth: †Beholde, the dayes wyll come (sayeth the LORDE) that I wyly fynish vpő the house of Israel, and vpone the house off Iuda, a new Testament: not as the Testament which I made with their fathers, in that daye when I toke them by the handes, to lede them oute of the loute of Egipte: †for they contynued not in my Testa-

ment, and I regarded them not, sayeth the LORDE.

For this is the Testament, that I will make with the house of Israel after those dayes, sayeth the LORDE. I wyly geue my lawes in their mynde, and in their hertes wyly I wyte them: ‡And I will be their God, and they shall be my people: and they shall not teach euery maui his neighbourge, and euery man his brother, sayenge: knowe y LORDE, for they shall knowe me from the leaste to the moste of them: for I will be mercifull ouer their vnrighteousnesse: And on their synnes a on their iniquitie wyly I not thynke eny more.

In that he sayeth: A new, he weereth out y olde. Now y which is borne out and waxed olde, is ready to vanishe away.

** The 14. Chapter. **

THAT first Tabernacle verely had ordin- anaunces, and serynynges off God and outwared holy-nesse. ††For there was made a foretabernacle, wherin was y candlisticke, and the table, and the shewe breed: and this is called y Holy. But behynde the seconde vayle was the Tabernacle which is called Holiest of all, which had the golden censor, and the **Arke of the Testament ouerlaid rounde aboute with golde, wherein was the **golden pot with Manna, and Aarons rodd:** that flourished, and the tables of the Testa-

ment: Aboue therin were the Cherubins off glory ouershadowyng the Mercyseate: Of which things it is not now to speake per-

††For these things were thus ordeyned, the prestes wente allways in to the first Tabernacle, and execyed y servyce of God, ‡‡But in to the seconde wente the hye prest alone once in the yeare, not without bloude, which he offred for himselfe and for the igno-

enus of the people. Wherwith the holy goost this signifeyth, that the IIwaye of holy-

nes was not yet opened, whyle as yet the first Tabernacle was stondyng. Which was a symilitude for the tyme then present, in the which were offred giftes and sacrifices, and could not make perfecte (as partaynyng to the conscience) him, that dyd the Gods servyce onely with meates and drynkes, and dyuerse waszhinges, and justifienges of the flesh, which were ordeyned vnto the tyme of reformacion.

But Christ beyng an hye prest of good things to come, came by a greater and a more perfecte ‡‡Tabernacle, not made with handes, that is to seye, not of this maner buyllyng: nether by the bloude of goates or calues: ***but by his owne bloude entred he once for all in to the holy place, and hath founde eternall redemption. For yff the bloude off oxen and off goates, †††and the aszhes off the cowe whan it is sprenkled, haloweth the vn cleane as touchyng the puri-

ficacion of the flesh, How much more shal the bloude of Christ (which thowre the eternall sprete ofred him selfe without spot vnto God) pourge oure conscience from deed workes, †††† for to serue the lyuyng God? And for this cause is he y ‡‡‡mediator of the new Testa-

ment, that thowre death which chaunshed for the redemption of those tresgressions (that

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were under the first Testament) they which were called mighte receaue the promes of eternall inheritance. For where soever is a Testament, there must also be the death of him that maketh the testament.

* For a Testament taketh auctorite when men are deed: for it is of no value, as longe as he that made it is alyue. For the which cause that first Testament also was not ordeyned without bloude. For when all the comman- dementes (accordinge to the lawe) were red of Moses vnto all the people, he toke \( \tilde{y} \) bloude of caluyes and of goates, with water and purple woll and ysoap, and sprenkled the boke and all the people, sayenge: This is the bloude of the Testament, which God hath appoynted vnto you. And the Tabernakle and all the vessels of the Gods servyce sprenkled he with bloude likewise. And almost all things are pourged with bloude after the lawe: and without sheddyng of bloude is no remyssyon. It is necessary then, that the symilitude of hea- venly things be purified with soche: but \( \tilde{y} \) heavenly things them selues are purified with better sacrifices, then are those.

For Christ is not entred in to the holy places \( \tilde{y} \) are made with handes (which are but symilitudes of true things) but in to the very heauen, for to apeare now before the face of God for vs: Not to offer himselfe oft as the hye prest entreth in to the holy place euery yeare with strangue bloude: for the must he often have suffred sence the worlde beganne. But now in the ende of the worlde hath he appeare once, to put synne to flight, by the offerynge vp of himselfe. And as it is appoynted vnto me \( \tilde{y} \) they shall once dye, and then cometh the iudgmet: \( \tilde{y} \) Eu\( \tilde{e} \) so Christ was once offered, to take awaye the synnes of many. And vnto them that loke for him, shal he appeare agayn without synne vnto saluacion.

The r. Chapter.

* Gal. 3. c.  † Leui. 16. g.  †† Rom. 5. a.  † 1 Pet. 3. c.  \( \tilde{y} \)Col. 2. c.  \( \tilde{y} \) Leuit. 19. e.  \( \tilde{y} \) Psal. 39. b.  For the lawe \( \tilde{y} \) which hath but the shadowe off good things to come, to not the things in their awne fashion, can neuer by the sacrifices which they offer yeare by yeare continuallie, make the commers there vnto perfeccte: Els shulde they have ceased to hauene benc officd, because that the offerers once pourged, shulde haue had nomore con-

science of synnes. Neuertheles in those sacrifices there is made but a remembranç of synnes euery yeare. †† For it is vnpossible \( \tilde{y} \) the bloude of oxen and of goates shulde take awaye synnes. Wherefore when he com- meth in to the worlde, he sayeth: * Sacrifice \( \tilde{y} \) offerynge thou woldest not haue, but a body hast thou ordeyned me. Burntofferynes and synneofferynes hast thou not alowed. * Then sayde 1: Lo, I come. In the begynnynge of the boke it is wrytten of me, that I shulde do thy wyl O God. Aboure whi he had sayde: Sacrifice and offerynge, and burnt sacrificæ \( \tilde{y} \) synneofferynes thou woldest not haue, neither hast alowed (which yet are offered after \( \tilde{y} \) lawe). The sayde he: Lo, I come to do thy wyl O God: there taketh he awaye the first, to stabylszyhe the latter: In the which wyl we are sanctified by the offerynge vp of the body of Iesus Christ once for all.

And euery prest is ready daylie mynistringe, and olymnes offereth one maner of offerynes, which can neuer take awaye synnes. But this man when he had offred for synnes, one sacrifice which is of value for euery, set him downe on the righte hande of God, and from hence forth tarieth, * tyll his foes be made his fote stole. For with one offerynge hath he made perfeccte for euery, the that are sanctified. And the holy goost also beareth vs recorder of this, euery when he sayde before: †† This is the Testament, that I wyl make vnto them after those dayes, sayeth \( \tilde{y} \) LORDE: I wyl gene my lawes in their hertes, and in their myndes wyl I wryte them, and their synnes and inqui- quiries wil I remembre nomore. And where remyssyon of these things is, there is nomore offerynge for synne.

Seynge now brethrè, that we have a * sure intrauence in to that Holy place, by the bloude of Iesu (which he hath prepared vnto vs for a new and lyunyng waye, thorow the vayle, that is to saye, by his flesh) and seynge also that we have an hye prest ouer the house of God, let vs drawe nye with a true hert in a full faith, sprenkled in oure hertes from an euell conscience, and washed in oure bodies with pure water: and let vs kepe the pro- fession of oure hope without wanyryng (for he is faithfull that hath promysed) and let vs considre one another to \( \tilde{y} \) proukinge of Ioue

and of good works: and let vs not forsake the fellishippe that we haue amôge ourselues, as the maner of some is: but let vs exhorte one another, and that so moch the more, because ye se that the daye draweth nye.

* For yat vs symne wyfully after that we haue receaueu the knowleage of the truth, there remayneth vnto vs nymore sacrifice for symnes, but a fearfull lokyng for judgment, and violente fyre, which shall deuoure ã adversaries.  Æ He ã despyseth Moses lawe, dyeth without mercy vnder two or thre witnisses: Of how moch sorre punyshment (suppose ye) shal he be counted worthy, which treadeth vnder fote the sonne of God, and coûneth the bloude of ã Testament (wherby he is sanctified) an vnwholy thinge, ã doth dishonoure the sprete of grace? For we knowe him that hath sayde: Æ Vengeaunce is myne, I wil remcompence, sayeth the LORDE.

And agayne: Æ The LORDE shal judge his people. Æ It is a fearefull thinge to fall in to the handes of the lyuynge God.

But call ye to remembruance ã dayes ã are past, ã which after ye had receaueu lighte, ye endured a greate fighte off aduersaries: partly whyle all më wôdred ã gased at you for the shame and tribulacion that was done vnto you: and partly whyle ye became companuons of them which so passed their tymes. For ye haue suffred with my bôdes, and tok a worth ã spylyngle of youre goodies, and that with gladnes, knowynge in youre selues, how that ye haue in heauen a better ã an enduringe substaunce. Cast not awaye therfore youre confidence, which hath so greate a rewarde.  Æ For ye haue nede of pacience, that after ye haue done the wil of God, ye mighte receaue the promes.  Æ For yet ouer a little whyle, and then he that shal come, wyl come, and wyl not tary.  ** But the iust shal lyue by his faith: And ye that withdrawe himselfe awaye, my soule shal heue no pleasure in hym.  As for vs, we are not of those which withdrew them selues to dammacion: but of them that beleue to the wynynge of the soule.

The ri. Chapter.

A 

FAITH is a sure confidence of thinges which are hoped for, and a certaynte of thinges which are not sene. By it ã Elders were well reported of. Thorow faith we understonde, that the worlde and all the thinges which are sene, were made of naughte by the worde of God.

†† By faith offered Abell vnto God a more plenteous sacrifice: by the which he optayned wytnesse, that he was righteous: God testifie-enge of his giftes, by the which also he byynge deed, yet speaketh.

†† By faith was Enoch také awaye, that he shulde not se death: and was not founde, because God had taken him awaye. For alore he was taken awaye, he had recorde that he pleased God. But without faith it is vnpossible to please God. For he that commeth vnto God, must beleue that God is, ã ã he is a rewarder of them that seke him.

†† By faith Noe honoured God, after ã he was warned of thinges which were not sene, ã prepared the Arke, to ã sauinge of his hous-holde: thorow the which Arke he condemned the worlde, and became heyre of the righ- eousnes, which commeth by faith.

" By faith Abraham (whâ he was called) obeyed, to go out in to the place, which he shulde afterwarde receaue to inheritance: and he wente out, not knowynge whither he shulde go.

By faith was he a straunger in the lôde of promes as in a straungue countre, ã dwelt in tabernacles: and so dyd Isaac ã Iacob, heyre with him of the same promes: for he lokéd for a cite which hath a foundacion, whose buylnder and maker is God.

By faith Sara also receaued strength to be ã with childe, and ã was deluyered of a childe when she was past age, because she iudged him to be faithfull which had promysed. And therfore spronge there of one (yea euen off one which was as good as deed concernynge the body) so many in multitude Æ as the starres off the skye, and as the sonde off the See shore, which is innumerable.

All these dyed acordinge to faith, and receaued not the promyses, but sawe the afare of, and beleued them, and saluted them: Æ and confessed, that they were strangers ã pilgrims vpo earth. For they that saye soch thinges, declare, that they seke a natural

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*S. Faith

** Gal. 3. b. †† Gene. 4. a. †† Gene. 5. c.

† Num. 15. e. Heb. 6. a. † Deut. 17. b. 19. c. † Deut. 32. e. Rom. 12. c. § Deu. 32. e. § Heb. 12. a. § Abac. 2. a.  ** Gal. 3. b. †† Gene. 4. a.  †† Gene. 5. c.


&& Gen. 47. b.
by to shorte for me to tell of: Gedeon, of
Barac, and of Samson, of Jepthae,
and of David, and l Samuel, and of the
prophets, which thorow faith subdued kyngs-
domes, wroughte rightouenesse, optayned y pro-
myeses, stopped y mouthes of lyôs y quenched
the violencë of fyre, escaped y edge of the
swerde, of weake were made stronge, became
valeaunt in batayll, turned to flighthe
armyes of the aleauntes, *the women receaued
their deed agayne from resurreccion. But
other were racked, and accepted no deluyer-
ance, that they myghte optayne the resurreccion
that better is.

Other taistd of mockinges and scouringes,
of bondes also and presoument: † were stoned,
were hewen a sunder, were temptid, were
slayne with the swerde, ‡ were aboute in
shepe skynnes and goates skynnes, in nede, in
tribuacion, in vexacion, which (men) the
worlde was not worthy of: they wandred
aboute in wyldernesses, vpon mountaynes, in
dennes and caues of the earth. And these
all thorow faith optayned good reporte, and
receaued not y promes: because God had
prouyded a better thinge for vs, that they
without vs shulde not be made perfecete.

The riij. Chapter.

WHERFORE seyngye we haue so greate a
multitude of witnesses aboute vs
§§ let vs also laye awaye all y presseth downe,
and the symne that hangeth on, and let vs
rume with paciencie vnto the batayll that is
set before vs, lokyng vnto Iesus y aucoure
t and fynisher of faith: †† which whan the ioye
was layed before him, abode the crosse, and
despysyd the shame, and is set downe on y
righte hude of y trone of God. Cosidre him
therefor that endured soch speakinge against
hydro synners, lest ye be weere and faynte in
youre myndes: for ye haue not yet resisted
vnto bloude, stryuyngynge against synne, and
haue forgotten the consolation, which speaketh
vnto you as vnto children: ¶¶ My sonne,
despys not the chasteynge off the LORDE,
neither faynte when thou art rebuked of hym:
*** for whô the LORDE loueth, him he chas-
teth, yee and he scourgeth every sonne
that he receaucheth.

†† 3 Re. 21. †† 4 Re. 1. b. Mat. 3. a. §§ Ephe. 4. c.
Col. 3. a. 1 Pet. 2. a. ||| Phil. 2. a. ¶¶ Pro. 3. b.
*** Apoc. 3. d.
B  Ye ye endure chastening, God offereth himselfe vnto you as vnto sonnes. What sonne is that, whom the father chasteneth not? Ye ye be not vnder correccion (wherof all are partakers) then are ye bastardes and not sonnes. Morouter seyenge we haue had fathers offoure flesh which corrected vs, so we gaue them reuerence, shulde we not then moch rather be in subiection vnto ye father of spirituall gifts, ye we mighte lyue? And they verely for a few dayes nurtred vs after their awne pleasure: but he lerneth vs vnto ye which is profitable, that we mighte receaue of his holynes. No maner chastisynge for the present tyme semeth to be ioyous, but gresous: nevertheless afterwarde it bringeth the quyte frute of righteoussnes, vnto them which are exercysed therby. * Lifte vp therfore the handes which were let downe, and the weake knees, and se that ye haue straight steppes vnto youre fete, lest eny haltinge turne you out of the waye, yee let it rather be healed.

C  Folowe after peace with all men, and holynes, without the which no man shal se the LORDE, and loke well, that no man destiute of the grace of God, lest ther spyngye vp eny better rote, and cause disquyetnes, and therby many be defyled: that there be no whoremonger, or vncleane person, as Esan, +which for one meate sake solde his byrth righte. For ye knowe, how that afterwarde when he wolde haue inhereted the blessyng, he was put by: for the foyde no place of repetaunce, though he desyred (ye blessyng) with teares. For ye are not come to ye mount that can be touched + and burneth with fyre, nether yet to myst and darchnes, and tempest of wedder, nether to the sounde of the trompe, and ye voyce of wordes: which they that herde, wyszed awaye, that the worde shulde not be spoken to them, for they were not able to abyde that which was spoken. And ye a beest had touched the mountayne, it must haue bene stode, or thurst thorow with a darte. And so terrible was the sighte which appeared, that Moses sayde: I feare and quake. But ye are come to the mount Sion, and to the cite of the lyuynge God, to the celestiall + Jerusalem, and to the multitude of many thousande angels, and vnto the congregacion of the first borne, which are wryten in heauen, and to God the judge of all, and to the spretes of just and perfecete men, and to Iesus the mediatoure of the new Testament, and to the sprenklynge offbloude, that speaketh better then the bloude of **Abel.

Se that ye despyse not him that speaketh vnto you: for ye they escaped not which refuseth that he spake on earthe, much more shal we not escape, ye we turne awaye from him that speaketh from heauen: whose voyce shake the earth at that tyme. But now propheseth he, +sayth: +Ye yet once more wylk I shake, not the earth onely, but also heauen. No doute that same that he sayeth yet once more, signifith the remouynge awaye of those things which are shaken, as off things which are made: that ye things which are not shaken, maye remayne. Wherfore, seyngewe receaue the vnmoveable kyngdome, we haue grace, +wherby we maye serue God, ye plese him, with reuerence and godly feare. + For oure God is a consumyng fyre

LET brotherly loute cöstynge. **Be not a forgetfull to lodge straungers: for therby haue dyuerse receaued angels in to their houses vnawares. Remembre them that are in bondes, euë as though ye were bounde with them: and be myndefull off them which are in aduersite, as ye which are also in the bodye. Let wedlocke be had in pryce in all poyntes, + let ye chamber be vndefyled. For whorekeepers and aduenturers God wil judge. Let youre consuercacion be without couetousnes, +and be content with that ye haue alreade, for he hath sayde: +Ye wyl not fayle the nether forsake the, so that we maye bolyde saye: +The LORDE is my helper, and I wyl not feare what man maye do vnto me. Remembre the which haue the ouersighte of you, which haue declared vnto you the worde of God. The ende of whose couersacion ser that ye looke ypon, and folowe their faith.

Iesus Christ yesterdaie and +Todaye, + the same cöstyneth for euer. Be not caried aboute with dyuerse and straungue lernynge: for it is a good things that the herte be
stablysheth with grace, and not with meates, which haue not profiteth them, that haue had their pastyme in them. We haue an altare, wherof they haue no power to eate, which serue in the Tabernacle. For the bodies of those beestes, whose bloude is broughte in to the holy place by your prest to purghe synne, are brenn without the têtes. Therfore Iesus also, to sanctifie your people by his awne bloude, suffered without your gate. Let vs go forth threfore out of the tentes, and suffre rebuke with him: for here haue we no contynuynge crite, but we seke one to come.

C § Let vs threfore by hym offre allwayes vnto God the sacrifice of prayse: that is to say, the frute of those lippes which confesse his name. To do good and to dirstribute forget not, for with soch sacrifies God is pleased. Obey them that haue the oversighte off you, and submytte youre selues vnto them: for they watch for youre soules, even as they that must geue accoptyes threfore, that they maye do it with ioye, and not with grefe: for that is an vnprofitaile thinge for

you. Praye for vs. We haue confidence, because we haue a good conscience in all thinges, and desire to lyue honestly. But I desire you y more abundauntly, that ye so do, I maye be restored vnto you the more quicly.

The God of peace (that broughte agayne fro the deed oure LORDE Jesus the grete shepheard of the shepe thorow the bloude of the euerlastinge Testament) make you perfecte in all good workes, to do his myll, workynge in you that which is pleasaunt in his sighte thorow Iesus Christ, to whom be prayse for euer and euer Amen. I beseke you brethren, suffre the worde of exhortacione, for I haue wrytten vnto you in few wordes. Knowe our brother Timotheus, whom we haue sent from vs, with whom (if he come shortly) I wil se you. Salute the haue the oversighte of you and all y saynetes. The brethren of Italy salute you. Grace be with you all, Amen.

Sent from Italy by Timotheus.

§ Eze. 34. b.  † Iob. 10. a.  ¶ Phil. 4. c.  
§ Psal. 91. a.  ¶ Phil. 4. c.

The Epistle of S. James.

The summe of this epistle.

Chap. I.
He exhorteth to gejoyse in trouble, to be feruent in prayer with stedfast beleue, to loke for all good thinges from aboue, to forsake all vye: and thankfully to receaue the worde of God, not onely hearynge it and speakinge of it, but to do therafter in dede. True religion or deducion what it is.

Chap. II
He forbyddeth to haue any respecte of personnes, but to regarde the poore as well as the ryche, to be lounyge and mercifull, and not to boast of faith where no dedes are: for it is but a deed faith, where no good workes folowe not.

Chap. III.
What good and euell commeth thorow the tonge. The dutye of such as be lerned. The difference betwixte the wyszdom of the gospell and the wyszdom of the worlde.

Chap. IIII.
Warre and fightinge commeth of volupteousnesse. The frendishippe of the worlde is enemye before God. An exhortacion to flye slaunder and the vanite of this life.

Chap. V.
He threateneth the wicked ryche me, exhorteath vnto pacience, to beware of swearyngge, one to knowlege his fautes to another, one to praye for another, and one to laboure to brynge another to the trueth.
The first Chapter.

AMES the seruant of God and of the LORDE Jesus Christ, sendeth greting to the xij. trybes which are scattered here & there. My brethren, counte it exceedingly ioye whi ye fall in to divers temptacions, for as moche as ye knowe, how ye the triyng of youre faith bringeth pacience: and let pacience haue her perfect worke, ye maye be parfecte and sounde, lakinge nothinge.

† Ye eny of you lacke wysdrome, let him axe of God, which geneth to all men indifferently, and casteth no man in the teth: and it shall be geneth him. But let him axe in faith and wauer not. For he that douteth, is lyke the wavves of ye See, test of the wynde, and caried with violence. Nether let ye man thynke that he shall receaue eny thige of LORDE. A waunynge mynde thave ys vsutable in all his waies.

Let the brother of lowe degree rejoice, in ye he is exalted: and the rich, in ye he is made lowe. For euell as the floure of ye grasse shal he vanyshe awaye. The Sonne ryssethe with heat and the grasse wydereth, a his floure falleth awaye, and the beautie of the fasion of it perisabeth: euene so shal the ryche man perissh with his abundance.

"Happy is the man that endureth in temptation, for when he is tried, he shall receaue the crowne of life, which the LORDE hath promised to them that loue him.

Let no man saye when he is tempted, ye he is tempted of God. For God tepteth not vnto euell, nether tepteth he eny man. But euery mache is tepted, drawne awaye, a entysed of his awne coccuspecce. Thiche lust hath conceauned, she bringeth forth synne, a synne when it is finyshed, bringeth forth deeth.

Erre not my deare brethren. § Every good gift, vnto every parfait gift, is from aboue, and cometh downe from ye father of light, with whom is noe variablenes, nether is he chauenged vnto darknes. ¶ Of his awne wil he bestowe with the wordes of life, that we shulde be the yfrest frutes of his creatures.

* Wherfore deare brethren, let every man be swite to heare, slowe to speake, and slowe to wrath. For the wrath of mache worketh not that which is righteous before God.

C Wherfore laye aparte all vylthyne, all superfluite of maliciousnes, receaue with

mekues ye worde ye is grafted in you, which is able to save youre soules. ** And se that ye be doers of ye worde and not heare only, deceauntinge youre awne selues. ¶¶ For ye eny heare the worde, and do it not, he is like vnto a mache that beholdeth his bodly face in a glasse. For asonne as he hath loked on himselfe, he goeth his wyne, and forgetteth immediatly what his fashhion was. ¶¶ But who so loketh in ye perfect lawe of libertie, and continueth therin (ye he be not a forgetfull hearer, but a doar of the worke) the same shalbe happie in his dede.

Yf eny man amoung ye soune deuoute, a refrayne not his tõge: but deceaue he are herte, this mannes deuocion is in vayne. Pure deuocion and vnfiled before God the father, is this: to visit the frendlesse and widoweres in their aduersite, and to kepe hym selupe vsropped of the ¥ worlde.

The ii. Chapter.

BRETHREN, haue not the faith of oure LORDE Jesus Christ ¥ LORDE of glory in III respecte of persons. Ye ther come in to youre copane a mache with a goldye ryng and in goodly apparell, a ther come in also a poore man in ylle raymet, a ye haue a respecte to hym ye weareth the gaye cloathinge ye saye vnto hi: Sit thou here i a good place, a saye vnto ¥ poore, stonde thou there or sit here vnder my fote stole: are ye not parcillall in youre selues, and haue judged after euyll thoughtes?

Harken my deare beloved brethren. ¥¥ Hath not God chosen the poore of this worlde, which are ryche in faught, and heyeres of the kyngdom which he promysed to the that loue him? But ye haue despised the poore. Are not the ryche they which oppresse ye: a they which drawe you before judges? Do not they speake euell of that good name after which ye be named.

† Ye ye fulfill the royall lawe acordinge to the scripture which saith: § Thou shalt loue thyne neigbour as thy selue, ye do well. But yt ye regarde one person more then another, ye comit synne, and are rebuked of the lawe as trasgressours. ¶¶ Whosoever shal kepe the whole lawe, and yet fayle in one poynet, he is gyltie in all. For he that sayde: Thou shalt not commit adulterie, sayed also: thou shalt not kyll. Though thou do none adul-

† Luc. 6. e. Œ Mat. 5. b. §§ 1 Joh. 2. c. || Leu. 19. b. ¥¥ Mat. 5. a. • Leuit. 19. e. *** Ezec. 18. b.
terie, yet ye thou kill, thou art a transgresser of the lawe. So speake ye, and so do as they that shalbe judged by the lawe of libertie. *For ther shalbe judgement merciles to him that sheweth no mercy, & mercy reioiseth against judgment.

i What a vaylyth it my brethren, though a man saye he hath faith, when he hath no dedes? Can faith saue him? If a brother or a sister be naked or destitute of dayly fode, & one of you saue vnto them: Departe in peace, God sende you warmnes and fode: not withsthodinge ye geue them not tho things which are nedfull to the body: what helpeth it them? Euen so faith, ye if it haue no dedes, is deed in it selfe.

Ye a man might saye: Thou hast faith, and I haue dedes: Shewe me thy faith by thy dedes: and I wil shewe the my faith by my dedes. Beleuest thou thy ther is one God? Thou dost well. § The deuils also beleue and tremble.

Wilt thou vnderstode o thouayne man that faith with out dedes is deed: Was not Abraham oure father justified thorow workes when he offered Isaac his sonne vpon the aultar? Thou seist how thy faith wroght with his dedes, and through thy dedes was the faith made perfect: § the scripture was fulfilled which saith: ¶Abraham beleued God and it was reputed vnto him for rightewses: and he was called ¶frende of God. Ye se then how that of dedes a man is justified, and not of faith only.¶ Likewise also was not Raab the harlot justified thorow workes, when she receaued the messengers, and sent them out another waye? For as the body, with out the spretes is deed, euen so faith with out dedes is deed.

The iiij. Chapter

MY brethren, be not euery man a **master, rembryaninge how that we shall receauce the more damnacon: for in many thinges we synne all. ¶If a man synne not in worde, the same is a perfecate man, & able to tame all the body. Beholde, we put bittes into the horses mouthes ¶ they shulde obeye vs, and we turne aboute all the body. Beholde also ¶ shylppes, which though they be so gret, and are dryuen of fearece windes, yet are they turned about with a very smale hulme, whither

soeuer the violence of the gouernor wyll. Euen so the tōge is a lytll member, and bosteth great thinges.

Beholde how gret a thinge a lytll fyre kynketh, and the tonge is fyre, and a worlde of wyckednes. So is the tonge set amonge oure members, that it defilith the whole body, and setteth a fyre all that we have of nature, and is it selfe set a fyre euyn of hell.

All the natures of beastes, and of byrdes, and of serpentes, and thinges of the see, are meked and tamed of the nature of ma. But the tōge can no man tame. ¥t is an vruely euyn full of deedly poysen. Therwith blisse we God the father, and therwith curswe we men which ¶¶ are made after the similitude of God. Out of one mouth proceadeyth blessyng and cursythe. My brethren these things ought not so to be. DOTH a fountayne sende forth at one place swete water and bytter also? Can the fygge tree, my Brethren, beare olue beriies: ethere a vnle beare fygges? So can no fountayne geue bothe salt water and freshe also. If eny man be wyse and ended with laernynge amonge you, let him shewe the workes of his good couersacion in meknes that is coupled with wissdome.

But ye haue bitter enuyeenge and stryfe in youre hertes, reioyce not: neither be lyars agaynst the truth. This wiszdome descendeth not from above: but is erthy, and naturall, and dyuelishe. For where enuyeenge and stryfe is, there is vnstablenes and all maner of euell workes. But the wiszdome that is frō above, is fyrst pure, the pleasant, gentle, and easy to be entreated, full of mercy and good frutes, without judgyng, and without simulacion: yee, and the frute of rightewses is souen in peace, of the that mayntene peace.

The iiiij. Chapter

FROM whenceth commeth warre and fightynge amongeth you: come they not here hence? euyn of youre volupitousnesses that rayne in youre mēbres? Ye lust, and haue not. Ye envie and haue indignacion, and can not obtayne. Ye fight ¶ warre, and haue not, because ye axe not. Ye axe ¶ receaun not because ye axe amysse: eue to coseyme it vpō youre voluptuousnes. Ye aduoturerar, ¶ weym that breke matrimony: knowe ye not ¶ how that the frenshipp of ¶ worde is enminite

* Mat. 16. d. ¶ Mat. 7. c. ¶ 1 Io. 3. c. ¶ Mat. 8. d. ¶ Mat. 1. c. ¶ Gen. 15. b. ¶ Rom. 4. b. ¶ Gal. 3. a.

** Mat. 23. a. ¶ Eccl. 14. a. 19. c. 25. b. ¶¶ Gen. 1. d. ¶ 1 Io. 2. c. ¶ Gal. 1. b.
to godwarde? Whosoever wilbe a frende of the worlde, is made y enemie of god. Ethre
do ye thinke y the scripture sayth in vayne.
The * sprete y dwelleth in you, lusteth euend contrary to enuie: but geueth more grace.
Submit youre selues to God, and † resist the deuell, ε he wil flye fro you. Drawe yne
to God γ he wil drawe yne to you. Clense youre hondes ye synners, and pourge youre
heres ye wauerynge mynded. Suffre afflic-
cions: sorrowe ye and wepe. Let youre laughter
be turned to mornyng, and youre ioye to
henynes. * Cast dowe youre selues before the
LORDE, and he shal lift you vp. Backbyte
not one another, brethren. He that back-
ybeth his brother, and he γ judgeth his bro-
ther, backbyteth the lawe, and iudgeth the
lawe. But and yf thou iudge the lawe, thou
art not an ausserer of the lawe: but a judge.
There is one laue geuer, which is able to saue
and to distroye. †What art thou that iudgest
another man?
‡ Go to nowe ye that saye: to daye ε to
morow let vs go into socie a citie and con-
tinue there a yeare, and bye and sell, and
wynne: γ yet εa not tell what shal happē to
morowe. For what thinge is youre life? It
is euem a vapoure that apereth for a lytell
tyme, and the vanysheth awaye: For that ye
ought to say: ‡γ the LORDE wil, and γf we
lieue, vs do this or that. But nowe ye reioyce
in youre bostinges. All socie reioysynge is
euell. Therfore † to him that knoweth how
to do good, and doth it not, to him it is synne.

The 2. Chapter.

GOO to nowe ye riche men. Wepe, and
howle onoure wretchednes that shall
come vpon you. Youre riches is corrupte,
youre garminete are motheaten. Youre golde
γ youre siluer are cancred, γ the rust of them
shalbe a witnes vnsto you, γ shal eate youre
fleszcze, as it were fyre. Ye haue heaped
treasure togedder in your last dayes: ** Be-
holde, the hyre of the labourers which haue
reped dowe youre feldes (which hyer is of
you kept bace by fraude) cryeth: and the
cryes of the which haue reped, are entred in
to the cares of the LORDE Saaboth. Ye
haue lived in pleasure on the earth and in
wantaines. Ye haue noryshyd youre heretes,
as in a daye of slaughter. Ye haue co-
demned and haue killed the iust, and he
hath not resisted you.

Be pacient thherefore brethren, vnto the
comynge of the LORDE. Beholde, the
hysbade man wayeth for the precious frute
of γ earth, and hath longe patience there
vpon, vntilli he receaue the eelyr and the latter
rayne. Be ye also pacient thherefore, and sette
youre heres, for the comynge of the
LORDE draweth yne. Gродge not one
against another brethren, lest ye be damned.
Beholde, the iudge stondeth before the dore.
Take (my brethren) the prophets for an
ensample of sufferynge aduersitie, and of longe
pacience, which spake in the name of the
LORDE. Beholde we counte them happy
which endure. Ye haue hearde ‡ of γ pa-
ciéce of Iob, and haue knownen what ende the
LORDE made. For the LORDE is very
pitifulfull and mercifull.

But aboue all things my brether, sweare
ε not, nether by heauν, δ nether by earth, nether
by any other othe. Let youre ye be ye, and
yeoure naye naye: lest ye faule in to ypocracy.
Ye εeny of you be euell vexed, let hi praye.
Ye εeny of you be mery, let him singe Psalms.
Ye γeny of you be deseased amonge you, let him call
for the elders of the congregacion, γ let the
praye ouer him, and anonyte him with oyle
in the name of the LORDE: and γ prayer of
faith shal saue the sicke, and the LORDE
shal rayse him vp: and γf he haue cοmmitted
synnes, they shalbe forseuen him.

Knowlege youre fautes one to anothere:
and praye one for another, that ye maye be
healed. The prayer of a righteous man
ayeyleth moche, γf it be fenyc. ** Helias
was a mα mortall euyn as we are, and he
prayd in his prayer, that it might not rayne:
ε it rayned not on the earth by the space
of three yeares and sixe monethes. *** And he
prayd agayne, and γ heauν gauε rayne, γ γ
earth brought forth her frute.

Brethren, γf eny of you erre fro the trueth
and another convent him, let γ saye knowe
that he which convented the synner from
goynte astrayte out of his waye, shal saue a
soule fro death, and shal hyde the multitude
of synnes.

The ende of the epistle of S. James.

Deut. 24. c. Tob. 4. c. 5 Luc. 16. c. ‡ Job 1. c. 2. b.
‡ Mat. 5. d. ‡‡ 3 Reg. 17. 3 Reg. 18.
The Epistle of S. Jude.

The summe of this epistle.

He rebuketh soch as beyng blinded with their owne lustes, resist the trueth, \( \text{\textit{I}} \) that we maye knowe them the better, he sayeth they be soch as synne beastlyly agaynst nature, and despise rulers \( \text{\textit{2}} \). He exhorteith vs to edifie one another, to praye in the holy goost, to continue in loue, to looke for the comyng of the LORDE, and one to helpe another out of the fyre.

A\( \text{\textit{I}} \)UDAS the seruaunt of Iesus Christ, the brother off Iames. To the which are called, and sanctified in God the father, and preserved in Iesu Christ. Mercy vnto you, and peace and loue be multiplied.

Beloved, when I gaue all diligence to wryte vnto you of the commen saluation: it was needfull for me to wryte vnto you, to exhorte you, that ye shulde continually laboure in the faith which was once gue\( \text{\textit{2}} \) vnto the sayntes. *For there are certaine craftely crept in, of which it was wrytten afore tyme vnto soche judgement. They are vngodly, and turne the grace of oure God vnto wantanes, and denye God the onely LORDE, and oure LORDE Iesus Christ.

My minde is therfore to put you in remembrance, for as moche as ye once knowe this, how that \( \text{\textit{L}} \)ORDE (after that he had delivered the people out of Egypt) destroyed them which afterwarde beleued not. \( \text{\textit{4}} \)The angels also which kept not their first estate: but lefte their awne habitation, he hath reserved in everlastinge chaynes vnder darknes vnto the judgement of the greate daye: euen as \( \text{\textit{S}} \)odom and Gomor, and the citites aboute them (which in lyke maner defiled them selues with fornicacion and folowed strange fleshe) are set forth for an ensemble, and suffer the vengeuance of eternall fyre. Lykewyse these dremeres defyle the fleshe, despyse rulers, and speake euell of them that are in auctorite.

\( \text{\textit{9}} \)Yet Michael the archangel when he stroue agaynst the deuell, \( \text{\textit{9}} \) disputed aboute the body of Moses, durst not geue raylinge sentence, but sayde: the LORDE rebuke the. \( \text{\textit{11}} \)But these speake euell of those things which they knowe not: and what thinges they knowe naturally, as beastes which are without reason, in the thinges they corrupte them selues. \( \text{\textit{15}} \)Wo be vnto the, for they haue folowed the waye of Cain, and are vttrely geue to the erroure of Balaam for lukers sake, and peryszhe in the treason of Core.

These are spottes which of youre kindnes feast togedder, without feare, fedynghe the selues. \( \text{\textit{16}} \)Cloudes they are withouten water, caried about of wyndes, and trees without frute at gadringe tyme, twyse deed and plucked vp by the rotes. They are the ragenye waues of the see, fominge out their awne shame. They are wandrynge starres, to whō is reserved the myst of darcknes for euer.

\( \text{\textit{18}} \)Enoch the seuenth from Adam prophesied before of suche, saienghe: Behelde, the LORDE shal come with thousands of sayntes, to geue judgemen\( \text{\textit{c}} \) agaynst all men, and to rebuke all that are vngodly amonstre the, of all their vngodly dedes, which they haue vngodly committed, and of all their cruell speakynges, which vngodly synners haue spoken agaynste him.

These are murmurers, complainers, walkeinge after their awne lustes, whose mouths speake proude thinges. They haue mē in greate reverence because of avantage. But ye beloved, remembre the wordes which were spokene before of the Apostles of oure LORDE Iesus Christ, how that they tolde you vō their shulde be begylers in the last tyme, \( \text{\textit{6}} \)which shulde walke after their awne vngodly lustes. These are makers off sectes fleshlie, hauyenge no sprete.

But ye derlye beloued, edifie youre selues in youre most holy faith, prayenge in the holy goost, and kepe youre selues in the loute of God, lokinge for the mercy of oure LORDE Iesus Christ, vnto eternall life. And haue \( \text{\textit{D}} \)copassion on some, separatinge thē: and other saue with feare, pullinge them out of the fyre, and hate the fythly vesture of the fleshe.

Vnto hym that is able to kepe you, that ye faule not, and to present you faultlesse before \( \text{\textit{16}} \)presence of his glory with ioye, \( \text{\textit{y}} \) is to saye, to God oure saueoure which only is wyse, be glory, maiestie, dominion, \( \text{\textit{z}} \) power, now and for euer. Amen.

\( \text{\textit{A}} \)men.

\( \text{\textit{a}} \) Pet. 2. a. \( \text{\textit{b}} \) Nu. 14. d. \( \text{\textit{c}} \) Tob 4. b. \( \text{\textit{d}} \) Apo. 20. a. \( \text{\textit{e}} \) Gen. 19. c. \( \text{\textit{f}} \) Zach. 3. a. \( \text{\textit{g}} \) 2 Pet. 2. c. \( \text{\textit{h}} \) Gen. 4. a. \( \text{\textit{i}} \) 2 Tim. 4. a. \( \text{\textit{j}} \) Tim. 3. a. \( \text{\textit{k}} \) 2 Pet. 3. a.
The Apocalips
or revelation of S. Iphon.

The summe of the Revelation.

Chap. I.
Happie are they that heare the worde of God and kepe it. He wryteth to the seuen congregacions in Asia, seyth seuen candistickes, and in the mydde of them, one like vnto the sonne of man.

Chap. II.
He exhorteth foure congregacions to amende, and sheweth the rewardes of him that ouercommeth.

Chap. III.
He instructeth and enfournmeth the angels of thre congregacions, declaringe also the rewardes of him that ouercommeth.

Chap. IIII.
He seyth the heauen open, and the seate and one syttinge vpon it, and xxiiij. seates aboute it with xxiiij. elders syttinge vpon thē, and foure beasts prayinge God daye and night.

Chap. V.
He seyth the lābe openynge the boke, and therfore the foure beasts, the xxiiiij. elders and the angels prayse the lābe and do him worship.

Chap. VI.
The lābe openeth the vi. seales, 8 many thinges folowe the openynge therof.

Chap. VII.
He seyth the seruauntes of God sealed in their foreheads out of all nacions and people: which though they suffre trouble, yet the lābe ledeth thē, ledeth them to the fountaynes of lyuyngge water, and God shal wype awaye all teares from their eyes.

Chap. VIII.
The seventh seale is opened, there is sylence in heauen: the foure angels blowe their trompettes, and greate plages folowe vpon the earth.

Chap. IX.
The fifth and sixte angell blowe their trompettes: the starre falleth from heauen: the locustes come out of the smoke: The first wo is past: the foure angels that were bounde are lowseed, and the thirde parte of mē is kylléd.

Chap. X.
The angell hath the boke open, he sweareth there shall be nomore tyme: he gaueth the boke vnto Ihon, which eateth it vp.

Chap. XI.
The temple is measured, The seconde wo is past.

Chap. XII.
The seventh angel bloweth his trompet: There appeareth in heauen a woman clothed with the Sonne: Michael fighteth with the dragon, which persecuteth the woman.

Chap. XIII.
A beest ryseth out of the see with seuen heads and ten horns. Another beest commeth out of the earth with two horns.

Chap. XIII.
The lābe stondeth vpon the mount Sion, and the vndefyled congregacion with him: The angell exhorteth to the feare of God and telleth of the fall of Babilon.

Chap. XV.
He seyth seuen angels, hauynge seuen vyalles full of wrath.
Chap. XVI.
The angels poure out their vyalles.

Chap. XVII.
He describeth the woman sitting vpon the beast with ten horns.

Chap. XVIII.
The louers of the worlde are sory for the fall off Babilon, but they that be off God, haue cause to rejoys for his destrucction

Chap. XIX.
Prayse and thankes are geuen vnto God for iudginge the whore, and for auenginge the bloude of his seruautes. The angel wyll not be worshipped. The foules and byrdes are called to the slaughter.

The first Chapter.
THE revelation of Jesus Christ, which God gaue vnto him, for to shewe vnto his seruautes thinges which muste shortly come to passe. And he sent and shewed by his angel vnto his seruaunt Iophon whiche bare recorde of the worde of God, and of the testimonie of Iesus Christe, and of all thinges that he saw. ▲ Happy is he that readeth, and they that heare the wordes of the prophesy and kepe thoo thinges which are wyritten therin. For the tyme is at honde.

Iophon to the seuen cogregacions in Asia. Grace be with you & peace, fro him which is and which was, and which is to come, & fro the seuen spretes which are present before his trone, and from Iesus Christ which is a faithfull witnes, and first begotten of the deed: ▲ LORDE ouer ▲ kings of the earth. Vnto him that loued vs and waszhed vs fro synnes in his awne bloude, and made vs kings & Prestes vnto God his father, be glory, and dominion for euer more. Amen. Beholde, he commeth with cloudes, and all eyes shall see him: ▲ they also which peered hym. And all knyndes of the earth shal wayle. Euen so. Amen. I am Alpha and Omega, the begynninge and the endinge, ▲ sayeth ▲ LORDE almighty, which is and which was and which is to come.

Chap. XX.
The dragon is boyled for a thousand yeares. The deed arise, and receaue iudgment.

Chap. XXI.
In this chapter is describéd the new and spirituall Ierusalem.

Chap. XXII.
The ryuer of the water of life, the frutefulnesse and light of the cite of God. The LORDE geneth euers his seruauntes warnyng of thinges for to come: The angel wyll not be worshipped. To the worde of God maye nothinge be added ner mynished there from.

I Iophon youre brother and cöpanyon in tribulacion, and in the kyngdome and paciéee which is in Iesu Christe, was in the yle of Pathmos for the worde of God, and for you witnessyng of Iesu Christe. I was in the spreté on a sondaye, and herde behynde me, a gret voyce, as it had bene of a trompe, sayenge: I am Alpha and Omega, the fyrst and the lyste. That thou seist, write in a boke, and sende it vnto the cogregacions which are in Asia, vnto Ephesus and vnto Smyrrna, and vnto Pargamos, and vnto Thiatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

And I turned backe to se the voyce that spake to me. And whiche I was turned: I sawe seue golde candelstyckes, and in the myddes of the candelstyckes, one like vnto the sonne of man clothed with a lynnyn garment downe to the ground, and gyrd aboute the brest with a golden gyrdle. His heed, and his heares were whyte, as whyte woll, ▲ as snowe: ▲ and his eyes were as a flamme of fyre: and his fete like vnto brasse, as though they bréit in a fornace: and his voyce as the sounde of many waters. And he had in his right honde seue starres. ▲ And out of his mouth went a sharpe two edged swearde. And his ▲ face shone euens as the sonne in his strength.

And when I sawe hym, I fell at his fete, euens as deed. And he layde his right honde vpon me, sayenge vnto me: feare not. I am


* Dan. 7. b. 10. a. † Apo. 2. c. 19. c. ** Apo. 19. c. †† Mat. 17. a.
the fyrst, and the laste, and am alyue, and was deed. And beholde, I am alyue for ever more* and haue the kayes of hell α of deth. Wryte therfore the things which thou hast sene, and the things which are, and thy things which shalbe fullyfled here after: α the mistery of the seuen starres which thou sawest in my right honde, and the seuen golde candlestickes. The seuen starres are the angels of the seuen congregacions: And the seuen candelstycykes which thou sawest, are the seuen congregacions.

The ii. Chapter.

unto the angell of the congregacion of Ephesus wryte: These things sayth he that holdeth the seuen starres in his right honde, and walketh in the mydydes of the seuen golde candlestickes: I knowe thy workes, and thy labour, and thy pacience, α howe thou cannest not forbeare them which are euell: and examinest them which saye they are Apostles, and are not: α hast founde the lyars and hast suffered. And hast paciēce: and for my names sake hast labourd and hast not faynted. Neuertheless I haue somewhat agaynst the, for thou hast lefte thy fyrst louse. Remember therfore frō whence thou art fallen, and repent, and do the fyrst workes. Or elles I wyl come vnto the shortly, and wil remoue thy cādelstycye out of his place, excepte thou repent. But this thou hast because thou hastest ý dedes of the Nicolaitans, which dedes I also hate. Let him ý hath eares, heare, what ý sprete saith vnto the congregacions. To him that ouercommeth, will I ý geue to eate of the tree of life, which is in the mydydes of ý paradise of God.

And vnto the angell of the coğregacion of Smyrna wryte: These thinges saith he that his fyrst, and the last, which was deed, and is aliuē: I knowe thy workes and tribulation and pouerute, but thou art ryche: And I knowe the blasphemy of them which call them selues Iewes and are not: but are the coğregacion of Sathan. Feare none of the things which thou shalt sofure. Beholde, ý deuell shal cast of you in to preson, to tempete you, and ye shall haue tribulation x. daies. Be faithfull vnto the deeth, and I wil geue ý a crowne of life. Let him that hath eares, heare, what the sprete saith to the congregacions: He that ouer cómeth, shall not be hurte of the seconde deeth.

And to the angell of the congregacion in Pergamos wryte: This saith he which hath the sharpe swearde with two edges: I knowe thy workes, and where thou dwellest, euhen where Sathan seat is, and thou kepest my name, α hast not denied my faith. And in my daies Antipas was a faithful wiltne of mine, which was slayne amone you, where Sathan dwellet. But I haue a fewe things agaynst the: that thou hast there, the that mayntayne the doctryne of ** Balaam, which taung in Balak, to put occasion of syn before the children of Israel, that they shulde eate of meate dedicat vnto ydoles, and to commyt fornication. Euen so hast thou them that mayntayne ý doctryne of the Nicolaytans, which thinge I hate. But be cónter, or elles I wil come vnto the shortly, and wil fight agaynste thē with the swearde of my mouth. Let him ý hath eares, heare, what the sprete saith vnto the coğregaciones: To him that ouercommeth, wil I geue to eate māna that is hyd, and wil geue him a whyte stone, α in the stone a newe name wrytte, which no man knoweth, saunge he that receaueth it.

And vnto the angell of the coğregacion of Theatira write: This saith the sonne of God, * which hath his eyes lyke vnto a flame of fyre, whose fete are like brasse: I knowe thy workes and thy louse, servis, and faith and thy pacience, and thy dedes, which are mo at the last then at the firste. Not withstandinge I haue a fewe things agaynst the, that thou sufferest that woman ‡ Isabell (which called her selfe a prophete) to teache and to deceauce my seruantes, to make them committ fornicacion, and to eate meates offered vp vnto ydoles. And I gaue her space to repēt of her fornicacion, and she repented not. Beholde, I wil cast her into a bed, and them that commit fornicacion with her, in to gret aduersite, excepte they turne from their dedes. And I wil yflyl her childrē with deeth. And all the coğregacionis shal knowe, ý I am he which searcheth the reynes and hertes. And I wil gene vnto every one you acordynge vnto youre worke.

Vnto you I saye, and vnto other of the of

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And wryte vnto the angell of the congregation of Philadelphia: this sayth he that hath the seven spirits of God, & the seven stars. I knowe thy workes, thou hast a name that thou lyuest, and thou art deede. Be awake, and styrke the thynge which remayne, that are reddy to dye. For I haue not founde thy workes perfecte before God. Remember therfore how thou hast receaue and hearde, and holde fast, and repent. Ye thou shalt not watche, I wil come on the as a thefe, and thou shalt not knowe what houre I wil come vpon you. Thou hast a fewe names in Sardis, which haue not defyled their garments: and they shal walke with me in whyte, for they are worthy. He that overcommeth, shalbe clothed in whyte araye, and I wil not put out his name out of the boke of life, & I wil çofesse his name before my father, and before his angels. Let him ç hath eares, heare, what the sprete sayth vnto the congregacions.

And wryte vnto the angell of the çongregacio of Thiatyra, as many as haue not this lernynge and which haue not knowne the depe of Sathan (as they saye) I wil put vpô you none other burthen, but ç which ye haue already. Holde fast till I come, and whosoeuer ouer-cômeth and kepeth thy workes vpô ç ende, to him wil I geue power ouer naciones, & he shal rule them with a rodde of yron: and as the vessells of a potter, shal he brake them to sheuers. Euê as I receaue of my father, so wil I geue him ç mornynge starre. Let him ç hath eares, heare, what the sprete sayth to the çongregacions.

The iii. Chapter.

Because thou hast kept the words of my patience, therfore wil I kepe the from the houre of temptacion, which will come vpon all the worlde, to tempte them that dwell vpô the earth. Beholde, I come shortly. Holde that which thou hast, that no man take awaye thy crowne. Him that ouer commeth, will I make a pyllar in the temple of my God, and he shal goo no more out.

And I will wryte vpon him, the name of my God, and the name of ç cite of my God, newe Jerusalem, which çometh downe out of heauen from my God, and I will wryte vpô him my newe name. Let him that hath eares, heare, what the sprete saith vnto the çongregacions.

And vnto the angell of the çongregacion, which is in Laodiciâ wryte: This sayth Amen the faithfull and true witness, the begynnynge of ç creatures of God. I knowe thy workes, ç thou art nether colde nor hot: I wolde thou were colde or hote. So then because thou art bitwene bothe, and nether colde ner hote I wil spew the out of my mouth: because thou saist thou art riche and incresyd with goodes and hast nede of nothinge, and knowest not how thou art wretched ç miserable, poore, blylene, and nakyd. I counsell the to bye of me golde tryed in the fyre, that thou mayste be riche: and whyte raymente, that thou mayste be colded, that thy fylthy nackedes do not apere: anoyn thine eyes with eye salue, ç thou mayste se.

As many as I loue, I rebuke ç chasen. Be feruent therfore and repent. Beholde, I stonde at the doore ç knocke. If any man heare my voyce and opene the doore, I wil come in vnto him and will suppe with him, ç he with me. To him that ouer çometh, will I graute ç to sytte with me on my seate, euê as I ouer cam and haue sytte with my father on his seate. Let him that hath eares, heare, what the sprete saith vnto the çongregacions.

The iii. Chapter.

After this I lokke, and beholde, a doore was open in heauê, and the fyrste voyce which I harde, was as it were of a trompet talkinge with me, which sayde: come vp hydder, and I wil shewe the thynge which must be fulfylled her after. And immediatly

Amen.

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Amen.

Amen.
AND I behelde a boke wrytten with in \( \text{\textgreek{g}} \) on the backside, sealed with seue\( \text{\textgreek{g}} \) seals. And I sawe a strige angell preachinge with a loude voyce: Who is worthy to open the boke, and to loose the seales therof? And no man in heauen nor in earth, neither vnder \( \text{\textgreek{y}} \) earth, was able to open \( \text{\textgreek{y}} \) boke, neither to loke thereon. And I wepte much, because no man was founde worthy to open and to rede the boke, neither to loke thereon.

And one of the elders sayde vnto me: wepe not: § Beholde, the lyon which is off the thyre of Iuda, \( \text{\textgreek{y}} \) rote of Daviud, hath obtayned to op\( \text{\textgreek{e}} \) the boke, and to loue the seue\( \text{\textgreek{g}} \) seales therof. And I behelde, \( \text{\textgreek{g}} \) lo, in the myndes of the seate, and of \( \text{\textgreek{y}} \) foure beastes, and in the myndes of \( \text{\textgreek{y}} \) elders, stode a lambe as though he had bene kylded, which had seuen hornes and seue\( \text{\textgreek{g}} \) eyes, which are the seue\( \text{\textgreek{g}} \) spredes of God, sent in to all the worlde. And he came and toke the boke out of the right hode of him that sat vpon the seate.

And when he had taken the boke, the foure beastes and the xxiiiij. elders fell downe before the lambe, hauinge harpes and golden vialles full of odoures (which are \( \text{\textgreek{y}} \) prayers of the sayntes) and they songe a newe songe sayenge: thou art worthy to take the boke \( \text{\textgreek{g}} \) to op\( \text{\textgreek{e}} \) the seales therof: for thou wast kylded, and hast redeemed vs by thy bloud, out of all kynneddes, and t\( \text{\textgreek{g}} \)ges, and people, and nacions, \( \text{\textgreek{g}} \) hast made vs vnto oure God, kynges and prestes, and we shal raygne on \( \text{\textgreek{y}} \) earth.

\( \text{\textgreek{y}} \) And I behelde, and I herd the voyce of many angilles aboute the trone, and aboute the beastes and \( \text{\textgreek{y}} \) elders, and I herd thousand thousandes, sayenge with a loude voyce: Worthy is the lambe that was killed, to receaue power, and riches \( \text{\textgreek{g}} \) wisdome, and strenght, and honoure and glory, and blesse\( \text{\textgreek{y}} \)enge. And all creatures, which are in heauen, \( \text{\textgreek{g}} \) on the earth, \( \text{\textgreek{g}} \) under the earth, \( \text{\textgreek{y}} \) in the see, \( \text{\textgreek{g}} \) all \( \text{\textgreek{y}} \) are in the, herd I sayenge: bles\( \text{\textgreek{y}} \)inge, honoure, glory, \( \text{\textgreek{g}} \) power, be vnto him, \( \text{\textgreek{y}} \) sitteth vp\( \text{\textgreek{e}} \) the seate, and vnto the l\( \text{\textgreek{a}} \)be for euermore. And the foure beastes saide: Amen. And \( \text{\textgreek{y}} \) xxiiiij. elders fell vpon their faces, and worshipped him that lyueth for euermore.

AND I sawe when the l\( \text{\textgreek{a}} \)be opened one of the seales, \( \text{\textgreek{g}} \) I herde one of the foure beastes saye, as it wer the noyse off thonder: come and se. And I sawe, and beholde there was a whyte horsse, and he \( \text{\textgreek{y}} \) sat on him had a bowe, and a crowne was geuen vnto him, and he went forth conqueryenge and for to ouercome. And where he opened the seconde seale, I herde the seconde beaste saye: come and se. And there went out another horsse that was reed, \( \text{\textgreek{g}} \) power was geuen to him that sat there on, to take peace
from the earth, and that they shulde kyll one another. And there was genê vnto him a gret swearde.

And when he opened the thyrde seale, I herde the thyrde beeste saye: come se. And I behelde, and lo, a blacke horse: and he that sate on him, had a payre of balances in his honde: And I herde a voyce in the myydes of the foure beeastes saye: a measure of whete for a peny, and thre measures of barley for a peny: and oyle and wyne se thou hurte not.

And when he opened the fourth seale, I herde the voyce of the fourthe beeaste saye: come and se. And I looked, and behelde a pale horsse, and his name that sat on him was deeth, and hell followed after him, and power was genê vnto them over the fourthe parte of the earth, to kyll with swearde, and with honger, and with deeth, of the vermen of the earth.

And when he opened the fyfte seale, I sawe vnder the anltre, the soules of them which were kylledy for the worde of God, and for their testimony which they had, and they cryed with a lowde voyce sayenge: How longe tarest thou LORDE holy and true, to judge oure bloude on them that dwell on the earth? And longe whyte garmentes were geuen vnto euery one of them. And it was sayde vnto them, that they shulde reste for a lytle season, vntill the number of their felowes, and brethren, and of them that shulde be killed as they were, were fulfilled.

And I behelde when he opened the sixte seale, and loo, there was a gret earthquake, and euere sonne was as blacke as acke cloth made of heare. And the mone waxed euë as blone: and the starres of heauen fell vnto the earth, euene as a fygyree tree castith from her fygyres, when she is shaken off a mighty wynde. And heauen vanysched awaye, as a scroll when it is rolled togedder. And all mountayns and yles, were moued out of their places. And the kynges of euere earth, and the grete men, and the riche men, and the chefe captyynes, and the myghte men, and euery free man, hyd them selues in dennes, and in rockes of euere hyles, and sayde to the hyles, and rockes: fall on vs, and hyde vs from the presence of him that sytteth vpon the seate, and from the wrath of the lambe, for the grete daye of his wrath is come. And who can endure it?

AND after that sawe I foure angels stode on euere corner of the earth, holdinge euere wyndes of euere earth, euere wyndes shulde not blowe on euere earth, nether on euere see, nether on eny tre. And I sawe another angel ascende fro the rynginge of the sonne: which had the seale of euere lyninge God and he cryed with a loude voyce to the foure angelles (to whom power was geuen to hurt the earth and the see) sayenge: Hurt not the earth nether the see, nether the trees, till we have sealed the seruautes of oure God in their forheddes.

And I herde the nombre of them which were sealed, and there were sealed an c. and xliij. M. of all the trybes of the children of Israel. Of euere trybe of Juda were sealed xij. M. Of the trybe of Ruben were sealed xij. M. Of the trybe of Gad were sealed xij. M. Of the trybe of Asser were sealed xij. M. Of the trybe of Neptalym were sealed xij. M. Of euere trybe of Manasses were sealed xij. M. Of the trybe of Symeon were sealed xij. M. Of the trybe of Levi were sealed xij. M. Of the trybe of Issacar were sealed xij. M. Of the trybe of Zabulon were sealed xij. M. Of the trybe of Ioseph were sealed xij. M. Of the trybe of Beniamin were sealed xij. thousande.

After this I behelde, and lo, a gret multitude (which no man coulde nombre) of all naciones and people, and tonges, stode before the seate, and before the lambe, clothed with longe whyte garmentes, and palmes in their hondes, and cryed with a loude voyce, sayenge: saluacion be ascribed to him euere sytteth vpon the seate of oure God, and vnto the lambe. And all the angelles stode in the compasse of the seate, and of the elders and of the foure beeastes, and fell before euere seat on their faces, and worshipped God, sayenge, Amen: Blessinge and glory, wisdome and thanks and honour, and power and might, be vnto oure God for euermore Amen.

And one of the elders answered, sayenge vnto me: what are these which are arayed in longe whyte garnettes, and whence eam they? And I sayde vnto him: LORDE thou wotest. And he sayde vnto me: these are they which eam out of grete tribuilation and made their garmentes large, and made the whyte in the
bloude of the lambe: therfore are they in the presence of the seate of God, and serue him daye and night in his temple, and he that sytteth in the seate, wyll dwell amonste them. They shal honger * no more, nether thyrst, nether shal the sonne lyght on them, nether any heate. For the labe which is in the myddes of the seate, shal fede them, and shal leade them vnto fountaynes of lyuynge water, and God shal wyse awaye all teares from theire eyes.

The viii. Chapter.

A ND when he had opened the seventh scale, there was silëce in heauen aboute the space of halfe an houre. And I sawe seuen angels stondinge before God, and to them were geuen seuen trompettes. And another angell cam and stode before the aultre, haunya ge a golden senser, and moch of odoure was geuen vnpo him, that he shulde offre of the prayers of all saynte vpyn the golden aultre, which was before the seate. And the smoke of the odoure which came of the prayers of all saynte, ascended vppe before God out of the angellies honde. And the angell toke the senser, and fylled it with fyre of the aultre, and caste it in to the earth, and voyces were made, and thôdrynges and lightnynges, and earthquake.

B And the seuen angels which had the seuen trompettes, prepared them selues to blowe. The first angell blewe, and there was made haule and fyre, which were myngled with bloud, they were cast in to the earth: and the thyrde parte of trees was burnt, and all grene grasse was brent. And the seconde angell blewe: and as it were a great mountayne burnynge with fyre was cast in to the see, and the thyrde parte of the see turned to bloud, and the thyrde parte of the creatures which had life, dyed, and the thyrde parte of shippes were destroyed.

And the thyrde angell blewe, and there fell a greate starre from heauen, burnynge as it were a lampe, and it fell in to the thyrde parte of the ryners, and in to fountaynes of waters, and the name of the starre is called Wormwod. And the thyrde parte of the waters was turned to Wormwod. And many men dyed of the waters, because they were made bytter. And the fourth angell blewe, and the thyrde parte of Sone was smyttynge, and thyrde parte of the mone, and thyrde parte of starres: so that the thyrde parte of them was darckned. And the daye was smyttynge, that the thyrde parte of it shulde not shine, and lyke wyse the nyght. And I be-helde, and herde an angell flyyenge thorowe the myddes of heautë, and sayenge with a lowde voyce: Wo, wo to the inhabiteres of the earth, because of the voyces to come of the trompe of the thrë angels which were yet to blowe.

The ix. Chapter.

A ND the fyfte angell blewe, I sawe a starre fall from heauen vnpo the earth. And to him was geuen the kyaye of the bottomlesse pyt. And he opened the bottomlesse pyt, and there arose the smoke of a greate fornace. And the sunne and ayer were darkned by the reason of the smoke of the pyt. And there came out of the smoke locustes vpon the earth: and vnto the was geuen power as the scorpions of the earth haue power. And it was sayde vnto them, that they shulde not hurt the grasse of the earth: nether eny grene thinge: nether eny tre: but onely those men which haue not the seale in their for-hedes, and to them was cómaundd, that they shulde not kyll the, but that they shulde be vexed fyue monethes, and their payne was as the payne that cómeth of a scorpion, when he hath stonge a man. And in those dayes shal men seke deeth, and shal not fynde it: and shal desyre to dyne, and death shal flye from them.

And the similitude of the locustes was lyke vnto horses prepared vnto battayll, and on their heads were as it were crownes, lyke vnto golde: and their faces were as it had bene the faces of men. And they had heere as the heere of wemen. And their tethe were as the tethe of lyons. And they had habber-gions, as it were habberergions of yron. And the sounde of their wynge, was as y sounde of charrettes whë many horses runne together to battayle. And they had tayles lyke vnto scorpions, and there were stynges in their tayles. And their power was to hurt më fyue monethes. And they had a kinge ouer them, which is the angel of the bottomlesse pyt, whose name in the hebrew tonge, is Abadon:

but in the greke tonge, Apollion. One wo is past, and beholde two woes come yet after this.

And the sixte angel blewe, and I herde a voyce from the fourc corners of the golden aultre which is before God, sayenge to the sixte angel, which had the trompe: Lowse the foure angels, which are bounde in the great ryuer Eufrates. And ryuer angels were lowsed, which were prepared for an houre, for a daye, for a moneth, and for a yeare, for to see the thyrde parte of men. And the nombre of horsmen of warre, were twenty tymes x M. And I herde ry nombre of them. And thus I sawe the horses in a vision, and them that sat on the baunge fyry habbergions of a yelowe and brymstony colour, and the heads of they horses were as the heads of lyons. And out of their mouthes went forth fyre, and smoke, and brymstone. And of these thre was the thirde parte of men killed: that is to saye, of fyre, smoke, and brymstone: which proceeded out of the mouthes of thee: For their power was in their mouthes and in their tayles: for their tayles were like vnto serpètes, and had heads, and with the they dyd hurt: And the remnant of the mie which were not killed by these plages, repèted not of the dedes of their hondes, they shulde not worshippe deuels, and ymageis of golde, and syluer, and brasse, and stone, and of wod, which nether can se, nether hare, nether go. Also they repented not of their murthour, and of their witchcraft, nether of their whordeone, nether of their thefte.

The vi. Chapter.

And I sawe another mightye angell come doune fro heauen, clothed with a cloude, and the rayne bowe vpone his head. And his face as it were ry Sonne, and his fete as it were pyllars of fyre: and he had in his honde a lytely boke open: and he put his right fote vpon ry see, and his lifte fote on ry earth. And cryed with a lowde voyce, as when a lyon roareth. And when he had cryed, seuen thondres spake their voyces. And when the seuen thondres had spoke their voyces, I was aboute to wryte. And I herde a voyce from heauen sayenge vnto me: seale vpon those thinges which the seuen thondres spake, and wryte them not.

And the angel which I sawe stonde vpon the se, and vpon the earth, lifte vppe his honde to heauen, and swore by him that fineth for euermore, which created heauen, and the thinges that there in are, and ry see, and the thinges which are therin: that there shalbe nomore tyme: but in the dayes of the voyce of the seuenth angel, when he shal beginne to bloue, the mistery of God shalbe fynisshed, as he preched by his seruantes the propheteis.

And the voyce which I herde from heauen, spake vnto me agayne, and sayde: go and take the lytely boke which is open in the honde of the angel, which stondeth vpon the see, and vpon the earth. And I went vnto the angel, and sayde vnto him: gene me the lytely boke. And he sayde vnto me: *Take it, and eate it vp, and it shal make thy belly better, but it shalbe in thy mouth as swete as hony. And I toke the lytely boke out of his honde, and ate it vp, and it was in my mouth as swete as hony, and as sone as I had eaten it, my belly was better. And he sayde vnto me: thou muste prophesy agayne vnto the people, and to the Heythen, and tongs, and to many kynges.

The vii. Chapter.

And there was geuen me a rede lyke a vnto a rodd, and it was sayde vnto me: *Ryse and mete the tèple of God, and the aultre, and them that worshippe therin: and the quyre which is within the temple, cast out, and mete it not: for it is geuen vnto the Gentyles, and ry holy cite shal they t readiness vnderfote xilij. monethes. And I wil geuen power vnto my two wytnesses, and they shal prophesy M. ij. c. and xi. dayes clothed in sacke cloth. These are two olyue trees, and two candelstykkes, stondinge before the God of the earth.

And by eny man wil hurt them, fyre shal procede out of their mouthes, and consume their enemies. And by eny ma wil hurt the, this wyse muste he be kylled. These haue power to shut heauen, that it rayne not in the dayes of their prophesyinge: and haue power ouer waters, to turne them to bloue, and to Smythe the earth with all maner plages, as oftene as they will.

And when they haue fynisshed their testimony, the beest that cam out of the bottom-
lesse pyt, shal *make warre agaynst thē, and shal ouer come them, and kyll thē. And their bodies shal lye in the strects of the greate cite, which spirittully is called zodom and Egypte, where oure LORDE is crucified. And some of the people and kynredes, and tonges, α of the naciës, shal se their bodies, thre dayes, and an halfe, and shal not suffre their bodies to be put in graves. And they that dwell vpō the earth, shal reioyce ouer them and be glad, and shal send gifts one to another: for these two prophetes vexed them that dwelt on the earth.

*And after three dayes and an halfe the sprette of life from God, entred in to them. And they stode vp vpon their fete: * greate feare came vpon them which sawe them. And they herde a greate voyce from heauen, sayenge vnto them: Come vp hidden. And they ascended vp in to heauen in a cloude, and their enemies sawe thē. And the same houre was there a greate earthquake, α the tenth parte of the cite fell, and in the earth-cell were slayne names of men seuen M. and the remnaunt were feared, and gane glory to God of heauen. The seconde wo is past, and beholde, the thyrde wo wyl come anone.

And there appeared a greate token in heauen. A woman clothed with the Sonne, and the mone vnder her fete, and vpon her heed a crowne of twelve starres. And she was with childe, and eryed trauaullinge in byrth, and payned redy to be delyuered. And there appeared another token in heauen, and beholde a greate reed dragon, hauinge seuen heads, and ten horns and seue crownes vpō his heads: and his tayle drue the thyrde parte of the starres, and cast them to the earth.

And the dragon stode before the womā, which was ready to be delyuered: for to de-voure her childe as sone as it were borne. And she brought forth a man childe, which shulde rule all nacionis with a rod of yron. And her sonne was taken vp vnto God, and to his seate. * And the woman fled in to wyldernes, where she had a place prepared off God, that they shulde fede her there a M. i. C. and lx. dayes.

And there was a greate batayll in heauen. Michael and his angels foughte with the dragon, and the dragon fought and his angels, and preuayled not, nether was their place founde eny more in heauen. And the greate dragon that olde serpent (called the deuell and Sathanas) was cast out. Which diseued all the worlde. * And he was cast in to the earth, and his angelles were cast out with him also.

And I haue a lowde voyce, which sayde in heauen: Now is saluation, and strength and the kyngdome become oure Gods, and y power his Christes: For he is cast downe, which accused them before God daye and night. And they ouercame him by the bloude of the lambe, and by the worde of their testimony, and they loued not their lyues vnto the deeth. Therfore reioyce ye heauens, and ye that dwell in them. Wo to the inhabiteres of the earth, and of the see: for the deuell is come downe vnto you, which hath greate wrath, because he knoweth, that he hath but a short tymne.

And when the dragon sawe, that he was cast vnto the earth, he persecuted the woman, which brought forth the man childe. And to the woman were geue two wynges of a greate eagle 5that she might flye in to the wyldernes, in to her place, where she is noryszhed.

A

ND the seuenthe angell blew, and ther were made greate voyces in heauen, sayenge: the kyngdome of this worlde are oure LORDES and his Christes, and he shal reigne for euermore. And the foure and twentye Elders, which sat before God on their seats, fell vpon their faces, and worshipped God sayenge: we gene the thankes LORDE God allmyghte: which art and wast, and art to come, for thou hast receaved thy greate might, and hast rayned. And the Heythen were angry, α thy wrath is come, and the tymne of the deed that they shulde be judged, and that thon shuldest geue rewarde vnto thy seruauntes the prophetes and saynetes, and to thē that feare thy name, small 5 greate: and shuldest destroie them which destroie the earth. And the temple of God was opened in heauen, and there was sene in his temple the arke of his testament: and there followed lightnynges, and voyces, and thondrynges and earth quake, and a greate hayle.

\* Apo. 12. e. Luc. 10. b.  ḡ Apoc. 12. c.
The viii. Chapter.

And I saw a beast rise out of the sea, having seven heads, and x. horns, and upon his horns x. crownes, and vpó his heed, the names of blasphemy. And the beast which I saw was lyke a catt of the mountayne, and his fete were as the fete of a bear, and his mouth as the mouth of a lyon. And vpó drago gane him his power and his seate, and greate auctorite: and I sawe one of his heads as it were wounded to death, and his dedly wounde was healed. And all the worlde wôdred at the beast, and they worshipped the dragon which gane power vnto the beast, and they worshipped the beast, sayenge: who is like vnto the beast? who is able to warre with him?

And there was geuen vnto him a mouth to speake greate thinges v blasphemies, and power was geuen vnto him, to do xlij. monethes. And he opened his mouth vnto blasphemy against God, to blaspheme his name, and his tabernacle and them that dwell in heauen. And it was geuen vnto him to make warre with the sayntes, and to ouercome them. And power was geuen him ouer all kyned, tonge, and nacion: and all that dwell vpon the earth worship him: whose names are not wrytten in the boke of life of the lambe, which was kylded from the beginnyng of the world. Yf eny man haue an eare, let him heare. He that leadeth in to captiuitie, shall go in to captiuitie: He that killeth with a swarde, must be killed with vp swarde. Heare is the pacience, and the faith of the sayntes.

And I behelde another beast commynge vp out of the earth, and he had two horns like a lambe, and he spake as dyd the drago. And he dyd all that the first beast coulde do in his presence, and he caused the earth, and them which dwell therein, to worshippe the fyrst beast, whose deedly woude was healed. And he dyd greate wonders, so that he made fyre come downe from heau[n] in the sight of men. And decaewed them that dwelt on the earth by vpó means of those signes which he had power to do in the sight of the beast, sayenge to them that dwelt on the earth: that they shulde make an ymage vnto the beast, which had the wounde of a swarde and dyd lyue.

And he had power to geue a spryte vnto the ymage of the beast, and that the ymage of the beast shulde speake, and shulde cause, that as many as wolde not worshippe the ymage of the beast, shulde be kylded. And he made all bothe smale and greate, ryche and poore, fre and bond, to receaue a marke in their right hondes, or in their forheades. And that no man might by or sell, sawe he vpó had vpó marke, or the name of the beast, ether the nombre of his name. Here is wisdome. Let him that hath wyt, count the nombre of the beast. For it is the nombre of a man, and his nombre is xise hundred, thre score and sise.

The riiij. Chapter.

And I loked, and lo, a lambe stode on the moût Syon, and with him, C. and xliij. thousande hauynge his fathers name wrytten in their forheades. And I herde a voyce from heauen, as the sounde of many waters, and as the voyce of a greate thondre. And the voyce that I herde, was as the harpers that playe vpon their harpers. And they songe as it were a newe songe, before the seate, vpó before vpó foure beestes, and the elders, and no man coulde learne vpó songe, but the hundred and xliij. M. which were redeemed from the earth. These are they, which were not deffyled with wemen, for they are virgyns. These folowe the lambe whither soouer he goth. ¶These were redeemed from men, beyng the fyrst frutes vnto God and to the lambe, and in their mouthes was founde no gyle. For they are with oute spot before the trone of God.

 Дан. 7. б.  Апок. 17. с.  Дан. 7. а.  Апок. 11. б.  †Дан. 11. ф.  ‡Ген. 9. а.  Мат. 26. с.

‡Апок. 14. с.  || 1 Кор. 6. с.  Апок. 5. б.
And I saw an angel fly in the myddes of heaven hauing an everelastinge Gospell, to preache vnto them that syt and dwell on the earth, and to all nacions, kinreddes, and toges and people, sayenge with a loude voyce: Peare God, and gene honour to him, for the houre of his judgement is come: and worshippe him *that made heauen and earth, and the see, and the fountaynes off water. And there folowed another angell, sayenge: *She is fallen, she is fallen: euè Babilon that greate cite, for she made all nacions drynke of the wyne off hyr whordome.

And the thyrde angell folowed thè, sayenge with a loude voyce: Yf eny man worshipp the beest and his ymage, and receaue his marke in his forshed, or on his honde, the same shall drynke of the wyne of the wrath of God, which is pouered in the cuppe of his wrath. And he shalbe pynyszhed in fyre and brymstone, before the holy Angells, and before the lambe.

*And the smoke of their torment ascendeth vp euermore. And they have no rest daye ner nyght, which worshipp the beast and his ymage, and whosoeuer receaue the prytnt of his name. *Here is the pacience of sayntes. Heare are they that kepe the communemente and the faith off Iesu.

And I herde a voyce from heauen, sayenge vnto me: wryte: Blessed are ¥ deed, which here after dye in the LORDE. Yee the sprete sayeth, that they rest from their laboures, for their workes folowe them. And I loked and beholde, a whyte cloude, and vpò ¥ cloude one syttyngne like vnto the some of man, hauinge on his heed a golden crowne, and in his hode a sharpe syckle. And another angell came out of the temple, cryengne with a loude voyce to him *that sat on the cloude: ¥Thruste in thy sycke and reece: for the tyme is come to reece, for the corne of the erthe is rype. And he that sat on ¥ cloude thrust in his sycke on the erthe, and the erthe was reeceped.

And another angell came out of the temple, which is in heauen, hauinge also a sharpe syckle. And another angell came out of the altare, which had power ouer fyre, and cryed with a loude crye vnto hym that had the sharpe syckle, and sayde: Thruste in thy sharpe syckle, and gather the clusters of ¥ erthe, for his grapes are rype. And the angell thrust in his sycke on the erthe, and cut downe the grapes of the wynyarde of the erthe, and cast them in to the greate wynefat of ¥ wrath of God: ¥ the wynefat was trodden without the cite, and bloude came out of the fat, euè vnto the horesse brydles by the space of a thousande and sise hundredth furlonges.

The rv. Chapter.

AND I saw another signe in heauen grett ¥ a mervellous, vii. angells havinge the seven laste plages, for in ¥ is fullylled the wrath of god. And I sawe as it were a glassye see, mingled with fyre, and them that had gotten victory of the beest, and of his ymage, and of his marke, and of the nombre of his name, stonde on the glassye see, hauinge ¥ harpes of God: and they songe the songe of Moses the seruant of God, and the songe of the lambe, saynge: Greate and maruellous are thy workes LORDE God almyghty, Iust and true are thy wayes, thou kynge of sayntes. ¥ Who shal not feare the O LORDE and gloryfie thy name? For thou only art holy, for all gêtles shall come and worshipp before the, for thy judgmenetes are made manyest.

And after that, I loked, and beholde, the temple of the Tabernacle of testimony was open in heauen, and the seuen angells came out of the temple, which had the seuen plages, clothed in pure and bryght lynne, and hauynge their brestre gyrded with golden gerdelles. And one of the foure beestes gaue vnto the seuen angells seuen golden vialles, full of the wrath of God which liueth euermore. ¥ The temple was full of smoke for the glory of God, and for his power, and no man was able to entre in to the temple, till the seuen plages of the seue angels were fulfilled.

The rvo. Chapter.

AND I herde a greate voyce out of the temple, sayenge to the seuen angells: ¥ go youre wayes, poure out youre vialles of wrath vpon the erthe. And the fyrst went, and poured out his viall vpon the erthe, and there fell a noysom ¥ a sore bouch vpon the men which had the marke of the beest, and

The second angel poured out his vial upon the sea, and it became as blood of a great beast. And every skiff and every vessel that floated on the sea with merchant mariners, and every seabird and every passerby in the sea, was killed by the blood that issued from the vial of the second angel.

The third angel poured out his vial upon the rivers and springs of waters, and they became blood. And every living thing, wherever he found it, died, because of the water that issued from the vials of the three angels' judgments.

The seventh angel poured out the last of the seven vials of God's wrath on the earth. And there was a great earthquake, as a huge firestorm, and a great tempest. And the sun became as black as pitch, and the moon became as red as blood, and the stars fell from the sky, as if they were ashes. And the clouds poured out a multitude of locusts, which entered the earth like a great army. And they bit and stung the people, just as a scorching heat does a field.

* Mat. 24. d. Luc. 12. c. 1 Tess. 5. a. 2 Pet. 3. b.
The Revelation of John.

Chapter xviii.

And after that I saw another angel come downe frō heauen, hauinge great power, and ṣ earth was lyghtned with his bryghtnes. And he cryed mightely with a stronge voyce, sayenge: ṣ She is fallen, she is fallen, cœn greate Babilon, and is become the habitacion of devells, and ṣ holde of all foule spretes, and a cage of all vncomely and hatefull byrdes: for all naciōs haue dronken of the wyne of the wrath of her whordome. And the kynges of the earth haue committed fornicacion with her, and her marchauntes are wexed ryche of the abundance of her pleasures.

And I herde another voyce from heauen sayenge: ṣCome awaie from her, wy people, that ye be not partakers of her synnes, lest ye receaue of her plages. For her synnes are gone vp to heauen, and the LORDE hath remembred her wyckednes. Rewarde her euon as she rewarded you, and geue her doubbe aordinginge to her workes. And poure in doubbe to her in the same cuppe, which she fyllde vnto you. And as moche as she

* And ṣ ten horrnes which thou sawest, are ten kynges, which haue not yet receaued the kyngdome, but shal receaue power as kynges at one houre with ṣ beast. These haue one mynde, and shal gene their power and streareth vnto ṣ beeste. These shal fyght with the lambe, and the lybre shal ouercominge them: For he is ṣ LORDE of all lorde, and kynge of all kynges: and they that are on his syde, are called, and chosen and faithfull.

And he saide vnto me: The ṣ waters which thou sawest, where ṣ whorre sytth, are people, and folke, and naciouns, and tonges. And the ten horrnes, which thou sawest vpon the beest, are they that shal hathe the whore, and shal make her desolate, and naked, and shall eate hir fleshe, and burne hir with fyre. For God hath put in their hertes, to fulfill his wyll, and to do with one consent, for to gene hir kyngdome vnto the beest, vntill the wordes of God be fulfyllde. And the womā which thou sawest, is that greate cite, which raingeth ouer the kynges of the earth.

The xvii. Chapter.

And that was, and is not, is euç the eght, and is of the seuen, and shal go in to destruction. ṣ And ṣ ten horrnes which thou sawest, are ten kynges, which haue not yet receaued the kyngdome, but shal receaue power as kynges at one houre with ṣ beast. These haue one mynde, and shal gene their power and streareth vnto ṣ beeste. These shal fyght with the lambe, and the lybre shal ouercominge them: For he is ṣ LORDE of all lorde, and kynge of all kynges: and they that are on his syde, are called, and chosen and faithfull.

And he saide vnto me: The ṣ waters which thou sawest, where ṣ whorre sytth, are people, and folke, and naciouns, and tonges. And the ten horrnes, which thou sawest vpon the beest, are they that shal hathe the whore, and shal make her desolate, and naked, and shall eate hir fleshe, and burne hir with fyre. For God hath put in their hertes, to fulfill his wyll, and to do with one consent, for to gene hir kyngdome vnto the beest, vntill the wordes of God be fulfyllde. And the womā which thou sawest, is that greate cite, which raingeth ouer the kynges of the earth.

gloryfied her selfe and lyued wantanly, so much poure ye in for her of punyszmemt, and sorowe, for she sayeth in her herte: ṣ I syt beinge a quene, and am no wyddowe, and shal se no sorowe. Therfore shal her plages come at one daye, death, and sorowe, and honger, and she shalbe brūt with fyre: for stronge is the LORDE God which shal judginge her.

And the kynges of the earth shal bewepe her and wayle ouer her, which haue committed fornicacion and lyued wantanly with her, when they shal se the smoke of her burnyngæ, and shal stoude a farre of for feare of her punyshment, sayenge: Alas, Alas, that greate cite Babylon, that mighty cite: For at one houre is thy judgment come. And the marchauntes off the earth shal wepe and wayle in them selues, because no man will bye their ware eny more, the ware of golde, and syluer, and of precious stones, off pearle, sylke, and purple, and skarlet, all Thynen wod, and all manner vessels of yuer, and all manner vessels of most precious wod, and of brasse, and of yron, synonomym and odours, and oyntmenites, and frankynsence, and wyne, and oyle, and fyne floure, and wheate, and catell, and shepe, and horses, and charrettes, and bodyes and soules of men.

And the apples that thy soule lustede after, are departed from the. And all thinges which were deyntie, and had in pryce, are departed from the, and thou shalt fynde them no more. The marchauntes of these thinges which were wexed ryche by her, shall stonde a farre of for feare of the punyshment of her, wepynge and waylinge, and sayenge: alas alas, that greate cite, that was clothed in sylke, and purple, and scarlet, and decked with golde, and precious stone, and pearles: for at one houre so greate ryches is come to naught.

And every shippæ gouernor, and all they that occupie shippes, and shippmen which worke in the see, stode a farre of, and cryed, when they sawe the smoke of her burnyngæ, and sayde: what cite is like vnto this greate cite? And they cast dust on their heads, and cryed wepynge, and waylinge, and sayde: Alas, Alas the greate cite, wherin were made ryche all that had shippes in the see, by the reason of her wares: for at one houre is she made desolate.


Rejoyce over her thou heauē, and ye holy Apostles, and prophete: for God hath geuen youre iudgments on her. And a mighty angell toke vp a greate stone lyke a mylstone, and cast it in to the see, sayenge: with suche violencē shal that greate cite Babylon be cast, and shalbe founde nomore. And the voyce of harpers, and musicians, and of pypers, and trompetters, shalbe herde no more in the: and no craftes man (of what soever craft he be) shalbe founde any more in the: * and the voyce of the brydegrome and of the bryde, shalbe herde nomore in the for thy marchauntes were prynces of the earth. And with thyn inchauntment were deceaued all nacions: and in her was founde the bloude of the prophetes, and of the sayntes, and of all that were slayne vpō the earth.

The rix. Chapter.

And after that, I herde the voyce of much people in heaven, sayenge: Alleluia. Saluacon and glory and honour, and power be ascribed to the LORDE oure God, for true and righteous are his iudgments, because he hath iudged the greate whore (which did corrupt ye earth with her fornicacion) and hath auenged the bloude of his seruautes of her hand. And agayne they sayde: Alleluia. * And smoke rose vp for euermore. And ²xxxiiij: elders, ² the foure beestes fell downe, and worshipped God that sat on the seate, sayenge: Amen: Alleluia. And a voice came out of the seate, sayenge: praise oure LORDE God all ye that are his seruautes, ² ye that feare him both small and great.

And I herde the voyce of much people, euē as ye voyce of many waters, ² as ye voyce of stronge thondrynges, sayenge: Alleluia, for God omnipotent raigneth. Let vs be glad and rejoyce, and geue honour to hym: for the mariaige of the labe is come, and his wife made her selfe ready. And to her was graunted, that she shulde be arrayed with pure and goody sylke. (As for the sylke, it is the rightewesnes of sayntes.) And he sayde vnto me: ²Blessed are they which are called vnto the Lambes supper. And he sayde vnto me:

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AND I saw an angell come doune from heaven, hauinge the keye of the bottomlesse pyt, and a gret chayne in his honde, 

And he took the dragon that olde serpent (which is the devell and Satan) and he bounde him a thousand yeares: and cast him in to the bottomlesse pyt, and he bounde him, and set a seale on him, that he shuld diseaue the people nomoare, tyll the thousand yeares were fulfilled. And after that muste he be loswed for a litle season.

And I sawe seates, and they sat vpon them, and the judgement was geuen vnto them: and I sawe the soules of them that were beheaded for the wittes of Isu, and for the worde of God: which had not worshipped the beest, neither his ymage, neither had taken his marke vpon their forheades, or on their hondes: and they lyued, and rayaigned with Christ a thousand yeare: but the other of the deed men lyued not agayne, vntill the thousand yeare were fynishyd. This is that first resurrection. Blessed and holy is he that hath parte in the first resurrection. On soch hath the seconde deeth no power, but they shalbe the prestes of God and of Christ, and shal rayaigne with him a thousande yeare.

And when the thousand yeares are expyre, Satan shalbe loswed out of his preson, and shal goe out to deceaue the people which are in the foure quarters of the earth. 

And I sawe Gog and Magog, to gadder them togedder to batayle, whose nombre is as the sonde off the se: and they went vp on the playne of the earth, and compad the tentes of the sayntes aboute, and the beloued cite. And fyre cam doune from God out of heauen, and deuoured them: ¶ and the deuell that diseaued them, was cast in to a lake of fyre and brymstone, where the beest and the false prophet were, and shalbe tormented daye and night for euermore.

And I sawe a gret whyte seate, and him that sat on it, from whose face felde awaye both the earth and heauen, and their place was nomoare founde. ¶ And I sawe the deed, both gret and small stonde before God: And the bokes were openned, and another boke was openned, which is (the boke) of life, and the deed were judged of the thinges which were wrytten in the bokes accordinge to their deedes: and the see gaue vp her deed, which were in her, and deeth and helle deluyered vp the deed, which were in them: and they were judged every man accordynge to his deedes. And deeth and helle were cast in to the lake of fyre. This is that second deeth. And whoseuer was not founde wrytten in the boke olfe, was cast in to the lake of fyre.

AND I sawe a newe heauen and a newe earth. For the first heauen, and the first earth were vanished awaye, and there was nomoare See. And I Hen sawe that holy cite newe Ierusalem come doune from God out of heauen, prepared as a bryde garnished for hys husband. And I herde a greate voyce from the seate, sayenge: beholde, the tabernacle of God **is with men, and he wil dwell with them. And they shalbe his people, and God him selfe shalbe with the, and shalbe their God. ¶ And God shal wipe awaye all teares from their eyes. And there shalbe nomoare deeth, nether sorowe, nether shal there be eny more payne, for y olde thinges are gone. And he that sat vpon the seate, sayde: ¶ Beholde, I make all thinges newe. And he sayde vnto me: wryte for these wordes are faithfull and true.

And he sayde vnto me: it is done. §§ I am Alpha and Omega, the begynynge, and the ende. I wil geue to him that is a thyrst of the well of the water of life fre. He that ouercommeth, shal inheret all thinges ¶ I wil be his God, and he shalbe my sonne. But the fearefull and vnbelieuyng, and the abominable, and murthurers, and whormongers, and sorcerers, and ydolaters, ¶ all Iyars, shal hauue their parte in the lake, that burneth with fyre and brymstone, which is the seconde death.

And there came vnto me one of the seuen angels, which had the seuen vials full of the seuen last plages: and talked with me, sayenge: come hydder, I wil shewe the the bryde, y labes wylye. And he caryed me awaye in y prete to a greate and an hye mouyntayne, and he shewed me the great cite, holy Ierusale descendeinge out of heauen from
God, haunyng the brightnes of God. And her shyngynge was lyke vnto a stone most precious, euyn a Iaspar cleare as cristall:  
and at ý gates twolue angels: and names wrytten, which are the twolue trybes of Irael: on the est parte thre gates, and on the north syde thre gates, and toward the south thre gates, and from the west thre gates: and the wall of the cite had twolue fundacionys, and in them the names of the lambes twolue Apostles.

*And he that talked with me, had a golden rede to measure the cite with all, and the gates therof, and the wall thereof. And the cite was blyt foure square, and the length was as large as the bredth of it, and he measured the cite with the rede twolue M. forlonges: and the length and the bredth, and ý heyth of it, were equall. And he measured the wall thereof, an cxliij. cubittes, after ý measure of a man, which the angel had. And the byyldinge of the wall of it was, of Iaspar.

And the cite was of pure golde, like vnto cleare glasse: and ý fundacionys of the walles and of ý cite were garnyszed with all maner of precious stones. The first fundacion was a Iaspar, the seconde a Saphyre, ý thyrde a Calcedony, the fourete a Smaragde: the fytte a Sardonix: the sixt a Sardeos: the seventh a Crysolite, the eyght berall: the nynth a Topas: the tenth a Crysporasos: the eleuyeth a Jacyncte: the twelveth an Amatist.

And the twolue gates were twolue pearsle, and euery gate was of one pearle, and ý strete of the cite was pure golde, as a thoroweshyninge glasse. And I sawe no temple therin. For the LORDE God allmighty and the lambe is the temple of it, and the cite hath no nede of the Sonne, nether of the mone to lyghten it. For the bryghtnes of God doth light it: and the lambe is the lyght of it. And ý people which are saued, shal walke in the light of it: and the kynges of the earth shal bryngynge their glory vnto it. And the gates of it shal not be shut by daye. For there shalbe no nyght there. And there shal entre in to it none vncreanle thinge: nether what socuer worketh abhomination: or maketh lyes: but they which are wrytten in the lambes boke of life.

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A ND he shewed me a pure ryuer of water of life cleare as cristall: *proceedinge out of the seate of God and of ý lambe in the myddes of the strete of it, and of ether syde of the ryuer was there wod of life: which bare twolue maner of frutes: and gave frute every moneth: and the leaues of the wodd serued to heale the people with all.

And there shalbe no more cursse, but the seate of God and ý labe shalbe in it: and his seruauntes shal serue him: And shal se his face, and his name shalbe in their for heads. And there shalbe no night there, and they nede no candle, nether light of the Sonne: for the LORDE God geneth the light, and they shal reygne for euermore.

And he sayde vnto me: these sayenges are faithfull, and true. And the LORDE God of the holy prophetes sent his angell to shewe vnto his seruauntes, the things which must shortly be fullylled. Beholde, I come shortly. § Happy is he ý kepeth ý sayege of ý prophesy of this boke. I am Ihon, which sawe these things and herde them. And whé I had herde and sene thé, I fell downe to worshippe before the fete of the angell which shewed me these things. And he saide vnto me: ℒ se thou do it not, for I am thy felowe seruaunt and the felowe seruaunt of thy brethren the prophetes, and of them, which kepe the sayenges of this boke. Worshippe God.

And he sayde vnto me: seale not the sayenges of the prophesy of this boke. For the tyme is at hode. ¶ He that doeth euell, let him do euell styll: and he which is filthy, let him be filthy styll: and he that is righteous, let him be more righteous: and he that is holy, let him be more holy. And beholde, I come shortly, and my reward with me, to geue euery mä acordinge as his dedes shalbe.

**I am Alpha and Omega, ý begynnynge and the ende: the first ý the last. Blessed are they that do his commandementes, that their power maye be in the tree of life, and maye entere in thorow the gates in to the cite. ¶ For without are dogges and inchaunters and whormongers, and mortherers, and ydolaters, and whosoeuer loueth or maketh lesinges.

I Iesus haue sent myne angell, to testifie
unto you these things in the congregacions. I am the rote and the generacion of David, and the bright mornyng starre. And the sprete and the bryde saye: Come. And let him that heareth, saye also: Come.* And let him that is a thyrst, come. And let whosoever wyll, take of the water of life fre. I testifie vnto euery man that heareth the wordes of prophesy of this boke t yf eny man shal addc vnto these things, God shal adde vnto him the plages that are wrytten in this boke. And yf eny man shal mynishe of the wordes of the boke of this prophesy, God shal take awaye his parte out of the boke of life, and out of the holy citie, and fro tho things which are wrytten in this boke. He which testifyeth these things, sayth: Yee I come quyckly, Amen. Euen so: come LORDE Iesu. The grace of oure LORDE Iesu Christ be with you all. Amen

* Esa. 55. a. 1oh. 7. d.  t Deut. 4. c.

The ende of the new testament.

A faute escaped in pryntinge the new Testament.

In the sixte chapter of S. Mathew, D.
Seke ye first the kyngdome of heauen: &c. 
Reade.
Seke ye first the kyngdome of God, &c.

Prented in the yeare of our LORDE 1639. D. XXXV.
and finished the fourth yape of October.